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OCTOBER, 1910.

BIBLE REVIEW

Advanced Esoteric Thought.

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YAHVEH

"This is my name FOREVER,
and this is my memorial unto
ALL generations."

"For that thy name is near
thy wondrous works declare."

"Then there shall be a place
which the Lord your God shall
choose to cause his name to
dwell there; thither shall ye
bring all that I shall command
you; your burnt offerings, and
your sacrifices, your tithes, and
the heave offering of your
hand, and all your choice vows
which ye vow unto the Lord."

"Behold, I send an Angel be-
fore thee, to keep thee in the
way, and to bring thee into the
place which I have prepared."

Beware of him, obey his voice
... for my name is in him."



Vol. IX

Vol. XXIII. OF THE ESOTERIC SERIES.

No. 1

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BIBLE REVIEW

VOL. IX.

VOL. XXIII. OF THE ESOTERIC SERIES

FROM

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TO

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BIBLE REVIEW

VOL. IX.

OCTOBER, 1910.

No. 1

THE WORLD'S UNREST

BY H. E. BUTLER

"O Earth, sad Earth, how desolate thou wert,
With life-blood ebbing from thy fatal hurt;
With all thy mourning Nations bound in chains,
And smiling Plenty driven from thy plains;
With Vice and Want and Ignorance and Crime
Dethroning Art, Song, Beauty, Truth divine;
With festering Vices in thy fated breast,
And War's accursed heel trampling thy snowy vest.

O Earth, sweet Earth, thou, like a maniac child,
Wanderest thru sorrow's wilderness; the wild,
Fierce storm hath wet thy garments, and thy head,
Crowned once with light, is death-like, garlanded
With wreathed contagions, serpents fierce and dire;
Thou standest 'mid thine own funereal pyre,
Consuming to white ashes. Thou shalt rise
Reanimate, and thine shall be the prize
Of joy and victory. In Heaven again
The dust that now obscures the minds of men,
Quickened by spirit-fire, transformed, shall glow
Like crystal moon-beams shining on pure snow.
Matter, refined and purified, shall be
The floating garment of the Deity.
O glorious shall that New Humanity,
Gathered from scattered nations far and vast,

Build the wide Temple, where the mighty Past
And the great Future, like the Cherubim,
Above the Mercy Seat, shall dwell within,
And the bright Present, where their pinions meet
Receive the Deity, whose utterance sweet,
Mankind inspiring, then and evermore
Shall echo to the skies; while every shore
By man inhabited with life shall bloom,
And earth no more have slave, king, dungeon-vault or tomb."

PROBABLY there never was a time in the history of the world when the question, "What is the use in living?" or, "What is life for?" was asked by so many persons as it is now. As the mind develops and the soul unfolds, that which was sufficient to amuse, to attract and to occupy the attention of the masses, ceases to satisfy. The unrest is getting so intense that it is becoming unbearable, and the consequence is that every newspaper seems to be filled with accounts of murders and suicides, and tho few cases of insanity are brought to our notice, yet it has been reported that the asylums for the insane are filled.

What is there that is worthy of the absorbing attention of a mature man or woman in the world as it is to-day? Years ago young men and young women looked forward to the time when they would marry, have a home of their own and a family to rear, to educate and to provide for, and this was the all-absorbing interest. The interests of the man and the woman revolved around each other and around their home and family. These were all-sufficient to occupy their attention, their interest, their love, their desire and their aspiration. But during the last few years all is changed. The love of one man for one woman and of one woman for one man seems to have past away. Woman is now declaring, "I want to be free, free from the bondage of domestic life, the rearing of children and the care of the home." But what does she want to be free to do?

The freer woman is, the more unhappy she is. The most miserable women in the world are those who ignore the old conditions most fully. If there were no other evidence of this fact, the numbers that are committing suicide, from young girls to women of middle age and even aged women, would be evidence enough. Men of all ages and in all circumstances of life are choosing to die rather than to live.

What is wrong? Why all this terrible discontent, unrest, and disgust with life? Has the Creator made a mistake? Has the creation of man upon the planet been a failure?—No, the Creator makes no mistakes, but man has gradually wandered from God, from his Source of being, from the Fountains of his life; man has chosen his own way, "he has said in his heart, There is no God," there is nothing to live for but this life, but he soon finds that there is nothing to live for in this material life.

We look back to our boyhood days when we began the routine of life as the world has it, and at night and in the morning we often sighed and exclaimed, "O God! is this all of life?" But something deep down in the soul whispered, "No, there is a higher and better life," which we were led to find.

If man will but stop to think reasonably and intelligently, how is it possible to come to any other conclusion than this, namely, in order to obtain happiness, peace and rest he must be in harmony with the Source of his life, the Fountain from which he came. It is so plain and so certain that we did not come from nothing to be something. There is a source whence we came.

In all young life we see buoyant, bounding, joyous conditions, but thru experience the mind is developed, disappointments are met with on every side, and all that buoyancy and joy pass away, because the real Source of existence is ignored and forsaken. Men and women begin

to struggle for their own maintenance, their own perpetuity, and as they sever their connections with the cause-world, with God, they soon find that the struggle for self-perpetuity and maintenance is more than they can bear. While they do not realize the cause, yet the consciousness within them makes them feel that the struggle is more than they are able to bear. Whereas, if men and women would recognize their Creator, turn their attention toward God and confide all things to him, then when the pressure became too great for them to bear and the difficulties insurmountable, they could place their life in the hands of the Father and strength would be given them, joy and peace would revive the soul, and they would be made to know that life is more than living in the material world, more than mere gratification of the senses, they would realize that there is a life eternal.

God has so constructed all his creation that nothing can live without him. Men may think for a little while that they live without God, as the majority in the world think now, but the more fully this thought is active in the minds of the people, the more terrible becomes the oppression and the more unbearable the strain for self-preservation. But when the mind of man can reach out to the Father—as a little child in trouble reaches out to its mother—placing his life in the Father's hand, desiring above all things to know the right that he may do it, the angel of the Divine Presence will come to him and give him rest and peace, and will cause him to realize that there is something worth living for.

But what has brought about all this confusion, this strain, this struggle, this discouragement?—It began with our infidel college professors who are the instructors of our ministers, and our ministers in place of being men of God, men of prayer, are men of learning, educated men, and they depend upon their education, not upon God, and

they teach the people accordingly. Consequently the church, wherein should reside the hope of man, the bond between God and man, has become nothing but a clubhouse. There is in the church no consciousness of God, no faith in God, and in fact in many of the churches there is no belief in God. No wonder that God by the prophet said of the ministers, "they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter." Nevertheless many, many of the most devout and honest of the people are still trusting in the ministry, and if one comes with truth and methods of righteousness the ministry at once steps in and sounds a note of warning to frighten them.

Thus "the old serpent, he that is called the Devil and Satan, the deceiver of the whole world," has become enthroned upon the pulpits of the churches, and he is there watching most zealously to prevent the people from knowing the truth, for well he knows the truth of the words of the Nazarene, "Ye shall know the truth, and the truth shall make you free;" he knows that if the truth is accepted by the people they will be free from their enslavement, they will find peace in God.

Why is it that there is an adversary on earth or even in the invisible world that constantly seeks with apparent delight to produce misery, disappointment and death? Strange indeed that earth should have such a spirit, but so it is. But when we understand the great law of the Divine purpose embodied in the words, "Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth," we see how necessary it is that there should be such an adversary, that there should be means by which the human mind and soul may

develop strength, energy, discrimination and vivacity in order that we may become like our Creator; and were there no adversary who sought our hurt, obedience to whose laws brings immediate sorrow, pain and death, there would be nothing to strengthen and to energize the mind. A man who wishes to develop his muscles must use them; a man who wishes to develop mind and soul powers must have something upon which to use these powers, and there is no method by which the power of the mind or soul or even of the physical body may be developed except by resistance; resistance calls forth strength, energy.

The one thing that is needed at the present time is knowledge of the purpose of God, and of the laws of God that are working out and accomplishing that purpose in the human family. When these laws and the ultimate toward which they are leading the race are understood, then thousands will find that rest and peace in God, that unity with the Creator that will make possible the establishment of the kingdom of God on earth.

Unless there is a people who have this knowledge and who can rise up in the power of the Divine Mind to conquer all evil and to establish the right upon earth, the destruction of the race is inevitable. But, according to the Scriptures, as well as according to all reason—when the mind is illuminated so as to be able to see the trend of all nature—there is to be a people called “the first ripe fruit of the earth,” who will be sufficiently developed in spiritual consciousness to love God and righteousness and to desire knowledge, who will understand God’s purpose and will see the necessity of gathering out from the people to a place that will be prepared of God. There they will be organized into a Body thru the operation of God’s Spirit, and the instrumentality of his angel. This Body will become, as it is justly called in the Scriptures, “the temple of the living God” or temple of life.

Those who comprise this Body, we are told, are to be the saviors of the world, and as they are few in number compared with the masses, the masses will necessarily go on in the way they are going, to self-destruction. Thousands, yea millions, will destroy themselves thru their own perversion, by war, pestilence, and diseases of various kinds, and, thru the dishonesty of a few, the necessities of life will be cut off, so that a time of great trouble, such as never has been from the beginning of the world to the present time, must come upon the earth before it will be cleansed of those that corrupt it and before a new order of life will be established upon the earth.

In this new order of life men will love one another; every man will regard every other man as his brother; all will work together for the common good of all. God will then become a reality, in fact, the greatest reality; the most vivid consciousness of God will then exist in the minds of the people. Then "the kingdoms of this world will become the kingdom of our Lord and of his Christ." Then the two worlds, the spirit-world and the material world will no longer be separate in the minds of the people, but will become one. Then will be fulfilled to the "first ripe fruit of the earth" the promise of our Lord, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man," and may we not add—and we believe legitimately—upon the sons of man? and yet it will be "the Son of man" because this Body of "the first ripe fruit of the earth" will become in the unity of the Spirit a unit Body, virtually one man, consisting of 144,000 (more or less) men and women who have come into unity and have become one, as the Elohim who created them—"many members but one Body."

While we are endeavoring to stand here in the present condition of the earth's darkness and to hold a light to the world, to hold before your minds the truth concerning

these great facts that God's kingdom is to be established on earth and that you are called to be members of that Body, yet we realize that a time of trouble must first come before we shall have the proper hearing. As God said by the prophet: "When thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of YAHVEH." Then he adds, "YAHVEH, thy hand is lifted up, yet they see not; but they shall see thy zeal for the people, and be ashamed."

Let us keep in mind that our hope is in God and not in this world. "Trust ye in YAHVEH forever, for in YAHAVEH is everlasting strength." Peace be to his people.

Neither pray I for these alone, but for them also which shall believe on me thru their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—John xvii. 20, 21.

"The work of ethics has been and will be in the future, not the destruction of variation, and the establishment of sameness in the external world, which is impossible, for it would bring death and annihilation—but to recognize the unity in spite of all these variations, to recognize the God within, in spite of everything that frightens us, to recognize that infinite strength is the property of every one, in spite of all apparent weakness, and to recognize the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface."

WORK OUT YOUR OWN SALVATION

BY I. L. HARPSTER

THE apostle Paul in his letter to the Philippians commends them for their faithfulness in his presence as well as in his absence by saying: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Philippians ii. 12.)

While the apostles and the early Christian teachers called attention to the great importance of having faith in God—of which Jesus the Christ was the perfect expression, that his followers might be partakers of his wonderful wisdom and glory—yet back of this first duty the one dominant thought imprest upon the mind of the Christian or Christ-follower was, the great importance of personal effort, a work that would accomplish a certain purpose, and that purpose was to overcome the world as Jesus the Christ had mastered and "overcome the world."

There arose a contention among the early Christian teachers relative to circumcision. Some, and more particularly the Pharisees, held to the belief that in order that the Gentiles might be saved, "it was needful to circumcise them, and to command them to keep the law of Moses." This matter became of such moment that finally the apostles had to convene at Jerusalem and settle this question for all time. (Read the 15th chapter of the Acts.) At this ecclesiastical convention a code of ethics was formulated to meet the needs of the Gentiles, of which the following is the result: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater



burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, *ye do well.*" (Acts xv. 28, 29.)

From this it must be seen that the early teachings of the Church are simple indeed and have to deal with the physical man—a curbing of the appetites and passions; and for this reason many of the rulers and people who were living to gratify the appetites and passions of the flesh endeavored to destroy Christianity. They wished to stamp out the "sect" that meant to put a check upon the carnal desires, for purity and licentiousness are at antipodes. The carnal nature of man ever seeks to rule the body, and when anything comes in between it and the object of its desires, it then strikes with a ferocity that means to remove such obstacle, and it shows no mercy.

There are just four things the Gentiles were required to do. The first is, to "abstain from meat offered to idols." Why "abstain from meat offered to idols"? For the reason that such conduct is in direct violation of the first Commandments. And in explanation of the same we here introduce the Commandments and let the reader draw his own conclusions: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third generation of them that hate me; And showing mercy unto thousands of them that love me and keep my commandments." (Exodus xx. 3-6.) In idol-worship the worshipper's mind is fixt upon the attribute or principle back of such idol and therefore away from God and the divine principles as brought to light

by the Christ. Therefore the Christian neophyte was cautioned in this particular, and instructed to dwell upon the principles as taught and promulgated by Jesus the Christ.

The Gentiles' second duty is to abstain "from blood." As the "life is in the blood" (animal life), the Mosaic Law forbade the Israelites to drink the blood of animals; and as this was a matter the Gentiles did not understand, the natural thing for the apostles to do first was to teach the Gentiles the evil effects this practice would have upon the body (intensifying the sex-nature), for they were taught to "abstain from fornication." As blood is a stimulant to the physical energies, so by refraining from its use the sex-nature does not become abnormally active, thereby enabling the individual the easier to control this subtle principle.

The third purpose in this Gentile formula is, to "abstain from things strangled." In this the principle involved is the same in effect as in the second, for in things "strangled" the "blood" is intact, and to eat things "strangled" is to partake of the "blood," the same as drinking it; therefore one mode of partaking of the "blood" is as objectionable as the other.

The fourth duty, to "abstain from fornication," which is equally as important as the first, completes the work assigned the Gentile. To abstain "from fornication" is to desist from the baser emotions, transmuting the physical life-force to higher and nobler uses and thus purifying the body. This reserve energy is the great healing agency of the body, and weakness and disease must give way to the positive potency of health and vigor. So the first step in Christian evolution strikes at the "root of all evil," the physical desires and passions. Can it be wondered at then, that Christianity was unpopular at its very inception? And we would inquire: How much different is it now?

How many profest Christians apply to themselves the rules as laid down to the Gentiles? Yes, how many Christians know what the Gentiles were required to do? If there are any, in the majority of cases they look upon the instructions as foreign to them, and that they applied at the time of the apostles. Yet, when the "Israel question" is mentioned, the average Christian will answer, "Oh, this is the Gentile age; I am a Gentile." Very well, that being the case: Are you "working out your own salvation" as outlined for the Gentile? However, it is well to remember that there is but one law for Jew and for Gentile. The only difference being, the Jew was familiar with the law while the Gentile was not. Both are to observe the same law, for "God is not a respecter of persons." But some will say, "This is the age of faith." Very true, but "Faith without works is dead."

When we consider the simple rules laid down for the Christian neophyte to follow, the following Scripture is clear and expressive: "And an 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, tho fools, shall not err therein."* The apostle Paul speaks of a class as "Ever learning, and never able to come to a knowledge of the truth." The reason is obvious: this class have not built upon the true foundation to reach attainment but have established a philosophy of their own; therefore they are at sea regarding the truth. With them "works are dead."

There is a depth of meaning in the Master's beautiful beatitude, "Blessed are the pure in heart; for they shall see God." The pure in heart do not give reign to the carnal desires. No one can truthfully say that Jesus gave himself up to carnality, but we do learn that he gave himself for the "life of the world." Selfishness was not a part of his nature, and it is well to remember that he is

our pattern. "Be of good cheer, I have overcome the world." This is a great encouragement to every true Christian, signifying that he overcame every human desire and weakness for, he "was in all points tempted like as we are, yet without sin" (he did not sin). As Jesus conquered, so can we; and not only *can* we conquer, but *we must*. Selfishness is a monster, a monster that we must conquer before the "kingdom of God" can be attained. As the "kingdom of God is within," this attainment must take place individually before it can take place universally; so the sooner the ones chosen to lead the world into righteousness and truth have perfected themselves, the sooner will the "kingdom of God" come upon earth.

To keep the mind centered upon God and to curb the desires and passions of the body enable the Christian to strengthen his will that he may thru the will take complete control over his body, and, not only over his body, but over his mind as well, for the higher self must rule both mind and body that they may conform to God's law, and God's law regarding man is, that he live in harmony with the law of his being.

To keep the body under subjection is to assist man in the development of his spiritual nature. To crucify the flesh is to control the desires, appetites and passions; this is "to take up his cross daily." This is working out your own salvation as outlined by the apostles and early teachers of the Church.

Christianity is not mythical or visionary but it is extremely practical and scientific. It is based upon strictly scientific principles. Thru the great perversion of the race man lost the way. It was Jesus who came to arrest the downfall of the race; so, verily, Christ is the "truth, the life, the way." Sickness and disease both of mind and body are foreign elements, and the time is not far

distant when those who are sick and diseased will be looked upon as incompetents—human relics of an age of darkness and error. The Christ principles are the very embodiment of health, freedom, happiness and love. Each may enjoy these blessings. That each has to work out his own salvation there can be no doubt, and to remind the reader of this duty we quote the following: “Remember therefore from whence thou art fallen, and repent, and do the *first works*; or else I will come unto thee quickly, and will remove thy candlestick (destroy the body) out of *his* place, except thou repent.”

Jesus likened the people of the world to trees, some good, some bad, and said, “Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit; by their fruits ye shall know them.”

Paul enumerated some of the fruits of the Spirit, as, “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” and added, “Against such there is no law.”

Jesus recognized that few were wholly either good or bad, and advised that they be made either one or the other. Yet, without doubt, he wished them to become “altogether the Lord’s.”

So we find at the present time, what has been found in all past time—very, very few who are altogether good, and very, very few who are altogether bad. So the work before us is the same as in all ages past, the growing of “trees of righteousness” of YAHVEH’S planting.—N—.

TRANSMUTATION

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

MANY seem to think that our teaching of regeneration is simply an advocacy of celibacy for the race, which would lead to its final extinction. But this is far from being the case. We know well enough that celibates, as a rule, are not less liable to disease than those who are married. But on the other hand we believe that by carrying out the "Practical Methods" as taught by the Esoteric Fraternity and the British Esoteric Society, married couples may reach the highest point of physical, mental and spiritual attainment possible for them, and that consequently the bliss of wedlock may be increased a thousand-fold. In "Practical Methods" it is so clearly pointed out how the mere association of the sexes quite apart from carnality may satisfy all the demands of the sex-nature, and also in the earlier volumes of "The Esoteric" we are shown how married life may become such a blissful state of union that it might well be described as "the days of heaven upon earth." This is not however, to be attained by the suppression of the natural instincts or by killing out natural desire, for this course ends in disease and death as surely as any other. So we find many who are living in a state of enforced celibacy, full of nervous diseases, and the victims of diseased imagination leading to all sorts of mental crotchets and peculiarities.

Again, in regard to those unfortunate persons who are deprived of manhood, such as eunuchs, we find proofs on every hand that they sink into a lower condition of being, so that they may fairly be described as sub-human. I

mentioned this fact to one who had been architect to the late Sultan of Morocco, and had therefore been in constant association with eunuchs of the Royal Household, and he fully confirmed this view, adding that from a moral standpoint, they were the worst kind of people that he had ever met with.

Again, it is a well-known fact that persons who entirely suppress the sexual nature, become cold and hard; they shrivel up mentally and, sooner or later, physically. It is not therefore in the destruction of the seed of life, that vigor of mind and body are to be found, but in the certain knowledge of how to put this most valuable asset, the pure gold of life, to its highest and best use. This can be accomplished only by transmutation of the immortal spermatazoa into the vital fluid or "Elixir of life." But as the idea of transmutation is probably new to most of us, and conveys no more meaning to the mind than "that blessed word Mesopotamia" did to the old woman who used it as a talisman, I shall proceed to explain as fully as possible its meaning. We might take as an illustration the idea of the alchemist of transmuting the baser metals into gold, or that of the chemist changing the forms of all kinds of matter by synthesis and analysis. In the human body there is a marvelous laboratory, in which, chiefly by means of the solar plexus, chemical changes are constantly being produced.

It is by this means only that life can be maintained. Nothing is more mutable than the body; it is like a building which is continually falling and has continually to be renewed or rebuilt, as it were, from materials supplied by food, drink and air. The work of the great chemist of the body—the solar plexus—is to transmute the fresh materials into flesh and blood, and above all into the vital fluid which is life itself. So far all is well, but there is a

tendency thruout all Nature for the adult of every species to produce a superabundance of seed.

One of the greatest mysteries amid all the economy which is on every hand displayed, is that of the stupendous waste of seed of all kinds of life, whether vegetable or animal. Transmutation then is simply a means whereby the waste may be obviated by changing the seed into vital fluid, or water of life. We have before remarked on the efforts which are now being made to produce seedless fruits, and the principle there adopted is evidently that of transmutation of the seed, which would have produced future organisms, into vitality for the producing organism.

This process would come under the scientific definition of regeneration, because by its means the life of the organism could be constantly renewed, or as it were reborn. In regard to human life we believe it is possible by this means to expel all disease from the body, and thus to live a life of immunity from pain and sickness, and of the greatest possible enjoyment—indeed, as the late Margaret Peeke writes in the *Arena*—“If the fact were known that a life of purity of thought, word, and deed would bring to man a supremacy of which he now has 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. All who live have been children of generation; all who would be immortal and have powers belonging to immortals, must be children of regeneration.”

THE BEAST POWER

IN GENERATION AND IN REGENERATION

BY RUTH

THE way to immortality as taught by the Master is so plain that "the wayfaring man tho a fool shall not err therein." This is what he says, "I am the door." That is, *he* is the only entrance to the way of immortal life. Again, "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Or in other words, if any think to attain to the Christlikeness by any method save to forsake all and follow him wholly they will find death. "I am the resurrection and the life." Then there is no alternative. "He that climbeth up some other way is a thief and a robber."

It is appalling when we stop to think of the thousands who are expecting to attain to the Christlikeness, and overcome death of the body, in this, the end of the age, by worshipping the beast, and the very sting of death, the power of the dragon. They are appropriating divine power, the only power in the universe, and by perversion are giving it to the beast. These are the "thieves and robbers."

The beast, with the power of the dragon, in this sense, is the sensual, animal man who has gotten the victory over the beast, to the extent that he has obtained success in conservation, and so far has healed the deadly wound of the fall. We believe these are they of whom the angel of the Lord prophesied in Rev. xiii. In describing the beast that rose out of the sea (or, as we would say, that

came from among the people who are under the law of generation), John the divine says:

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; . . . and he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world.”

You will observe that this beast shall overcome the saints of the Most High God, but they shall not worship the beast, by whom the Lamb of God has been slain from the foundation of the world, with the power which the dragon gave unto him.

“If any man have an ear let him hear.” “He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.”

“A little thinking would show that all parts of our being must work together if good would come to us; and that an ache or pain is but a warning that some law or laws are being broken, and not a punishment to appease the wrath of God.”

DIVINE LOVE

BY EZRA

"As the Father hath loved me, so have I loved you: continue ye in my love."

"Greater love hath no man than this, that a man lay down his life for his friends."

"These things I command you, that ye love one another."

"God is love, and he that dwelleth in love, dwelleth in God, and God in him."

THESE quotations prove the nature of God to be Love. Love has always been an unexplainable attribute, for, in its true order, it is so deep, so profound, so near to the very core of existence, and of life in all its forms, that it can only explain itself—which it does—by loving.

It is only thru loving that we can understand the nature of love, and, therefore, the nature of God. According as our love-nature is expanded and developed by that Divine inner light shall we come to know God.

Since love is such a blissful state, and its continuous expansion and unfoldment brings only reater joy to the entire being, we can only feel a great impulse in the direction of searching for love as the vital principle in all with whom we come into contact. And, finding that it is the universal life-principle, we are glad to receive it from all in whom we see it active, and to express it to all who see it the actuating motive in us. For love is the ether of life, flitting from one form to another, giving life, joy and happiness everywhere.

We may understand the quality and power of the Divine nature in man, thru the words of Christ: "As the Father hath loved me, so have I loved you, continue ye in my love." How did the Father love him? Can we gain any idea of the love of God for his only-begotten Son--

that Infinite love which said: "Behold, this is my beloved Son, in whom I am well pleased"? Jesus said, "The Father that dwelleth in me, he doeth the works."

If the love of the Father, as exprest in the Christ, was so great that it became the power which wrought all the miraculous works of healing, of calming the tempest, and of raising the dead, what can be our idea of the love that the Christ has bequeathed to us? How can we be sensible of its power, of its calming and heavenly influence? It suffers no diminution, knows no preferences, and enswathes all humanity in its pure and uplifting power. It is only thru loving one another, thru expressing in our word and deed that inner, Divine nature of love that we can appreciate its magnetic and uplifting power.

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life (love) in you." The vital import of the words of Christ has been obscured by such a great variety of mysticism and vagueness wrought by the adversary of human life, that it is difficult for many to understand and to apply them in their daily life. To the average man they *seem* very true and right, but are, as he thinks, too ideal or superhuman to be put in practice.

The world of men, living in the order of generation, ruled or driven by circumstances or by the desire for gain or pleasure, and with scarcely any time for quiet study and introspection, can with difficulty be made to believe that there is another realm of consciousness above the din and strife of every-day life, a quiet abode of peace and love in the inner depths of being, into which one may retire and find rest. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." (Matt. xi. 28)

How are we to make practical application of the words, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"? Man lives from the product of the earth. His means of selecting food

which will be useful in building up a perfect body is thru the sense of taste. Finding it agreeable to please the sense of taste, many have gone to the extreme in this direction of believing that all there is to life is the gratification of the senses, and of the appetites and passions which are the inevitable result of such gratification. But Christ's words indicate that the life which goes to nourish the body is not the material form of food that we see, and that appeals to the senses; but that the earth and all that it produces, were created by the word of God and are therefore spirit or mind-substance. The mind, therefore, is the only true guide as to the needs of the body. Mind builds—sensation, indulged in *for sensation*, destroys.

The fleshly body of the Christ had become transmuted to spirit by the perfect union of his mind, heart, and will with the Creative mind-currents that produced all life. It is only thru taking up the lesson of life which he came to teach, and by making his words the basis of the daily life, that man can become a partaker in that life for which the Master came, as he said, "I am come that they might have life, and that they might have it more abundantly."

"I am the way, the truth, and the life." "The words that I speak unto you, they are spirit, and they are life."

We are lifted up often and carried in the Spirit's tender care, to help us on the Path; but we forget to thank God when we are let down. We think it is awful, and unjust to suffer, and we begin to blame somebody; whereas under all conditions we should keep the voice of the soul songful to God.—ADNAH.

THE POWER OF PRAYER AND FAITH

BY L. D. N.

PRAYER and FAITH bring men into unity with God and with each other, and God with them in that unity is omnipresent. "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." "In union there is strength." It creates or supplies an atmosphere, so to speak, in which the weakness of the individual is replaced by the combined power and moral support of those who are thus one with him in sympathy and effort.

Thru this unity of two or more in mutual helpfulness and associate effort for the realization of God in personal experience, and for the achievement of some beneficial result, they necessarily come into unity with God, who is the bond and power of all unity, and secure the working of his almighty power to the accomplishment of the end desired.

They also come into unity with the mighty Brotherhood of the perfect life, represented in the Christ, and thus under the immediate cooperative influence of a divine and helpful ministry. "For where two or three are gathered together in my name, there am I in the midst of them." We have an encouraging confirmation of this truth and the fulfilment of the promise in that marvelous apostolic experience at Pentecost, and in many Pentecostal baptisms in the experience of the faithful who have followed the Master's instructions.

We may not yet understand or comprehend the Being

of him in whom we live and have our being, but we may at once feel and enter into his power; we may have the immediate inspiration and guidance of his wisdom; we may reciprocate his love and realize his goodness, and thus demonstrate his perfect providence in personal experience here and now.

If, then, we realize that God in his essential Being, is intrenched, and, when acknowledged, enthroned in our inmost life, awaiting only our cooperation in unity with his spirit and will for the working out and realization of his perfect ideal in us, and if we realize further that without this acknowledgment and cooperation, or that by the indulgence of doubt, fear, and the positive antagonism of self-will, we shut out his help and prevent this divine realization, we can readily see that the responsibility and the results rest with ourselves.

The results will correspond with our recognition, desire and faith, on the one hand, or ignorance, doubt, fear, and the antagonism of self-will on the other. We limit the divine activity in the functions of our life by our doubts, fears, and self-will, and open ourselves to it and call it forth in its fulness by desire and the appropriating act of faith.

We should never forget that the spirit within us is potential with the very nature of God, to be evoked and called forth in the functions of our being by the concentration of supreme desire and the appropriating act of faith, which this understanding and loyalty of purpose enable us to do.

MY RELIGION

BY JOHN FLEMING POGUE

My religion is in living, not dying.
My religion is in laughing, not crying.
It's in telling the truth, not in lying,
Nor the truth of any other denying.

My religion is in helping, not harming.
My religion is in hatred disarming—
It's in strengthening faith, ne'er alarming,
And to life's charm it addeth its charming.

My religion is in trusting, not fearing.
My religion is in ceaseless endearing
The heart of another and clearing
Such clouds as I can with my cheering.

My religion is in doing not showing.
My religion is in constantly going
Its road, leading forward, and knowing
That the essence of growth is in growing!

My religion is in feasting, not fasting.
My religion is a doubt never casting.
It's in binding more fast—not in blasting,
And thus is its peace everlasting.

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

THE PATH OF LIFE

BY ENOCH PENN

THOU wilt show me the path of life.—Psa. xvi. 11.

AS we observe the course of all life we perceive certain fundamentals, the careful analysis of which leads us to an intelligent grasp of "the path of life."

Man is an individualized center of mind, developing, growing, gradually but continually. This development is the result of effort. The effort is because of desire. The desire is because of a feeling of need.

Those who have studied the minute organisms living in the water tell us of an animalcule that apparently is but a little speck of jelly. Yet this little speck as it floats about is observed to pinch itself in two, as it were. It simply divides itself, thus becoming two living organisms. Again and again it repeats this process of fission or multiplication by division. After repeating this process a number of times it becomes restless and begins to rush about seeking something. Soon it meets another of its kind that is also rushing about. These two touch, they coalesce; then, united as one organism, they are at peace, float about as before, and begin again the cycle of reproduction. In this process we see a cycle of life which is being repeated all the way up the scale of animal life to human experience.

When man was created it was declared that he was to develop into something great and grand, even like the Mind that created him. To develop, it became necessary that man exert himself. To cause him to exert himself

there must be an impulse. The most plainly manifest impulses are hunger and fear, but the strongest and overruling impulse is the one observed in the little animalcule spoken of, namely, to seek the balance of sexual magnetism in its organism.

Just as the animalcule, upon losing the balance of masculine and feminine magnetism in itself, cannot rest but rushes about to restore that balance by uniting with another like organism having a surplus wherewith to supply its need, so man finds himself created out of magnetic balance.

This fundamental and all-dominating impulse in man is manifested in the desire for a female companion; likewise in woman, in the desire for a male companion. Because the one lacks the essential which the other has, they cannot find rest; life is incomplete, and the restless search is made for that complement which is to be found in unity with one of the opposite sex. This is the story of all lives.

We observe, however, that unity with the opposite sex, instead of being to man a continual source of satisfaction as he had hoped, brings with it so strong an impulse to generation that we believe few, if any, have been able to overcome it. Thus the union which should have brought rest, peace, and strength, and multiplied all the blessings of life, has brought labor, sorrow, sickness, pain and death. Why?—Because all living things have believed the lie told in Eden, that in generation they will find the fulfilment of all desire; but all have found death instead of life.

If disappointment comes because of generation, and the complement of life demands the unity of the sexes, then if man and woman live together in loving unity without the generative act, will they obtain that perfect life which all sentient things seek? Observation shows us

that if one refuses to generate his kind he will die just the same as one who generates his kind.

In the story of Eden we are told that the man while in Eden heard the voice of the Lord God in the quietness of the cool of the day. When he was driven out of the Garden he was also driven from the consciousness of the presence of the Lord God. The warning had been given, "Thou shalt surely die." The day man disobeyed he died to the consciousness of God's presence and to the joys of Eden.

God is Love. And God is the fountain of immortal life. Love is the outflowing of the life of the loving one to the one loved. Love received brings with it the characteristics of the one loving.

From these things we gather: While in the Garden Adam lived in the consciousness of the presence of God and from God's love. And because in God's life there is no pain, sickness, sorrow or death, while Adam lived from that life he could not die. Yet he could disobey. By his disobedience that love was cut off from him and having no life in himself, living only from the world-life, he began to die. In loving unity with his companion man found a shadow of the Edenic state. It is only a shadow, but he pursued that shadow, which pursuit held him in generation and death, until the world lost all knowledge of the truth, of "the path of life," of the way back to Eden.

When Jesus came to show man the way back to Eden and to open up the way so that man could return, he declared that to return to God and regain that love which had been withdrawn is the first great vital step of the return to Eden.

How shall we return to God? The Master declared that if we love him we will keep his sayings. Also he declared, "He that loveth me shall be loved of my Father

also." These two statements put together, declare that if we keep the teachings of the Master, God will love us. When we get to where God's love (God's flowing life) enters into us and we live from it, then the state which makes Eden a possibility is regained. And since the loved one grows into the likeness of the loving one, God-likeness will thus be gained. Jesus taught moral, social and sexual purity. Experience proves this: If one lives that pure life as Jesus taught, God's love will be directed to him and if he conserves all his seed, that seed will be transmuted and will refine his sensibilities so that he can feel that inflowing life, the eyes of the soul will open so that he can see the light of the Divine Presence, his mind will begin to feel the impulses of the Divine Mind, and he will learn to know God. Not until this is attained will God say, "I perceive it is not good for man to be alone, I will make him a helpmeet as before him."

Do not be deceived—for to be deceived is to fall and to perish even as all our fathers have perished—the unity of man and woman without first obtaining conscious unity with God will NOT bring that complement of life hoped for. The uniting of male and female will not open the Eden gate. This is proved by the statement of the Master, declaring in effect, that a man that would be his disciple may not bind himself in love to his mother, his sister, his wife or his daughter, but to obtain the consciousness of God's love is the first great step toward Eden. And it is only by the conserved seed in his organism that man is able to receive God's love, to receive God's life into himself, to know God, and to lay hold upon eternal life.

THE ACTIVITY OF GOD

BY SUSAN MOFFETT HAYWARD

[Copied from *Power*]

"IN the beginning God created the heavens and the earth." "Have ye not known? have ye not heard?" "Hath it not been told you from the beginning?"—*the constant activity of God?* The question naturally arises, For what purpose is this great activity? Law answers—His Law—that Life in all its fulness shall be given expression thru all the multitudinous forms brought into being, partaking of His Substance; that His words shall be our words; that His wisdom shall stir our brain-cells into practical, every-day activity like unto His own method, and we shall be illumined by His light that even now shines in our hearts.

With this wider comprehension of Life, and of the various methods of the divine activity, we know "In whose hand is the soul of every living thing, and the breath of all mankind;" also that the power is ours to do the soul's work to-day, to be a force among forces with an energy that does not rise nor set with the sun, but is ever working thruout the entire universe, and at this moment is active, constructive, and awaiting our orders.

What is the price we pay for such help? Just *unlimited trust*, established firm as a rock—nothing more. In using the power we have, we know its virtue, its real essence; we feel that there is no limit to be placed upon our ascent. The flower must know the power necessary for its growth into the thing of beauty even before it bursts its bonds. This inherent activity is also ours. Dropt in any part

of the world we are masters, and find that *Power* is ever at our service, ours to appropriate, according to our enlarged ideas of God.

Thus are we endowed with the knowledge to make visible that which our hitherto submerged lives have held only in solution. We have access to all spiritual force, and may rest secure that God's activity is exprest thru us and "makes us think." It opens our souls to our infinite possibilities; it thrills thru every cell in our bodies, and demands our recognition of *oneness*, the common-sense attitude; thus are we sustained with thoughts of joy and songs of praise.

Even desire gives way to the Truth that *all* is ours now. Included in this "all" we find Health, Prosperity, Force, Poise—some of the "things" that make the wheels of life go round, at the very moment when we are ready to stand firm at the helm, we can do it when we unload a lot of rubbish, mental rubbish—the heaviest kind.

"The business of a river is to flow"—ever onward, thru all sorts of banks, steadfast to the end. So may our thoughts flow softly thru channels of air, filled with music and love, attracting like harmony from the Universal, and thereby being strengthened. Let us rest serene and content that this Life-current is wholly ours, that it contains great strength and vigor, is ever at our command—just turn on the faucet at will, and be convinced.

Do not let us call the great activities with which we are continually surrounded, and so heedlessly pass by, *only Nature*: such a slipshod, meaningless term, but see the Life ever expressing thru Nature is Wisdom—God; then realize with *what* we are privileged to be *one*.

Since all life was first one with the principle of unmanifested life, God's thought individualized, exprest in form, of the same substance as the unmanifest, it follows that God would never have *thought* into visible manifestation

the imperfect, unnecessary, nor the impossible; nor could the unmanifest have appeared in form, as we know it, without first the idea or conception of its place and need in the great scheme of activity thus shaped thru thought. Thus we have the visible self, one and the same as the Intelligence that gave it expression—not that it was created out of *nothing*, but was in the beginning, is now, and ever shall be, world without end.

All the activities of the past are now active. The *form* of activity may change, and for the better, but *work* continues developing seemingly new starting-points of the simplest form, according to the principle already established. Nor is God's activity centered in developing *one* principle for things spiritual and another for things material, but the *same principle* acts for all. To prove the abiding Christ-principle that we love to claim as ours, we must prove our claim by our testimony that that for which we work has its proper place and dignity in our consciousness, and is developed in the very atmosphere of love and justice.

When you declare in this same breath, "I am that I am," remember you consecrate yourself; your nerves are filled with an electric thrill, which is not only life, but victory and glory over every seeming hindrance of the activity of God. It is ours to know that the same activity lies within us that is expressed in the budding flower or the growing tree, and with this conviction we may "let go" the thought that if another man's ability or opportunity were ours we could accomplish something worth while.

It is very evident that the living Intelligence designed our fulfilling our own individual law. The bird's note is *his*; he was designed to sing *that* note and rejoice. A workman finds one tool necessary for one kind of work; an artist one color for true effect. Each must be given its own place; so with the One Perfect Mind thinking thru

us *all* the time. Our thoughts are beautiful, loving thoughts; every nerve center is fed with its daily food; every nerve a channel thru which the Spirit moves; our place one of love and honor; our world, thru our non-resistance to God's activity within and without, a *paradise*.

TO ———.

BY LURA BROWER

I CRIED aloud to the Father,
Nor was my cry in vain,
For he led me out of the valley,
And the prison-house of pain.

He took my hand and led me ,
Unto the hills of God,
Where I found a holy people,
Who walk where the Master trod.

Who purify their temples
By YAHVEH's vital breath,
So the Holy Ghost may enter
And free from sin and death.

Together they form a Body
For the Christ, who is to come
And found on earth a kingdom
Where highest love hath home.

THE INVISIBLE WORLD

BY H. E. BUTLER

THERE is probably no subject that has puzzled the minds of the masses so much as the one relative to their relation to the invisible world. This is due to there being so few who have made any attainments in the regenerate life and spiritual consciousness.

From many years of thought and experience and of effort toward these attainments, we find that the Bible declaration, "God is the fulness that filleth all things," is true. But we must discriminate between YAHVEH, the God of the Universe, who is the fulness filling all things, the formless former of all things, the fountain and source of all life, and YAHVEH Elohim, who is the individualized Creator of the world.

When we think of YAHVEH as the formless former of all things and that he is omnipresent, it brings us to a consideration of what we call space. The mystics call this spirit that fills all space the "astral influence." This is only partly true. While it is true that the stars and planets of our universe are undoubtedly mind-centers or mind-organs of the Infinite, which are busily forming, "creating," organisms, and bringing them into manifestation, yet there is what has been called by the Hindus "the fountain of mind-stuff." In other words, around our earth and in the space beyond, there are spheres after spheres of "mind-stuff" or infinite life, which may be drawn in, inspired by the mind and formed into thought, and the human consciousness may thus be made to know things that heretofore were mysteries.

Prayer, the sincere desire of the heart, and the centralization of the mind upon some great subject—when once the thought of that subject has been brought to the attention—will enable one to lay hold upon that subject and to inspire and to know that which otherwise is unknowable.

Thus we find that by the spirit of earnest desire, which is the spirit of prayer, and by the centralization of the mind, man may inspire and know almost anything that he desires to know. But he cannot desire a thing that he knows nothing about, therefore it was necessary that the Lord Christ, who is the great door of the spirit-world, should come to earth and give out those thoughts that belong to the world of cause, to the realm of the Infinite Mind. And now that the soul of man has been developed, he may read the sayings and teachings of the Christ and thereby take hold of the end of the thread, so to speak, that the Christ brought from the spirit-spheres, and thus draw down the fulness of the thought and all that pertains to it. Thus the Christ has made possible the inspiration of knowledge of all things relating to the sphere whence he came, and he said, "I and my Father are one."

This brings us to the consideration of his Father, the Elohim. As we have shown in "The Goal of Life," all worlds are progressing, nothing is standing still. Science shows us how wonderfully active is not only every atom and electron composing matter, but every world—how incessantly they are flying thru space. This activity means work, accomplishment, progress, and the people that have peopled worlds from all eternity have been progressing from all eternity and have become gods, creators. The body of the Elohim—for the word "Elohim" means "Gods"—created our earth, and they created it for a purpose, and all things in the world are moving in harmony with that purpose.

The Elohim have reached a state far beyond the conception of the human mind, yet they were men who lived and developed in an earth-life; and there are souls who have reached high attainments in an earth-life who are the angels of the Elohim; and there are souls of all grades of spiritual development from the Elohim down to the highest developed, spiritually minded men of our age. These are all ministering spirits, as the apostle said, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" So that while the Elohim have entire control over our earth, they operate thru their angels or messengers, and if any one earnestly seeks to attain to the likeness of his Creator, seeks to attain a spiritual consciousness, and is honest and earnest in his desire—not for selfish purposes but for righteousness' sake—the Elohim will send to him an angel spirit to be his teacher and guide. As the Lord said by the prophet, "And tho the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, "This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left."

We may infer from these words a fact that we have found to be true in our own experience, that is, while YAHVEH Elohim sends to us a teacher from the spirit-world, we are not allowed very often to see that teacher, because of our weakness and childishness. If we knew that such a teacher was with us, we should cease to use our own capacity, as do spiritualistic mediums, and should try to be a mere tool, which is not the design of the Creator, for the design of the Creator is exprest in the words, "Let us make man in our image, after our likeness, and let them have dominion." In order that this may be accomplished it is necessary that the angel teacher should

hide himself and not let you know of his presence, but simply in the time of need illuminate your consciousness and cause you to know the truth and the right.

Thus you are led on and on until you have come to a correct understanding of the truth and of the true methods that the Father designed you should follow, then you will no longer cease to use your own capacity, and your teachers will reveal themselves to you; your eyes will see them and you will hear their voice saying, "This is the way, walk ye in it," when you are liable to turn from the correct path.

Thus we have two distinct phases of thought that must occupy our attention. The first is the formless world in which everything imaginable is found, the individual mind being able to draw in, to gather to itself from this world any and all things desirable. The second is that of the Elohim, the Gods, and their angel messengers, many of whom have lived upon this world, who will come to us and enable us, like themselves, to draw knowledge and power and all that we need from that infinite fountain of the unformed.

Thus we are thrown upon our own resources to gather that which we need, but at the same time we are instructed in wisdom, knowledge and understanding how to gather that which we need, and the Esoteric work has been to put into word-formation these great facts.

But this is not all that we must meet. There are in the lower sphere of our existence what the mystics call "elementals," the dark souls that are only partially developed. These are malicious and evil, they are the devils that Jesus cast out of people who were possessed of them and diseased. In all the various cases of affliction that Jesus met he cast out the demons and the afflicted ones were healed. We believe that Swedenborg expressed the truth when he said that all diseases are produced by these

demons or elementals, and it is these that the overcomer must overcome. It is these elementals that, as a rule, control spiritualistic mediums and deceive, mislead and destroy so many of them.

Then there is another sphere similar to that which we have described as the fountain of Infinite Mind, this is the earth sphere, filled with the thoughts and endowed with the will of men and women. In this sphere we live as do the fish in the ocean. The thoughts of this sphere are constantly pressing in upon us and if we are not positive and active mentally, they will take control of our mind, act upon our consciousness and become the conscious individuality. These also must be overcome. It was of this sphere that Jesus spoke when he said, "Be of good cheer, I have overcome the world." Not that his overcoming made it unnecessary that you should overcome, but he overcame and showed you the methods to apply that you may also overcome the world, the world-mind and the world of elementals, the corrupt conditions that have corrupted our earth.

The work before you and before all is to make a clean place on earth by driving out and repelling all these dark elementals, holding them in abeyance and becoming masters of them. And when this clean place is made by the children of men, the kingdom of God will be established in that place, and it will make it possible for the kingdom to grow and spread rapidly, until it covers the whole earth. Then will the earth be redeemed "and the desert shall rejoice and blossom as the rose;" divine order will be established among men; the joy, peace, rest and happiness of the kingdom of God will be brought down to earth, and the inhabitants of the earth will be as the angels of God and in direct and perfect touch with them, and thru them with the Elohim.

No one should feel discouraged because he is living in

an ocean of the vilest mind-element, filled with elementals of vicious tendency, because there are also in this ocean many good thoughts, strong thoughts, wise thoughts, which will help you if you turn your attention in the direction of wisdom, power and righteousness. And then, more than all, the great name YAHVEH has been given you, by which you may reach out into the fountain of his life, draw it in and be a partaker of the powers of his mind and will, so that nothing is impossible unto you. It is by the power of that mind and will and loving unity with God, the Elohim, and his angels, that we may, if we will, overcome and rise into the perfection of the new life and become members of the Body of "the first ripe fruit of the earth," which was set forth by the angel to John as the 144,000, who are to be made "kings and priests unto God, and reign on the earth."

Divine peace be with you.

In thinking over the words of the Christ: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." the thought occurred to me that he did not refer to the little mustard seed wholly on account of its smallness, but principally as an example. That is, this little seed has within it the power from the Father to become that which it was intended it should become. It simply must fulfill its mission, being whol'y filled with that faith or power from the Holy Spirit. Likewise when we can ally ourselves to the Father as perfectly as this little seed is allied—to be what we will to be—we shall then have the same mighty power to remove all obstacles, as it is written, "I will be your God [Power]."—MARCUS

A SOUL UNSHAKEN IS LED TO VICTORY

BY ELI

AND the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.—II. Kings ii. 19-21.

WE get the impression that the fountain of water at the city of Jericho is a symbol of the fountain of the waters of life in man, and that YAHVEH healed these waters by casting salt (wisdom) therein.

It has been stated in this magazine that there is nothing promised us from God but wisdom, that we may be able to discern between good and evil, in order to attain the best results, and in turn we agree to keep God's covenant or to adhere to a right life.

A human life is a very sacred thing, for in it sometimes dwells a soul divine, and if consecrated to the Divine source, the soul's efforts in that life will lead to victory. Such a soul will take decisive measures for the complete control of the body and passions. Its readiness to comprehend the necessity of conserving the life in the body will cause it to arrest every drop of the life-fluid in order to challenge decay and death. Its quickness of intellect will induce every part of its physical nature to respond in perfect obedience.

We should always bear in mind that if we are to be successful in the various affairs of life, it makes it needful for us to fix within ourselves that unbending stead-

fastness of mind and will which never changes, and always resists a tottering state of mind, so that whatever we set about to do will not fall short. Such a mental state must lead to favorable results in whatever direction the mind is turned.

Many of us lack the ability to execute and to complete whatever we undertake; here we need training; we cannot become serviceable and useful in laying the foundation of God's holy temple on earth and serve in the highest capacity, if we fail to carry thru the trivial affairs of life. For this reason our Heavenly Father gives us our training, first, in the small affairs of life and afterwards in the more important ones. For as we engage in the daily duties that are set before us, God lays the foundation of a faith within, not only in our own ability to carry thru whatever we engage in, but also faith in his own mighty power that is ever ready to aid us under all circumstances. If we had not this faith established within us beforehand we should certainly fail in mastering ourselves and in the work of aiding the world to grow better.

We should not because of apparent failures feel downcast and defeated while striving for the mastery over mind and body. God never fails in the work of creation; nothing happens without his intention or foresight; can anything happen then to hinder his purpose concerning his children whom he has selected as his substitutes, and whom he has intrusted with the great work of establishing his kingdom on earth? Hence, whatever we engage in in his name must be a successful undertaking.

A man striving for the regeneration may frequently get disheartened thru the loss of the seed, which usually happens without his intention or expectation, and he may feel that he is incapable of gaining that which his soul is craving. But pause a moment, let us treat the subject with a reasonable amount of honesty.

God wills that man should take the kingdom and the dominion under the whole heaven; if so, it becomes essential for us to gain some knowledge of his creative laws and how they operate upon our own being. In order to gain this knowledge and to be successful, it becomes necessary for us to find out to what degree the failure to conserve the vital fluid is due to our own carelessness and to what extent it is due to incidental causes. Let us hunt within ourselves for neglect. Let us calmly consider the probable causes of the failure, such as the appetites and desires; the manner in which we use up the life; the extent to which we control the sensations and passions, and the evil influences which are presented before the mind. Let us examine and consider the different causes and effects separately, and find out how far we transgress God's laws. And when they are set in motion and begin to operate upon our own life we may learn how to control them, for the Divine Mind can in no other way call our attention to these laws; it is only failure and the loss of our divine happiness that will move us to be attentive and to walk this narrow way cautiously. For this reason our individual self should not be the last adversary to blame for our neglect and failures.

If we are to gain the victory over self it becomes part of our duty to test every occurrence that occasions our failures with a frank and honest mind, and to treat whatever takes place reasonably. Let us therefore be fair in our dealings with self, and search out the laws that govern creation, laws that never change, and if we keep them, and pursue the highest and purest in relation to our own personal self, we shall never become deficient in the least.

We may at times feel that we are a hopeless failure, because of the inflow of thoughts from the lower generative world-mind, thoughts that produce indecision and

difficulty and that make us feel that we are not able to conquer. But let us bear in mind that God is ever near us and if we seek him, and feel that we need him, his Messenger will be sent to us to instruct us. Then whatever we set about to do must in time terminate in accomplishment.

Let us therefore never consider that an event which happens to affect our interests or happiness comes by chance, but on the contrary, let us consider it a lesson that has been given us for our instruction. And if we are following in the path of the Christ we are linked together with "just men made perfect in the heavens," and as a Son of God we stand as the highest example of God's creative work on earth, a step higher than mankind in generation. As we have been educated in the laws of creation, and the knowledge of good and evil, we begin to stand forth as conquerors in the image of the Divine Mind, and we are conscious of a light within which leads us to a complete unity with our Father in heaven.

BOOK REVIEWS

WE have before us a pamphlet entitled "New Thought School," published by Paul Avenel, Box 17, Avon-by-the-Sea, N. J., and sold at 50 cents. It is about the size of "Bible Review;" however, the size should not be taken into consideration, but rather the thought. The author has taken hold of some vital thought and it seems to us to be a link between that which the world has known for several years as "New Thought," and the higher school of Esoteric attainment. It is well written, clearly expressed, and carries the mind into the higher realms of thought. It takes many different forms of thought to picture to the minds of the masses the true and great general pathway that leads from this old age and order of things to the new and living way of the everlasting Door, the Christ.

The pamphlet may also be purchased thru the Esoteric Publishing Co. [Ed.]

EDITORIAL

WE are glad to be able to present to our readers Vol. IX. of BIBLE REVIEW with new type and new paper.

We have come to a period in the history of the world when, we think, almost every one feels that we are on the eve of some wonderful changes, but few there are who have any idea of what these changes are to be or how great they will be. It has been the effort of this magazine to hold before the minds of its readers the great general trend of the times and the real ultimate toward which all things tend.

When the Lord Christ was here he said, "When he, the Spirit of truth is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." Mark you, he did not say that the Spirit of truth would declare unto you *all* the things that are to come, all the minutia, but when the Spirit of truth shows us things to come it is not the trivial matters, but the important ones.

When a man starts out on a long journey the most important things for him to know are where he is going and how he is to get there. Therefore in this magazine we have kept before the minds of its readers the ultimate toward which we are travelling and the methods for reaching that ultimate safely. We have pointed out the pitfalls, the dangers and the obstacles in the pathway that are liable to prevent your arrival at the true destination.

Some no doubt think there is a certain sameness in the thought because it all relates to that long journey and to

what we shall find at the end of the road that leads from this old age of labor, sorrow and death to the new age, in which we shall find immortal life, and peace and joy in the presence of him who created the world.

We have striven and we still strive to keep out of the magazine all things that detract the attention from the central object. Because of this we are considered very strict in regard to the class of manuscript we accept, but we have a well defined object in view and we are working toward that object. This magazine stands as "the voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight," for the Christ of God is soon to be manifested, then old things must pass away, and all things must become new.

WE wish to call attention to the article "The Invisible World" in this number, for the adverse forces have tried for a long time to prevent its publication. If it is carefully read, thought about and prayed over, it will open up new avenues of spiritual consciousness that have never before been known in the world. It will bring us so closely in touch with the spirit-world that that world will no longer be a vagary, an uncertainty, but it will become to us a reality, a certainty upon which we can depend.

Those who are bound by the old theological ideas will find it difficult to appropriate the valuable thought contained in the article, because of preconceived ideas, but if they will stop to think the matter over quietly and earnestly and will ask themselves the questions: What foundation have I had in the past for my present belief? What evidences are there in the Scriptures for the present belief in God and in our relation to the spirit-world? it will lead them to search the Scriptures, to study the early history of the people, the many manifestations of God from the time of Adam down thru the experiences of the

patriarchs, and the teachings of the Christ and of the apostles. By so doing abundant evidence will be found for the position that has been taken in the article under consideration. Evidence will be found contradicting the old ideas and upholding the new; not that the ideas are really new, but they are new to the world to-day.

The early teachers from the time of Israel constantly strove to lead the people away from their worship of idols, false gods, the multitudes of gods of the heathens, and to do this they were necessitated to go to the other extreme and constantly to emphasize the idea of God as one, not many, but to the Hebrew scholar it will be seen that wherever the idea of the one God is brought out, the same word is used that is used in connection with a cluster of grapes. It is readily seen that a word denoting "cluster" signifies "many in one." So YAHVEH Elohim are many in one.

We also call attention to the thought expressed by the Lord Christ in his notable prayer to the Father: "Neither for these only do I pray, but for them also that believe on me thru their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us." This is the oneness of God, and the whole body of humanity may be one in the same way that the Elohim are one.

We have for many years tried to give this thought to the world and have brought it out in our last book "The Goal of Life." We continue to call your attention to it because it is a vital subject, as Jesus said, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." The time having come for eternal life of "the first ripe fruit of the earth," the revelation made in "The Goal of Life" and in the article under consideration has been given you that you may lay hold upon it and find eternal life.

WE feel that the little book "Practical Methods to Insure Success" is one of the most important books for the people that we have, as it lays the foundation for a perfect life, and it lays it so carefully that few are liable to err in following the methods. We still desire our friends to send us the addresses of thinking men and women of all classes, that we may call their attention to the little book.

There is one brother, a faithful soul, who feels the importance of the little book and the need of its circulation, and he is still contributing liberally to aid us to advertise it, but every business man knows that an almost unlimited amount could be used to advantage in advertising a work like this. But those who do not feel that they can assist us financially in advertising this little book, can aid us by sending us the addresses of those whom they think would be benefitted by the book. As most of you know, the book is of such a nature that even tho a person should never see any other of our books, it is sufficient to lift them upon a higher plane of existence, and it will lead an active mind into the fulness of the knowledge of the truth.

We have consecrated our life to this work. Is it not for you to consecrate your life to God and to his people? Know this, you can do nothing for God, or as you do something for his people. Therefore cease to talk about working for God, as many are doing, and begin to work in earnest for his people.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., November 1910

Body	Enters	day	h.	On m.
☾	♈	1	3	3 a. m.
"	♉	3	3	58 p. m.
"	♊	6	4	52 a. m.
"	♋	8	4	10 p. m.
"	♌	11	0	16 a. m.
"	♍	13	4	34 a. m.
"	♎	15	5	38 a. m.
"	♏	17	5	3 a. m.
"	♐	19	4	44 a. m.
"	♑	21	6	36 a. m.
"	♒	23	11	59 a. m.
"	♓	25	9	8 p. m.
"	♈	28	9	4 a. m.
"	♉	30	10	6 p. m.
☼	♈	22	11	3 p. m.
♂	♎	23	1	10 p. m.
♀	♏	5	10	13 a. m.
"	♐	24	4	22 a. m.
♀	♑	5	11	39 p. m.
"	♒	16	3	17 a. m.
"	♓	27	0	9 a. m.

On November 1st ♈, ♉, ♊, are situated as follows:

♈	♍	25°	56'	29"
♉	♈	3	17	1
♊	♐	24	16	19

BIBLE REVIEW

VOL. IX.

NOVEMBER, 1910.

No. 2

THE GOSPEL OF HEALTH

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

THERE is no doubt that God's will for his people is that they should enjoy

PERFECT HEALTH.

This is so clear from the *Torah* or Book of the Law, that Ferrar Fenton does not scruple to translate the word "*Kodesh*," usually translated "holy," as "healthy"—thus: "Ye shall therefore be healthy, for I am Holy." In this he is justified by the context, for health would be the natural consequence of obedience to the sanitary laws, which guarded them from injurious foods, and moral corruption, besides enjoining upon them frequent washing of clothes, bathing of the body, and fasting; all of which we now know to be so thoroly beneficial. Indeed, while the law seemed to them to be burdensome, its faithful observance would have placed them high above all nations; it would have made them as God said,

"THE HEAD AND NOT THE TAIL,"

and would have abolished "all sickness" from the midst of them, and they would have become a royal priesthood and a holy nation; an object lesson to the whole earth—for the Law was holy and just and good and contained within it

THE HIDDEN WISDOM OF GOD.

We should do well to-day to study its prohibitions and precepts, for long life, health, happiness and true prosperity are the natural outcome of the observance of these commandments, and altho we understand fully that we are under no bondage whatever in regard to them, yet we know in this enlightened age more than ever was known in regard to their practical utility. And no better illustration could be found than by comparing the precepts and promises of the Law, with our text-book "Practical Methods." For the Law of God not only contains similar precepts, but promises exactly the same results as those predicted in "Practical Methods;" viz.:

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|---|---|
| (1) That you will never be sick (p. 4). | (1) YAHVEH will take away from you all sickness (Deut. vii. 15). |
| (2) Never in need of money or friends. | (2) Lend unto many nations and borrow of none: for God will give you power to get wealth. |
| (3) Prosper in all things. | (3) Whatsoever he doeth shall prosper (Psalm i. 3). |
| (4) Domestic relations be very happy. | (4) Great shall be the peace of thy children. |
| (5) Your children superior to all others. | (5) All thy children taught of the Lord. Blessed shall be the fruit of thy womb. |

The prohibitions of each are exactly similar, as well as the things prescribed, for the carrying out of "Practical Methods" would abolish not only all immorality but all uncleanness. It is a remarkable fact that the very animal whose flesh is most abhorrent to those who profess to keep the Law, is that most denounced in "Practical Methods;" viz., *pork*. They agree together also in prescribing frequent ablutions and fastings,

PERFECT PURITY

of thought and life, and the prohibition of all unwholesome and hurtful foods (page 45) and separation from all uncleanness of flesh and spirit.

So that "Practical Methods" proves that the Law was holy and just and good, that it was really ordained unto life, and that in keeping its statutes there are the great rewards of perfect health, long life, vigor, and prosperity. As "Practical Methods" therefore teach the same things as the "holy and just and good" Law, they *must* be in agreement with the mind and will of God.

"Practical Methods" however have this advantage that they are adapted to the twentieth century, in regard to the prohibition of unwholesome luxuries, which were unknown to the Israelites, and therefore could not be mentioned in the Law. Of these we do well to take heed, and as it would be foolish on the part of any one to deny that the keeping of God's Law would have produced the promised results, so it is quite useless to deny that the carrying out of "Practical Methods" will produce like results, when it has already proved true in thousands of cases.

The chief difficulty of belief, no doubt, is in regard to the wonderful results which are said to follow conservation. But we are persuaded that the teachings of the Fraternity on this head, altho they read like a fairy-tale, are actually entirely true, for during the last 20 years

A HOST OF WITNESSES

have risen up to bear testimony to the fact.

To those who have not experienced them, the facts of transmutation and the circulation of the vital fluid seem incredible, but there is not only a great deal of medical testimony to the facts, but there are also

STRIKING ANALOGIES IN NATURE.

It has been observed, for example, that the camel and

the dromedary store up in their humps, when well-fed, fluidic nourishment which serves them in lieu of food when travelling thru the desert; the stored-up nourishment is gradually resorbed or circulated thru the body; the hump meanwhile decreasing in size.

The analogy may be pointed out also of the storing of lacteal nourishment in the breasts of all female mammals.

In a similar manner is the vital fluid stored in various reservoirs in the body, notably the muscles and the breasts. The circulation of the vital fluid is of immense importance, and it is intimately connected with the circulation of the blood; which fact was discovered by William Harvey in A. D. 1608, after nineteen years of labor and research. And how was he rewarded when eight years afterwards he announced his discovery?—In a way very usual in the past and not altogether unknown to the present. He was met by a storm of opprobrium, for he was opposed by the medical profession and deserted by his patients, and the clergy condemned his doctrine as against religion. This is what all pioneers of truth, however valuable, have to expect. But sooner or later the value of it is seen by all, and the account of healing of long-standing and seemingly incurable diseases by means of Macaura's blood-circulator puts the matter beyond dispute as to

THE TRANSCENDENT VALUE

of the knowledge of the circulation of the blood to mankind in general. As all his cures and demonstrations are free of cost to the public, and it is evident that there is no question of quack advertisement, we have much pleasure in directing public attention to his wonderful cures performed by means of his blood-circulator at the Royal Albert Hall, London.

As we have pointed out before, it is the circulation of the vital fluid which

REGENFRATES THE BLOOD

and feeds the brain, increasing memory and mental and moral coordinating and acting power. The life of all flesh is in the blood and the quantity of life is increased in proportion as the seed of life is transmuted into the elixir of life. In the case of fasting the clogging of the blood-vessels and the organism in general by the superabundance of food-matter forced into the body and not assimilated, is removed, and by a continued attention to diet, reducing the food supply to the minimum, the body may be kept in a state of perfect health.

THE BENEFICIAL EFFECT

of fasting and the astonishing way in which the idea is being propagated are demonstrated in the following account of a forty-two days' fast from the London "Daily Express":

"THE recent fasting experiment of Mr Upton Sinclair, which created widespread interest, has been eclipsed in value and in length of time by Mr. Charles Spencer, an artist, of Kent.

Mr. Spencer suffered from an abnormal appetite: no meal seemed to satisfy him. At length he began a diligent study of the theory of fasting as a cure: then he practiced it—for forty-two days!

His experiences during the fast and the result were related by Mr. Spencer, who, except for a natural thinness, looked alert and well, to an 'Express' representative yesterday.

'You may take it from me,' he said, 'that fasting for health will be generally adopted. Well-known doctors whom I meet are taking it up. It is no new theory. The Greeks and Egyptians 2,000 years back were keen advocates of fasting. I set out with the determined intention of making a thoro experiment

'On the first day the pangs of hunger were keen enough; so were they on the second day. On the third day there seemed a little relief, and from that day onwards I experienced no hunger whatever.

'I continued my work as an artist, doing some light gardening and walking as exercises. At the end of the forty-second day hunger began to reassert itself. That is the stage where many "fasters" make a mistake. They determine to fast for a certain number of days, and even if the craving for food returns after a certain period they continue to fast.

'When I felt the hunger returning I immediately drank some fruit juice, and

continued to live on this for two days. On Thursday night I had my first square meal. It is a grave error for any one to fast who has not a thoro scientific knowledge of the subject."

But while the beneficial effect of fasting is being widely demonstrated, the reason for it is not clearly seen, proving how great a necessity there is for the promulgation of our

TEACHING OF CONSERVATION

of the vital fluid, for the functions of nutrition and reproduction are so intimately connected, that fasting in ignorance of this connection may be fatal, whereas we know that fasting when carried out according to the wise injunctions contained in "Practical Methods" cannot prove otherwise than beneficial, physically, mentally, and spiritually.

"The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do. He does not ask advice of everybody he knows or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and, when he comes to them, he goes thru them, not over them or around them. He never whines or grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently. The man who acts boldly wins the confidence of the world."

INTUITION AND INSPIRATION

BY L. D. N.

INTUITION and inspiration are as normal and legitimate to the spiritual nature and inner soul organism—being inherent functions thereof—as sensations and sense perception are to the sensuous nature and physical organism. We are constitutionally as receptive to inspiration (direct and specific impressions or vibrations) from the sphere of the Divine and Heavenly, and also from the inner and soul-life of men and things thru the opening and activity of the inner spiritual senses, as we are to the impressions or vibrations from the outward world thru the physical senses.

But the exercise of intuition and the normal development of its divine receptivity, and the revelations from God thru it, depend upon our desire for the revelations and for divine guidance, and the attention and faith we give to them.

Intuition is thus an inward action of the mind in immediate response to this inspiration from the Divine in answer to our prayer, or specific and earnest desire, 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, and by which these impressions are transmitted in vibratory waves to the brain—the physical center and seat of the mind's action—where they awaken or reproduce in the mind a specific picture or perception of that from which the vibration proceeded. The other is the mind's response to

vibrations in the central essence or animating life of the soul and its faculties from the sphere of the Divine within, behind, and above the personal life.

These vibrations flowing thru and stirring these faculties, when the mind is thus opened to them, cause them to take on this intuitive and inspirational action, by which the consciousness and correspondence of the Divine activity which caused the vibrations is awakened and reproduced in the mind—the kingdom of God within.

The human life and consciousness are thus opened inwardly to that inward kingdom of eternal realities, in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection—the kingdom of God and the life of Heaven with which man thus becomes as completely identified in consciousness, as he can possibly be with the external world thru the senses.

When therefore men have opened their minds to the recognition of this supreme and faith-inspiring fact, and their whole being in glad and eager response to this indwelling activity of the Father's presence, and have given themselves up to the inspiration and new power which these divine vibrations awaken, they will find within themselves that "well of water" promised by the Master, "springing up into everlasting life."

"I no longer resist consciously or subconsciously, the descent of the Holy Spirit into my soul and body. I am submissive to the infinite law, and I rest painless and peaceful."

PRAYER

BY LURA BROWER

HELP me to bide within thy house alway,
O Lord of Life and Love Divine, I pray.
Lest should I wander from its door, I stray
Into a stranger's country, where no ray
Of thy pure light can shine to guide me home,
As further from the true sheep-fold I roam.

Draw me so near, O Lord, unto thy side
As closely in thy love I shall abide
As doth the branch within the parent vine,
Drawing, like it, my very life from thine.

And above all, O Lord, for this I pray—
Help me to grow more like thee day by day;
Increase my love for every living soul,
And by Love's wondrous touching make me whole.

Then shall my heart become so fixt on thee,
Nothing can shake my soul's serenity;
All my desires I know thou wilt fulfill,
Since I would ever do the Father's will.

For truth within man's nature dwells,
Her fabled fount, her well of wells,
Her crystal deep of thought.

—R. H. STODDARD.

A SPIRIT IN EVERYTHING

BY H. E. BUTLER

THERE is a subtile force that under certain circumstances makes itself felt, that lays hold upon and handles material substances and brings them into the form of its own innate quality, let that quality be what it may; and not only does it lay hold upon that which immediately surrounds its center, but its radius extends further than is understood, not, however, because of lack of evidence, but because of lack of observation.

There are many of the most wonderful things in nature that are least understood because they are so common. We think nothing of putting a seed in the ground. We expect that seed to germinate and to grow, and so it does. But why does it germinate and grow?—Because there is a spirit in the seed that is active and potential. As it was said in ancient Scriptures, “The life is in the blood.” We have got into the habit of thinking that the blood is the life, but it is not. There is something interior that is the life.

We are led to believe that life and spirit are synonymous. If we observe a plant growing we see how it gathers to itself certain substances, such substances as are in harmony with its nature. Thus the spirit of life in it has affinity for certain qualities and antipathy to all other qualities, so that we may plant side by side a sweet and a bitter plant. The sweet plant will gather to itself the substance of sweetness, and the bitter plant the substance of bitterness. To the sweet plant the sweet substance is good and to the bitter plant the sweet substance is evil.

Again, it is known that where a large quantity of a plant or shrub grows *en masse*, it does not take a very sensitive person—if he will observe his feelings—to feel on approaching that mass a peculiar influence that emanates from it. For instance in this country a great deal of poison-oak grows and if a person who is sensitive to it goes into its vicinity, even tho he does not touch it, the spirit of the poison will poison the flesh. Aggregation seems to intensify the spirit of the substance of everything. If a person goes into any of the large peach orchards of this country about the time of the ripening of the peaches, he will find that there is a spirit emanating from the great quantity of peaches that destroys all appetite for them and creates even a repulsion to that most luscious fruit, even tho he may have eaten only one or two of the peaches. Thus the spirit tha pervades the whole orchard seems to satisfy and to overpower all desire for the fruit.

While there is a spirit in everything that grows, it is not by any means confined to plant life, but it is equally active in all animal and human life. But before leaving the subject of this spirit in the plant, let us look at the plant once more. A little round seed, without any particular form, except that it is round, is placed in the ground; a person knowing nothing about it has no idea of the form its plant will take when it germinates, yet in that seed there is a mental quality, if you please, that causes the spirit or life in the seed to form a plant according to its parent organism, and it forms everything so minutely and so perfectly. Not only does it select the chemical qualities necessary to it, but it puts these qualities into such perfect form that if a leaf from the parent plant were placed beside a leaf from its offspring they would be identified as of the same plant, as they would be identical in color, in form, and in texture.

Here we see that the spirit of life is not only a force, but it is a mind-center that not only gathers, but forms, constructs, in the most orderly manner possible to imagine.

If we turn our attention to the human family, where our special interests lie—especially in this article—we find that every individual has a spirit that emanates from him. The majority of people have reached a point where they feel the spirit of a person as soon as they come into his presence. Many there are who are conscious of a change of feeling toward them on the part of an associate, even tho he be some distance away. We readily feel the spirit of a person, whether he is with us or against us. The spirit of every person is just as exacting and as particular as the spirit of the plant, for it always forms mental conditions as correctly and perfectly as the spirit in the plant forms the plant structure. The spirit of life in individuals gives quality to their mentality, to their feelings, to their desires, appetites and passions, and the spirit emanating from them has in it the power to produce like thoughts, feelings, appetites and passions, wherever there is a sensitive mind that it may act upon.

For instance we hear a great deal about “political bosses” at the present time. What does this mean?—It means simply that certain men of great force of character and determination of will to carry things their own way, are able to dominate and to control the masses of the people and to cause them to do that which they will to have them do. It is the emanation and strength of the spirit in the individual that enable him to become a boss of political rings.

The same is true of all organized bodies: there is always one special head that dominates every organization, let it be a social organization, a political party, or whatever it may be; there must be one head and that head is the dominating spirit, and all the members of the organ-

ization respond to the dominion of that spirit, to the extent that when one enters the presence of a member of an organization one feels the force of the spirit of that organization. If the spirit is coercive, a coercive influence is felt; if it is subtile and illuminative, guiding and governing the minds of the members of the organization, one will find one's mind is being changed from its ordinary habits and guided into new channels; even the feelings and emotions and all that constitutes the individuality of a sensitive person is changed when he comes in contact with an organized body. So that if a person analyzes carefully his own feelings, desires and thoughts, and in short his own consciousness, before he comes in contact with an organized body, he will find after coming in contact with it and becoming passive to it that his whole consciousness is transformed: his loves, desires, appetites and everything about him is really changed. Another life or spirit has taken possession.

This is true in all organizations. One mind affects another and brings it into unison, and every additional mind that is brought into the organization gives added strength to it and power to change the minds of others and to bring them into harmony with the organization.

Thousands there are who could testify that as soon as they yield to the influence of a society and willingly become a member of it, they feel a oneness with it, they speak of the organization as "*our* society," they say, "*we* believe so and so," or, "*we* do not believe thus and so." They at once feel they are one with that body and whatever that body wills, feels or believes at once takes hold of their consciousness and they become one with it.

There is a certain and limited number of specific qualities of spirit in the world, and each organization or society is governed by one of these specific qualities, and just as surely as a certain seed will bring forth a certain

plant with certain leaves, blossoms and fruit, so surely will each and every one of these qualities of spirit bring forth its kind, let it be what it may. For instance, there are societies in the world to-day whose spirit tends toward the gratification of some of the passions and dominating impulses that govern the human family. Many of these passions, appetites and impulses that have necessarily been restrained in the past now seek dominion over the masses in order that they may be freely gratified, and the people are drawn into these organizations thru the controlling power of these passions. Many who are thus drawn in are devout and earnest and are considered very religious by their friends, but if we could wait until the fruit of that organization has matured, we should find, in most cases, that it brought forth misery, destruction of the body and dwarfing of the soul. In other words, the sap is bitter and the fruit is also bitter.

We are in a time when every leading characteristic or spirit that has been active in the human family from the beginning to the present, has reached maturity, and every organization is a representative of one of these characteristics. These characteristics are seeking dominion over all else in order that they may have freedom of expression. So that if we had the mind and the wisdom to look into the spirit of every movement now in the world, political, religious, or philosophical, we should see what we see in the various plants—each tending toward the production of a certain quality, either good, bad, or indifferent, but nearly all of an earthly nature.

This being so, is it safe for anyone to say, as we have often heard people say, "I am a truth-seeker; I am looking for truth and I read everything that comes along; I go among all the various organizations and I can get some good out of each one"? Are not these persons simply carrying out the same quality that was active at the time

of the inauguration of the Christian religion? That was the end of one cycle and the beginning of another, the same as is the present time.

The apostle speaks of those who are ever learning and never coming to a knowledge of the truth. The world is filled with just such people now. They call themselves "truth-seekers." They are ever learning but never coming to a knowledge of truth. In fact, there are many who say there is no absolute truth and that we can never really know the truth. These are represented by the agnostic, and the opposite class by the gnostic.

The agnostics are those who are ever seeking knowledge of the truth but never finding it, while the gnostics are more centralized in their efforts, so that the true gnostic retires within himself; in place of going out and scattering his mentality all over the world, among all classes, he retires within and searches out what there really is within himself, what his highest desire is; he seeks to know what he wants and in that seeking to know what he wants an involuntary prayer is uttered, "Oh, that I may know the truth, that I may live in harmony with it!" Such a prayer is without guile or pretense: it is the yearning of the higher and holier self for a knowledge of the right. To such minds the angel of the Lord is sent and the soul is warmed and comforted. The light begins to dawn and he begins to feel that he is in touch with the spirit of the Highest, with the Holy spirit, the spirit of that Mind that said, "Let us make man in our image and like us."

When one has a taste of that Spirit, he will naturally follow it most carefully, because that Spirit brings to him what the Lord Christ called, "the Spirit of truth." All who have this spirit within them may hear sermons or lectures, may read books or magazines, and "the spirit of truth" within them will cause them to repel that which

is not in harmony with the Divine purpose, even as the plant repels improper elements. Thus with that spirit of truth active within, they are able always to find such truths as they need for practical use; all else will be rejected, repelled.

This holds good also when they come in contact with societies: they will at once be made to feel the spirit of the society or organization and the spirit within themselves will repel that spirit, if it is not in harmony with the Divine purpose. They may, however, find certain suggestive truths that they can accept, and here lies the danger. If one finds a few truths that are useful and good in a society, he may think that society is all right and thus he may suppress the spirit of truth that would cause him to feel a repulsion to that society, and open himself to it and take on the spirit of the society, thereby changing his whole mind and thought, and, as we have said, virtually becoming another personality.

But if the spirit within is truly allied to God, the great central life, the individual at once feels the harmonious vibrations, the sympathetic interflow of mind and soul, when he comes in touch with it, either thru books or thru lectures or sermons, and the mind of the author or speaker helps to illuminate his mind, as it is in unison with the spirit of God. Therefore such reading becomes of great value; it aids the individual to rise up against the coercive influences that fill the earth and to maintain that higher spiritual state that he so much desires. Herein is the use in reading and publishing books and magazines.

This law was exprest by our Lord when he said, "He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." This declaration of the Lord's arose from an inner knowledge of this subject that we are trying to bring before you—a *spirit in everything*.

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If the spirit of God is in an individual and he begins to try to put into form certain thoughts for the sake of helping his fellows, that holy spirit within will cause the formation of the words, the connection of words into sentences and sentences into chapters, in such an orderly structure that the spirit will find complete expression thru him and will make itself felt and realized by every one who has the same spirit.

While this is true also of the writings of those who belong to certain spheres of thought and action that are purely of the earth, earthly, it is not as potent as it is with those who have united their life with God, the cause and source of all things.

Therefore remember, dear ones, if you are of God you will hear the words of God express by those whose souls are in unison with the Father, and their words will feed you, strengthen you, and make you wise; they will unite you to the Body that God is organizing on earth. As the Spirit said thru the apostle. "A body didst thou prepare for me," and we read thruout the Scriptures that the purpose of God and the ultimate of the spirit that the Lord Christ came to implant in the hearts of men, was to bring into existence a Body, composed first of "the first ripe fruit of the earth, and after that an "innumerable company."

Fear not the spirit of any one, but try the spirit and see whether it is of God or of the animal propensities. For if you have sought God with all your heart, with the honestness and earnestness of a little child that desires to know the truth and nothing but the truth, leaving out every consideration of the appetites and passions and of selfish gratification, then will God grant you of his Spirit. He will also grant you the spirit of truth that will enable you to discriminate and to know what is true and what is error; what is of the spirit of that divine

Body, that divine purpose, and what is of the spirit of the animal man.

There is a deeper meaning than has been understood in the words of the Master, "My sheep hear my voice, and I know them, and they follow me;" "a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Remember it is for you first to obtain the spirit thru that childlike earnest desire to know the right and to do it. This will open your consciousness so that the angel of God can come to you and give you of the spirit of God, the spirit of wisdom, which is the spirit of discrimination that will enable you to receive the good and to reject the evil.

Peace be with you.

Human life as a whole moves and cannot help moving, towards the eternal ideal of perfection, only by each separate individual advancing towards his own personal and equally unlimited perfection.

What a dreadfully pernicious superstition is that under the influence of which men—neglecting the inward work upon themselves, which is the only thing really needed for their own and society's welfare, and also the one thing in which man has full power—direct all their strength towards arranging the life of others, which is beyond their power, and (for the attainment of this impossible aim) employ violent means, certainly evil and injurious to themselves and to others, and which more surely than anything else remove them both from their personal and the general perfection!—LEO TOLSTOY.

CONCERNING "PRACTICAL METHODS TO INSURE SUCCESS"

BY EZRA

THE purpose of the life of man, as designed by the Creator, is that he attain Godlikeness and assume the dominion over all creative law. This, assuredly, is the highest ideal of happiness.

The steps to the attainment of this ultimate are possible of being collected and set forth as a series of methods—methods of life—which, when conscientiously followed, will inevitably produce the desired result. The reason these methods have not been known (or, if known, have been ignored) and applied is, that man has chosen to follow the promptings of his sensual desire, and has ignored the witness and warnings of the spirit within (the higher self).

The reason for methods of life, and the necessity for living a wholesome, well-regulated life, are self-evident. Man is possess of two natures: one, the higher, interior nature, is derived directly from God, the Creator of all life; the other, the baser, animal nature, is the result of the operation of the law of generation. This lower nature inherits, thru the transmission of the parents' life, thought and desires at the time of conception, all the tendencies toward a life of sensual indulgence and selfishness or self love. The higher nature is the ever-present and indwelling life of God, which builds and maintains the organism, serving man faithfully in the direction of his desires and securing from the food consumed the reproductive fluid, which, if retained within


the body, vivifies and sustains the organism; but if used in generation, it produces other organisms.

When man has come to the point where he sees the folly of a life of sin, selfishness, ignorance and perversion, and wishes sincerely to realize a higher condition of life, he will be made to realize the necessity of these steps or methods of consistent thought and action by which he may emerge from the old condition of life and ally his consciousness to a higher state of being, and, thus living in harmony with his higher self, attain to the ultimate of life for which the Creator has designed him.

While these methods have one general purpose, and may be stated in general terms, they will be understood by each individual according to the structure of his mentality and the strength of his will, and, being applied according to the individual understanding, they must produce results harmonious to the individual nature, desire, or earnestness of application.

The essential purpose which one must fix in mind and work toward is, the developing and broadening of the mind, the opening up of the finer sensibilities of the interior nature—the setting free of the spirit. One must discriminate between the body and the mind; between the sensations and the states of the body, and the action or state of the mind. One must learn also to fix the attention of the mind so firmly upon the thought or the object one has in mind as to become oblivious to the body. This is not a difficult thing—in fact one does it very often unconsciously. Provided one's interest and desire are centered upon accomplishing the great purpose for which these methods are given, the effort to hold the mind in the desired direction will *naturally* lead the mind and body into harmonious cooperation.

In a great many instances, however, this ability to concentrate the mind upon any subject is contingent upon a



cleansing and purification of the body and its establishment in reliable working order. This order in the physical life must be established as a foundation from which to begin to grow and to mature mind-power. The body must be so controlled and regulated that its demands cause no uneasiness to the mind. This involves the use of bathing, dieting, fasting (when necessary), and, more than all, the persistent and energetic use of the will. The more decisive and energetic the individual is, the greater will be the results. The necessity for a decided step at this point cannot be too strongly insisted upon. The more spasmodic or dilatory the initial effort, the less satisfactory will be the result. As "Practical Methods" states, "if one wants all the results, one must apply *all* the methods, and *apply them with a will.*"

In the proportion that the body is brought into harmony will the mind unfold and reach out for knowledge, the brain and all the faculties of the mind will become clear, and the call of the senses and sensations of the body will be disregarded.

In thus entering upon the work of unfolding and developing the mind, man enters upon his true sphere of usefulness and service. His former life, living in the sensations, desires, appetites and passions of the body, caused his whole time and attention to be centered upon the body, the animal self, and its needs. While living in this sphere he was subject to the law of the animal order of life—generation—and its consequent evils of selfishness, struggle, sickness, sorrow and death. This state now passes away and he enters into the new life in which the higher law, the law of love, the law of the greatest usefulness and service to the good of all, obtains. In this realm of life all care and anxious thought for the personal self and feelings is disregarded. He realizes the higher aims and nobler purposes of a life in the realm

of mind. In the consciousness that he is mind and that all that is is mind, and that nothing of the physical nature can disturb him, he rests, and moves, with perfect freedom.

With the further realization of the truth of God, and a knowledge of the higher law of the interior world, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength, . . . and thy neighbor as thy self," and with earnest desire to live in harmony with that law, he has placed his life, his hope, his all, in the hands of God who gave him life, and seeks to become of the highest possible use in bringing his fellow man to a consciousness of his high destiny, and of the possibility of the perfect life in God.

But, assured of the realization of the ideal which is set before us, there are a few points that must be thoroughly understood before true progress is to be made.

The great point, then, which must be borne in upon the consciousness and which will become the ground-work for all future realizations, is the necessity and earnest desire for the improvement and unfoldment of the mind, the yearning for the knowledge of how to accomplish, how to rise above the depressing and devitalizing conditions of modern life. Therefore, in all of the methods, even to the minutiae of daily life, one must first fix clearly in mind the object to be attained by a certain course of action, he must pursue that course with that object ever in view and must learn to disregard all that is not essential to the accomplishment of that object. The following may also be of value in this direction:

The object of eating is to nourish the body, to build a healthy, normal body—not to eat to please the sense of taste, nor merely for the sake of eating.

The object of washing or bathing is to cleanse the body,

not to live in the sensation, nor wholly to yield to the after-sensation of cleanliness or comfort.

The object of sleeping is to rest the body while the mind still continues active, not to deaden both mind and body in a heavy, animal lethargy, nor to luxuriate in the sensation of purely animal comfort. When the body's legitimate portion of sleep has been provided, it is well to be active. If one yields to the spirit of dilly-dallying, it will surely mar the day.

The object of walking is to get to the place one has fixt in mind, not to dawdle along in an idealizing, dreamy way and, thru distraction of the mind, to forget one's object.

The object of fasting is to cleanse the body of all effete matter, and, by refusing all the demands of the senses and holding a positive attitude toward the body in every respect, to bring the senses and the appetite under control and thus to establish a normal, common-sense habit of eating strictly to sustain the body. If a man were cleaning out a well and were determined to have clear water, he should not be content until he had cleaned the well thoroly. A person fasting should regard his body as the man does the well.

The object of dressing is to put on clothing without loss of time consistent with neatness; not to dwell in the sensation of warmth or comfort their wearing imparts, nor to take pride in one's mere external appearance.

The object of working is to hold the attention to and to accomplish the object one has in mind, not to become so concerned over some minutia as to lose sight of the object to be attained, nor to become so taken up with the attitude, sensations, or fatigue of the body as to be overcome and to have the mind distracted from the real purpose of the work.

These things being understood, one is prepared for the

most important step, which is, the knowledge of the true use of the sex-energies. The true purpose of the sex-function is to produce and to transmute seed for the repair and health of the body. When the mind has been brought into harmony with the higher law of life and the life is wholly consecrated to God and to his purpose, the necessity for the perfect conservation of the seed will be quite evident.

Therefore, the object of the activity of the life within the body is to transmute the seed into the "water of life," or "the pure gold of life" as it is well named in "Practical Methods," so that the bodily organism may be purified and fitted for the reception of God's Spirit. One is not to become fearful, nor to allow lustful thoughts or desires to be present before the mind, nor to pay so much attention to the bodily function as to disorder the mind and thus open the door to the forces of evil to obsess or to impregnate this refined life with vicious and lewd thoughts and imaginations which destroy.

Remember, "God is Love." The reception of God's pure Spirit of Love into the organism refines and reinvigorates the moral qualities, gives strength to the mind and will, and exalts man to the highest plane of being where love, joy and peace reign supreme, and misery, sorrow and unhappiness are forgotten relics of the past.

"He who has brought his entire nature into conformity and harmony with the law of righteousness, who has made his thoughts pure, and his deeds blameless, he it is who has entered into liberty. He has transcended darkness and mortality, and has passed into light and immortality."—JAMES ALLEN.

THE MESSAGE OF THE MASTER

[Copied from *The Psychic*]

THOU art ever in touch with the source of truth and knowledge. Know this. Thou art ever in union with the universal spirit of love. Know this and fear not. Thou art ever in touch with the source of omnipotence. Know this and be master. Be free. Be free always. Let knowledge break the bonds and let love light the way. Let knowledge illumine the path and let compassion for all beings fill thy heart.

Freedom is not to be attained by the weak. Know this and be strong. Hesitation invites the cloud of ignorance, whereas decision disperses the shadow of the night. Remain steadfast in thy purpose. Let it reach to the prodigious height of God's soul. Then shalt thou always adore, and adoring, love, and loving, find the path and see the truth.

Character is the aim. That is the only aim. Realizing that aim means discovering ourselves. The development of strength of character is the development of the great within of our nature. Set to the task of moral perfection. In moral perfection the soul shall ever find the light that brings to life the higher form of knowledge and the more blissful ways of peace.

Know that nothing endures. Place not thy faith in the fair show of the external. Know thou the inner. Seek to discover more of that inner life. In the stillness of the inner the beauty of the outer is born. From the things that are formless those with form proceed. Therefore, be thou concerned with the inner. The more inward thou goest, the more shalt thou discover concerning thy nature.

It is the depths of the inner that support the form and give meaning to the outer. Go thou deeper and deeper within thyself.

Thou art the thinker and thy thoughts release or bind thee. In the world of thine own imagery, O soul, shalt thou find the causal form. Thou shalt discover the reasons of thy circumstance, even of thy environment in the thoughts thy mind has cherished, for to cherish is not only to think a thought, but to desire that which thy thought presents.

Learn thou, disciple, the reason of pain. Know that all pain from unrighteousness arises. Nothing else can be the cause. Know that thou art the redeemer of thyself. Thou art the god thou fashionest; yea, thou art also the evil one and the evil of which thy mind, in ignorance, hath dreamed.

Know that neither this nor that hath power, save as thy instructed or thy uninstructed mind lendeth it such power, for on thy soaring or thy sinking wings of soul doth the universe of thy mind people itself with brighter or with darker forms. Know this, and accordingly build thy thoughts—for thoughts, O friends, are mighty architects and build mightier things than man can see or hear with undeveloped mind.

Knowledge shall make thee free. Let thy prayer be: "O Light of the universe, from the ways of the uninstructed lead thou me on and ever on so that I shall tread with swift-moving feet the ways of the instructed. Lead Thou me on; lead Thou me ever on."

Break the bonds. "Arise, and stop not till the goal is reached." Why hesitate? Does doubt befit thee, O awakened soul? Does the fear of the ignorant befit thee? Fear overtakes those who are ignorant, and not fear alone, but pain, sorrow, affliction of mind and affliction of heart and physical form.

Cherish the lessons thy soul learns on the highways of experience. Remember! Aye, ever remember the truth that has been sent to thee. All things pass but the truth. The truth alone is. Whate'er is true, disciple, is also real. Know this and seek thou the real. Reflect upon the true, and the true and the real shall express themselves in the strength of thy body, in the brilliance of thy mind, in the illumination of thy heart and in the diviner revelation of thy soul. Know this to be true.

Implicitly trust. Trust at all times—not with the trust of him who reasons high; but be thy trust even as the child's trust, for the child ne'er dreams of harm. The sleeping child, awakened, greets the day with gladsome trust. Nor does it note evil. The Master long since hath given His message: "Unless ye become as children ye cannot enter the Kingdom of Heaven."

What is the Kingdom of Heaven? What the blissful state that men have ever deemed hereafter? Aye, it is not hereafter. Here it is and now. It is not elsewhere, but in the present moment. The soul need but realize, but know it now—and forever after it is free and blissful.

Within thee, in thy innermost inwardness thou shalt find the answer to all dreams of knowledge. Bliss and peace are not in outer things, O son of truth. The sigh arises from within, and it is the great within that stills the sigh. Know this and be free. Thus shalt thou set to naught the desire which would cause thy mind to swerve. Say: "I shall look with calm upon all things that would come into my life. The course is either wise or foolish. Shall I be the fool? Shall I be numbered among the fools, or shall I be wise and choose the wise."

Thus judging, O disciple, the thing which strikes thy path shall either leave or join thee. If it is wise, thou shalt sense its beauty and it will reveal itself to thee. If it is unwise, it shall take flight before the searching, piercing eye of thy discrimination.

ONENESS

BY E. O. RICHBERG, M. D.

It is just the old story. Nothing new or startling; but the same beautiful dream—more or less realized.

Guides have been suggested, both written and spoken—methods by which to secure that “Peace of mind which passeth understanding.”

Who shall decide which is the quickest, safest route?

“Who runs may read”—whatever he may desire to read and in whichever direction he may be running; to others there are no “Writings on the wall,” no Guides to Heaven, no means thru which to find Oneness with Him who is the All in all forever—before man was—and ever yet shall be.

Not until the *incompleteness* of material existence without this recognition of a higher Purpose—an invisible but never-failing Champion—*be fully recognized* will man successfully “Seek.” With the desire he will then receive guidance as to the Way; and then for him the Secrets of life will be revealed in all their wondrous glory. Every day thereafter, this Unity of Purpose, of effort, becomes more satisfying, more complete.

To accomplish this, one who is ready and *will-full*, need not go to any inaccessible heights, physically or mentally. One need not do any grand, ennobling deeds for the great slumbering world of human beings.

One need only *feel* and *know* that YAHVEH is All in all; that He senses all the ever-present problems with which we labor; and allows us, *for Cause*, the disappointments that try our patience and our faith; that it is thru these

countless phases of mental and physical activities that we grow—develop into that Oneness in Wisdom, Power and Love.

Watch the development of these three attributes of Infinity in a little child: We note the *wisdom* that early inspires a call for food— for protection. We delight in evidences that Baby has learned to tell his wants by hand and prattling tongue; even tho, as yet, he speaks a language wholly unintelligible to the “Stranger outside the gate.”

This is *wisdom* in the process of unfoldment—just budding. The current from the fountain-head is being established.

Baby shows the development of physical *power* by his insistent and graphic demands for the presence and attention of mother, nurse, and playmates, who soon acknowledge themselves subject to his rule.

Love manifests more slowly. It is the higher, more spiritual function; and thus its earlier apparent manifestations are rather as self-indulgence than as outgoing love. Baby desires the care and attention of those who minister to its physical comfort, regardless of character and motive.

One of the bitterly disappointing experiences of young parents who have past too abruptly from childhood to parental responsibilities, is the learning that one's precious offspring displays no wise discrimination in its affection. Baby is happiest with those who most readily contribute to its pleasure. This crude form of love-manifestation, if we are justified in so classifying it, persists for several years.

With the average, normal child—under ten years, perhaps one may safely say—the temporary or even the permanent absence of one or both parents rarely causes more than a superficial sense of loss—unless its physical comfort thereby suffers.

How fortunate for immature humanity! How wise such a provision! What profitless heartache and how much of fruitless and hopeless grief are thus avoided!

While we watch and study the gradual unfoldment of these divine attributes—wisdom, power, love—may we not more clearly understand the purpose and method of our later transformation?

After years of varied experience have endowed us with adult forms and what we, finite beings, count as *mature* brain-, body-, and sense-capacity, we, for a season, profit by the manifold blessings within our reach, and continue to unfold, to elaborate. We *believe* we are living to accomplish certain ambitions, long cherished; to realize the heights and depths of family and social life; to watch proudly and to inspire our better, revised selves (we fondly hope) as represented by our children—the next generation—urging them to avoid our errors, to profit thereby with less suffering, to build, to win, to originate, where we have lacked, for now clearly evident Cause.

The incoming generation—alas! prove intractable, persist in profiting only by *their own mistakes*; with their own adulthood they develop unexpected tastes, desires, ambitions and capacities. They seem another race, not, as we had contemplated, a continuation of ourselves in hopes, fears and intent. In that time we may rebel or may yield, to become either discordant notes in the modern harmony of progression, or nonentities.

Is this the Purpose of life? We naturally pause at this phase of existence, recognizing the futility of our puny efforts to curb and to guide this on-rushing human tide; but we *must not* close our eyes and *blindly drift*—into oblivion. When thus the past has congealed as a distinctive period, the time is ripe for a new birth—for development of *heretofore latent* phases of wisdom, power and love.

The first phase has ripened into maturity, and the

greater, more perfect life is now in process of gestation. Individuality again, as in babyhood, asserts its peculiar idiosyncracies—each individual requires food and care adapted to his own growth and development. Kind, generous friends, visible and invisible care-takers, await opportunities to aid, to suggest, to direct and to encourage.

Mental and spiritual development must now dictate even as did the physical in Baby's earlier years; but, while this is true, it is not less essential that the physical requirements be adapted to our best and highest needs.

Herein we now recognize the inestimable value of fasting. Bodily nourishment has had the reins so long that in many cases, it is recognized as Supreme Ruler—Dictator in all important decisions. A continuance of this reign leads from maturity down a steep and quick descent to dissolution; but how is this self-appointed and pampered monarch to be dethroned?

By an absolute fast; that is, by abstaining from *all ingestion* except pure water, until the fortress, Digestion, and its outpost, Appetite, are in the hands of friends once more and may be safely trusted to prevent the intrusion of all enemies to perfect metabolism.

Perfect, harmonious, spiritually-guided human life is *not* to be attained *while we cater to profitless, acquired habits of ingestion.*

Fasting, to be effective, should be conducted systematically and with this definite aim: to reclaim normal appetite and to establish normal digestion for such edibles as tend to repair and to preserve indefinitely the physical tenement; thereby enabling man to devote all surplus time, energy and thought to the developing of the spiritual nature as one with the All-wise, All-potent and All-loving Source of Life.

Unless thus conducted, fasting fails to win its best possible results. Fasting for those who have thus reached

the time for a Second Birth should be constantly attended by this desire and purpose: to learn thru natural processes the very best methods of body-perfection, and thus to re-establish YAHVEH upon the throne of human reason as well as of intuition, and in full and direct control over physical, mental and spiritual man.

For the advanced student, "Practical Methods" as issued by the Fraternity, supplies all needed detail; for those who are as yet rather dependent upon their brother men, additional data will be generously supplied, upon request.

After the Oneness—to which frequent reference is made by the novice as well as by the adept—man needs little if any help beyond encouragement, from his fellow-beings. Quiet, peace, faith, time and opportunity must be supplied from his individual storehouse; and rich indeed shall be his ever-increasing reward.

"How do you expect to prove to doubting humanity what God would do for them?" a quiet, unassuming teacher was asked.

"By showing them what He has done and is doing for me," was answered.

"There is a love which few have known. It is a love that opens the inner sanctuary of the soul, and when it does, the sunlight of God's great nature shines in and illuminates the mind, setting on fire ('God is a consuming fire') the whole nature of the individual, consuming all evil desires and passions, and exalting the individual to a magnificent man or woman."

THE CREATIVE PRINCIPLE

BY G. G.

AMAIN the mated orbs of light
That tense the trestleboard of night,
The Law of Compensation moves,
And by the cosm'ic balance proves
That all this wondrous working plan
Coordinates with rising man.

The brightening and the fading flowers,
The rising and the setting hours,
The changing day, the varied year,
The dual dip and glittering gear
Of constellations plainly show
The principle of all we know;

Which tells that deep mysterious I—
The central operative tie—
That life is one eternal rate
Of being, that we nominate
As state or mode, as form or act
Of spirit back of conscious fact.

*He who can understand a breath,
May know the secret key of death.*
The student of the bounding beat
Of blood, the rhythmic trend of feet
Or cross of the reacting eyes,
Is well acquainted with the skies,

And knows them as the counterpart
Of what is mirrored in his heart:
He views them as the outward scroll
Of what is written in his soul,
And names them as the working why
Of The ALL-SEEING KNOWING I.

THOUGHTS ON GOD

BY A. MCINNES (London)

IN the present state of our development, it is impossible for us to have otherwise than a comparatively imperfect idea of the Infinite. During childhood the petty quarrels and troubles are very real and all-important. As the years advance and the possibilities of life enlarge, the former troubles are considered unworthy of a thought. Why?—Because there has been advancement; the former boundaries have receded into the past; new environments, ideals, desires, *et cetera*, have risen on the horizon.

All around is the kindergarten school. In the lowest class is the atheist. If evolution, as taught by Charles Darwin, be true, this must essentially be the case, for he states that man and monkey proceeded from the same ancestry. Monkeys, even yet, so far as is known, have no theology; no more could man in his beginnings. Gradually a dim light began to dawn. Mankind began to reason in a very humble way as to whence they came. It was obvious; *viz.*, thru the creative power in the sex-functions. Great must be the power of the genital organs, since they were the creators of men and women. Accordingly these organs became the objects of adoration. This was the origin of the ancient Phallic worship, the beginning of idolatry.

Then came the worship of the elements, followed later by Astrology, Philosophy, Ethics and the "Unknown God."

In the Hebrew writings is found the record of how God first awakened man by breathing into Adam's nostrils the breath of life, and man became a *living soul*.

This breath of God is the Sanctified or Sacred Breath, spoken of in the New Testament as the Holy Spirit. Hence the tremendous importance of breathing the interior breath. By studying the Old Testament the gradual evolution becomes apparent of man's power to appreciate somewhat the truth concerning YAHVEH

By the coming of the Lord Christ, God incarnate, the final seed was sown. This was the power of God manifest in flesh. In a graft the original growth or plant must be kept pruned, so that the power or nourishment of the root may go solely to the nourishment of the graft. So the Christ taught the crucifixion of self, that the Divine graft in us may manifest in the fruit of the Spirit. This is the true gospel. "But the fruit of the Spirit is love, gladness, peace, patience, gentleness, purity, faith, mildness, *continence*; there is no law against these. And the men of Christ have crucified the body, together with its passions and lusts. If we live spiritually, we should also drill ourselves spiritually." (Gal. v. 22-25, Ferrar Fenton's Bible in Modern English.)

In the past, religion was presumed to be altogether Exoteric—forms, ceremonies, rituals and dogmas. To-day we know that it is altogether Esoteric—"they that worship God must worship him in spirit and in truth."

True, God is spirit, but God sees. The eyes of the Lord are in every place; seeing, yet unseen; here, yet everywhere. His place is in the circle of the heavens, seeing the path that even the keen eye of the vulture has not seen. The stars that disappear from us in the day-time are seen by him at noon. The comets that come within our ken once in a hundred or a thousand years never pass out of his sight, their vast orbits notwithstanding. There is neither past nor future to Him who dwells in the *Eternal Now*. Neither near nor far to Him in whom all things live and move and have their being.

Herein is our comfort, that this YAHVEH has promised to be *our* power. He who has given the same infinite care to the structure of the atom as to the mechanism of a universe, has promised to be *with us always*.

So there has been growth thru all vicissitudes. Even now we see only dimly as thru a dark glass. But as we ascend the hill of God, the vision becomes clearer until finally we shall see face to face, shall know as we are known.

STRENGTH

BY TOWNSEND ALLEN

O heart be strong;
Tho fierce wild storms sweep o'er the soul,
And high and dark the billows roll,
Be not discouraged, heaven's thy goal;
O heart be strong.

O heart be strong;
Tho sad and bitter be thy days,
And tangled all thy earthly ways,
Hope on, thy grief shall turn to praise;
O heart be strong.

—From *The Word*.

INNOCENCE

BY ELI

"Indeed, I say unto you, whosoever does not receive the Kingdom of God like a little child, he will by no means enter it." (Mark x. 15. *Emphatic Diaglott.*)

WE often wish that time would turn backward in its flight and take us back to childhood, and that the furrows of care which the tide of the years has brought in our foreheads might be removed.

Yes, give us our childhood again; give us that sweetness of disposition of a little child that we may be innocent of guilt either in thought or deed, and free from temper or ill-feeling that would injure another.

Seeing that such inoffensive qualities are necessary in the human make-up before the Kingdom of God can have a standing on earth, we should make it our duty to change our entire nature that we may not be the cause of pain or sorrow. We are weary of tears; it is impossible for any one to be happy when another is unhappy; his or her prosperity is expedient to our own enjoyment. Why, then, should we labor for that which rewards us with nothing but sorrow, death, and the grave?

We may ask if it is possible for man to live a life of perfection. Yes, we know it is practicable. Jesus said, "Be ye therefore perfect, even as my Father in heaven is perfect." If it were not possible to become blameless, Jesus would not have made such a statement. But in order to attain to this state, it becomes necessary for us to bend all the power of the mind in the one direction, to yield ourselves to the instructions of the Spirit within, and to stop doing according to self-will. We know, when

we stick closely to facts, that all men cannot admit the Word of God into their souls, as it is only for those who are ready for renovation and who do not give unrestrained liberty to their sensual nature. Such are from above; their original or higher self is from God. God is the Cause of their production and moulds their character after the pattern of the brotherhood of the heavens. If the higher, Godlike qualities of the soul are derived from the order of the heavens, such a one must naturally be a child of God. Hence our faculties are aroused and refined to receive instruction from our Heavenly Father.

A little child is unable to sustain itself in the world or to depend upon self. It therefore looks to its mother and father for nourishment. In like manner must we reduce our self-conceit and depend upon our Creator to assist and to guide us. Can anything be more beautiful than the character of a man or a woman who is free from wrong-doing, who has attained to that childlike innocence, without pretended chastity, and who is natural in habits of life and thought? We think not.

The Master said, "Suffer little children to come unto me, for of such is the Kingdom of God." Not, as is commonly believed in the Christian world, that a child that is removed by death could have had no time to sin, and for that reason, must have been transferred into heaven. But we know that, tho there may have been an absence of anything suggestive of evil in its nature, had the child grown up to mingle with a sinful world, it would have been subject to all the evils of the world, and that if it is removed by an early death, it simply proves that the soul did not come back into fitting environments to enable it to progress with the tide of human life.

But we feel certain that the Christ meant that whosoever is able to receive the Divine love, as a little child in whom there is not the slightest trace of affected inno-

cence, in whom there is nothing hypocritical, but only the natural purity which is revealed even to the exterior surface of its nature—the body as well as the soul expressing the habits of life and the character of its real self—will receive the Kingdom of God. And, as he has placed himself in the hands of our Heavenly Father, he has his conversation there; God, speaking within the soul, directs his path in the highway of Life.

Beautiful is embodied innocence, harmless as a dove, when it has taken possession of wisdom, and is humble, submissive and willing to learn, never forgetting that man in the past, thru self-conceit, has lost every trace of his divinity. Therefore does a man of God never entertain a flattering opinion of self or of his own accomplishments, but gives glory to God by reducing the feeling of self-dependence, by recognizing that the heavens rule, and by humbling himself as a little child. Jesus said of such, "He shall be the greatest in the Kingdom of the Heavens." He shall be the greatest because he does not know it all and is ever willing to learn, and this child-like sweetness of disposition, which fits the very nature of a spotless soul, will enable it to draw to itself whatever it needs from the spiritual as well as the material world.

And when man is born into the heavenly family, into a consciousness of God, and sexual slavery and degradation no longer hold sway over the entire man, then will the Spirit of the Highest pour in and thru him, from the fountain of love, a stream of life. And as Jesus took the children in his arms and placed his hands on them, so will the Spirit of the Christ take the children of God and place them under its protecting influence at the right hand of power, and assemble his children as a bird collects her young under her wings, pronounce them holy, and gladden their hearts with peace and plenty.

THE NARROW WAY

BY H. E. BUTLER

ENTER ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.—Matt. vii. 13, 14.

MANY of our readers have criticised "Bible Review" because of the sameness that characterizes the articles and because they are devoted to one general object. If our readers could but realize the importance of finding the way back to the Edenic state, there would be no false criticism on the part of any one.

All who know anything about Christianity know that the whole structure of the Christian religion is based upon the fact that man fell from the Edenic state and that the consequences of the fall are labor in sorrow, and death. In other words, leaving the Edenic state and living as men do at the present time, have brought upon the world all the sorrow, all the sickness, all the labor, and everything that torments it.

The Christ realized this and came for the one purpose, namely, to open the way once more that man may find that path that leads out of the maze of misery and sorrow to eternal peace, joy and happiness. But the minds of the masses have become so thoroly wedded to the old, perverted order that if one says anything about leaving the old order and getting free from labor, sorrow and misery, they laugh at the idea and say that it is fanatical. They even say there is no better way and that we were destined to live just as we are living, that all the appe-

tites, passions, *et cetera*, were created in us at the beginning, and that they were designed by the Creator.

It is just this state of mind that rules the people at the present time and that, in fact, has ruled them from the earliest history, that caused our Master, the Lord Jesus, to say, "Narrow is the gate and straitened the way, that leadeth unto life, and few be they that find it," because the majority have no desire to find it, they do not believe that there is such a way, and when the way is presented to them they ignore it and say they have no time to consider it.

But the Lord has called into existence one magazine at least whose business it is to point out the way and to make the way so plain that "the wayfarer, tho ignorant, shall not err therein." If in this magazine we confine ourselves wholly to pointing out that narrow way that is sure and certain in its results, it is the height of folly on the part of any one to criticise it. None but those who are blind and who think there is no such way would criticise it.

The distinguishing feature of the Esoteric thought in all its branches is that it has confined itself from the beginning to pointing out the true and only way that leads from the old age of labor, sorrow and misery, that we see now in the world, to a life of peace, joy, happiness, power and prosperity.

God has so wisely arranged the revelations that he is now giving to the world that even the little book "Practical Methods to Insure Success" is so constructed that no one is required to *believe* what it teaches, because, as soon as the instructions therein contained are put into practice, results are obtained that cause the individual to *know* they are the truth.

Thus, thru these instructions, the Lord has opened a way before the world into the "straight and narrow way" that the Lord Christ spoke of, and the instructions are

so reasonable and so simple that even the illiterate classes are taking them up and are obtaining a realization of the results promised.

Many of the wise and prudent of this world ignore these methods. Even Prof. Jordan of the Stanford University, when 'Practical Methods' was handed to him with the request that he read it, said that it was unscientific. That is to say that nothing that has not been cataloged in the regular order of scientific researches can be scientific. In other words, when anything is presented to college professors that they know nothing about, nine-tenths of them will say of it, "It is unscientific." But even the poor and uneducated can say with emphasis to these professors, regarding "Practical Methods," "I know that it is a law because it brings the results."

The Lord Christ said of the straight and narrow way, "few be they that find it," because of the skepticism and egotism that pervade the whole world. Our teachers are going to the greatest extreme to prevent the people from believing any truths beyond the most materialistic and external. A most marked instance of this occurred a short time ago when some one put into the hands of the editor of the "Scientific American" five hundred dollars to be given to the one who submitted the best essay on the fourth dimension. A number of professors were appointed to be the judges, and, of course, every article that was submitted that touched upon the real points involved was rejected, and it was admitted that this was done to prevent the people from believing what the judges were disposed to call "superstition," for to believe in the existence of spirit occupying a space not found in the three dimensions of matter is to their minds superstition. But no man can believe in spirit, in God, or have any religion worthy of the name, who does not believe in the existence of a spirit-life outside of and beyond the three dimensions of matter.

Thus we find that the world is now placed in a position where all the teachers who should be, and who profess to be, leading the people from darkness into light, are zealously engaged in leading the people from light into darkness, from a knowledge and belief in God and spirit and the realities of the cause-world, into a belief in nothing but the material world. While they speak of God and of Christ and of their belief in the Bible, their teachings at the same time contradict it.

Thus the way is made narrow and very difficult, as we read in II Esdras, vii. 12 and 13: 'Then were the entrances of this world made narrow, full of sorrow and travail: they were but few and evil, full of perils, and very painful. For the entrances of the elder world were wide and sure, and brought immortal fruit.'

The truth, however, is more simple than the fallacies taught by our teachers, for any one who has ordinary capacity to think has only to turn his attention upon himself and to inquire: What is thought? What is consciousness? Whence came all that is? Even those scientists that are afraid to accept anything of a spiritual nature are now caused to admit from their investigations that wherever there is form, there is the result of mind. Even the invisible atom composed of electrons in the form of a miniature solar system, is now admitted to be controlled by mind.

Does mind occupy space? Is mind in any way constituted in the three dimensions of matter, or does it interpenetrate and control all matter, all substance? Is it not your life? Then forsake the follies of those professional teachers and seek God and wisdom, knowledge and understanding, from the standpoint of the cause-world. For you are spirit: the real conscious selfhood is from God, and it is the most natural thing for the human mind and consciousness to believe in God, to seek the ways of his

Spirit, and to live in harmony with them. Every other way is contrary to life and its tendency; every other way is like the child who sees the beautiful flame of fire and puts its hand in it because it is beautiful and attractive. Its hand is burned and it suffers. So the whole world is attracted by allurements that in every case cause suffering. Not in some cases, mark you, but in every case, and the only way of life that is free from the results of ignorance is the way that we are striving to bring to light in the columns of this magazine and in our books.

One difficulty in the way of this way being accepted is found in the language of the prophet, "the wayfaring men, tho ignorant, shall not err therein." The teachings are so plain and so simple that they are rejected by those who think they are wise. Then again, those whose minds are blinded by the errors of the present order of existence and who read with the thought in mind that the teachings relate to the present order, fail to understand them. But all who can divest themselves of the false beliefs and the errors of ignorance, and who can take up the teachings with a mind as free as a child's mind, will find them so simple and so plain that they will not fail to understand them; neither will there be any error in their carrying them to ultimates.

But it is hard to realize how thoroly weighted down and blinded by error and perversion is the human mind. It is because of this very condition that the Lord Christ said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

When the mind is sufficiently freed from the mass of rubbish that has been forced upon us thru the teachings of the past to be normal, the first effect will be a consciousness of the reality of our Maker, and if the mind is honest, earnest and true, the first shadow of a consciousness of our Creator will be so attractive, so enchant-

ing, that the mind will be wholly absorbed in the earnest desire to know God and his laws.

The first taste of a consciousness of God is like a hungry man—who has been subsisting on a food that did not feed—when he sits down to a table and finds thereon food that is just what his whole system craves; as soon as he tastes it he feels that everything within him reaches out for it and it seems so good to him.

So it is with the human soul: the first shadow of a consciousness of God will cause the whole being to reach out in earnest desire for more. And as soon as that earnest desire for more knowledge of God is active, God is so good, so loving and so kind that his angel will be sent to the individual to give him more knowledge of God, to open before his mind the way to life, peace and happiness. All that is necessary for him in order to be led into this straight and narrow way, and to be kept in it without danger of failure, is to be faithful to his highest intelligence, to his truest soul-prompting; because, whoever will follow the promptings of the Spirit as manifested in his own inner consciousness, cannot err in that highway, for it is so plain, so natural to the higher self, that every prompting of the soul will be in the right direction.

True it is that the physical consciousness, the senses, and even elemental influences in the invisible world will unite to deceive and to mislead, but he who will follow carefully the highest impulses and who desires earnestly to know God and to do his will, which, we repeat, is the normal state of the mind, cannot be deceived. Preparation has been made in every particular to aid man in the attaining of this high state. In the "everlasting covenant" God gives us his name, which signifies "I will be what I will to be." In other words he gives us his power, so that whoever takes the covenant and dedicates his life

to God, or decides to make his whole life conform to Divine law, will find that God in that "everlasting covenant" has promised to be his power, and can any one have more than all there is?

Thus when we read in the Revelation, "He that overcometh shall inherit all these things," we find that such ample provision has been made that even the child mind that is capable of following the leadings of the Spirit, is able to accomplish all things, even that mighty task referred to by the Lord when he said, "Be of good cheer, I have overcome the world." So that all who are united with the Spirit are able to overcome the whole world and to subordinate it to their will, when their will is in harmony with the will of God. In other words, when their will is in harmony with their own higher nature, it will be in harmony with the Creator, with the Source of their nature, which is the Source of all power.

Herein is manifested the truth in the following grand old chapter, the thirty-fifth chapter of Isaiah:

1 The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. 2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of YAHVEH, the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees. 4 Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, with the recompense of God; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. 7 And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. 8 And a high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. 9 No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: 10 and the ransomed of YAHVEH shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

TRUTH

BY ARTHUR S. HOLLIS, B. A.

WHAT is Truth? Often I used to be confused when I read of Truth as identified with purity and love and kindness and long-suffering, but in thinking into the subject, and reading along these lines, I have formed this concept: Each one of us is a living soul, organized by God, and we are his direct and conscious offspring. We are not, then, purely bodily or mental entities, we ARE souls, with mentality given us to use, and a physical temple thru which to function. As souls we ARE pure and good and true; WE ARE, we must be, it is inherent in us, for we are God's children, and "the tree is known by its fruit's."

Now comes a point that for long puzzled me. The Christian Scientist denies the body, and asserts that "All is pure and true and good;" the Mental Scientist teaches that it is but necessary to affirm positively and frequently the presence of that quality that we desire to ensure its ultimate controlling power; both methods produce results, and must then contain some Truth, for Truth is that which brings results and which follows as effect from cause. If a foundation-principle is true, you may argue from it, and your deductions will be correct; if the principle is false, nothing reliable can be affirmed as an argument therefrom.

What then is the element of Truth in these two statements? It is this: The body and mind inherit tendencies of evil; such are natural to them, as natural as are purity and truth and love to the soul. If when we assert "I am pure" we can do so from the standpoint of the *soul*, we

are stating a FACT, an absolute FACT, certain in its universality and breadth of application. And, indeed, from each period of such meditation we shall arise strengthened and purified and enlivened for the struggle of life, because we shall have been dwelling in the pure flame of absolute truth, and our souls, our true selves, will have been exposed and brought to the light, thus infusing our bodies and minds with the true purity of the Christ-nature.

If, however, we assert such a statement from the standpoint of the mind or body, it is *not* true; it is false in application, universality and fact. We do not wish to dogmatize, but it seems so vital and so important a point, that we do not hesitate to state that true good cannot be permanently attained thru the affirmation of a falsehood, even tho indirectly apparent good is at first obtained.

What then is the task for each one of us?—It is this: to purify our minds and bodies by infusing into them the purity and love inherent in our souls, that is, in US; to uncover, as it were, our souls, and to rebuild our mentality and physical being into a suitable dwelling-place for the divinity of our true natures, and to regenerate our earthly powers and capacities into the divine attributes and features of the Christ.

If we will learn to live as souls of God, not in abstract thought, but as actual reality; if we will *realize* that we are sons of the living God, we shall find the accomplishment of our life-task easier, and our outlook will be so changed that our progress will be eternal into the everlasting verities of God's life and power.

BOOK REVIEWS

LESSONS IN LIVING, by Elizabeth Towne, 185 pp., bound in artistically embossed green cloth. Price \$1.00. Address her at Holyoke, Mass.

THIS excellent little book is a credit to its author's ability to perceive, incorporate and express truths. She has been very successful as a leader in New Thought, and we believe this book is her best. It contains sixteen chapters of which we will mention some: The Foundation of Life; The Seven Principles of Creation; Transmutation of Evil. In the two last named chapters she does credit to the book "The Seven Creative Principles" by H. E. Butler; altho she does not mention that fact, the ideas are very faithfully and plainly set forth so far as utilized. Other good chapters are: Evolution And The Absolute And Perpetual Life; Telepathy: A New View; Action And Rest; Interaction of Mind And Body; How To Live A Perfect Day. The book is set in clear, large type, printed on nice paper, and we are sure that every one would get a dollar's worth—and very much more. A feature that should not pass unmentioned is a very fine frontispiece half-tone of the author.

SPIRITUAL LAW IN THE NATURAL WORLD, by Eleve. 173 pp., paper covers. Price 50 cts. Purdy Publishing Co., 40 Randolph St., Chicago, Ill. This is a new edition (the twelfth thousand), and the publishers state also that a cloth edition is now in press. The twelve chapters of this book are devoted to awakening within the reader's mind and soul clear, strong impressions of the power of spiritual principles to remove weakness, failure and sorrow, and to establish the power of truth. The ideas therein are so clearly exprest, so self-evident to the sincere seeker, that even those who already know would do well to be reminded, re-fortified by reading this book.

SEEING THE INVISIBLE, by James Coates, Ph. D., F. A. S. 315 pp., in cloth. Price \$1.50. L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, and Fowler and Wells Co., 18 E. 22nd St., New York City. This is the second edition, revised and enlarged. While its title suggests "spiritualism," the book consists principally of experimentations in Psychometry, Thought Transference, and Thought-Forms. A knowledge of these things is necessary, and those who have the inclination to investigate would find this book, we believe, authentic,

THE DESTINY OF DESIRE is a beautifully printed and bound booklet for 15 cts. which is issued as No. 1., Vol. 1. of a series entitled, "Individual Life Series," by Ruby Archer Doud and Frank Newland Doud, M. D., whose address is Granada Park, Los Angeles, Cal. They offer as follows, "Subscription for 12, as they come out from time to time, \$1.50 postpaid."

HOW TO CONVERSE WITH THE SPIRITS OF THE DEAD, by Dr. J. M. Peebles. 25 pp., in paper. Price 25 cts. Peebles Pub'g Co., Battle Creek, Mich.

—ADNAH

EDITORIAL

OF late many have written to us concerning the advisability of uniting with us at this place. We wish to say that the time for the gathering of "the first ripe fruit of the earth" has not yet come. We are still holding the light to the world, waiting for the people to prepare for the time when the Spirit will call them out and gather them together in one place. But until then, let us each work faithfully in the sphere that we find the Lord has placed us, doing all in our power to bring the great light to the people, that all who will may lay hold upon the principles of the regeneration, separate themselves from the old order of generation, and prepare for the new creation and new order.

We believe there are those who would be glad to unite with us and to assist us in the work we are doing here, but it is necessary for all who contemplate such a movement to search diligently to see whether it is the mind of the Spirit or their own mind that prompts them. If it is their own mind, then, before acting they should search carefully to see if they are ready to let go of the world, to die to the world, as it were, and to become pioneer workers in God's vineyard, as we are here. If they find that it is the highest and best within them that leads them in this direction, then they should write to us and we shall do our best to aid them in such a way that they will not be liable to make a mistake.

WE have many poems sent to us; some are good, some are indifferent, and some are bad, but even the good ones are not usually suitable for our magazine. A poem to be suitable for our magazine should teach a valuable lesson in harmony with the purpose of the magazine. In other words, poems that are sent to us for publication should be characterized by the character of the thought of the magazine and the Esoteric work.

Many times we dislike to reject a poem and yet we dislike to publish it, because we see no reason for publishing it. Unless poems express an important thought and express it better than it can be expressed in prose, it had better be expressed in prose, for bad poetry is very bad indeed.

There are a great many people who seem to think that if they get a thought in poetic form it is very valuable, but this is not so. In order to be worthy to have an existence poetry should bring forth profound thought inexpressible in prose, and none but those who are inspirational and who dwell in the profundity of universal thought, can be poets.

It is our present purpose to publish less poetry than we have published in the past, unless we get poems that have in them real merit, beyond the mere rhythm of harmonious words.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., December 1910

Body	Enters	day	h.	On m.
☾	♊	3	10	48 a. m.
"	♋	5	10	8 p. m.
"	♌	8	7	11 a. m.
"	♍	10	1	11 p. m.
"	♎	12	4	4 p. m.
"	♏	14	4	30 p. m.
"	♐	16	4	3 p. m.
"	♑	18	4	40 p. m.
"	♒	20	8	16 p. m.
"	♓	23	4	2 a. m.
"	♈	25	3	27 p. m.
"	♉	28	4	32 a. m.
"	♊	30	5	5 p. m.

☼	♊	22	0	4 p. m.
♂	♋	24	6	54 p. m.
♀	♌	13	2	4 a. m.
☿	♍	7	2	55 a. m.
"	♎	15	4	15 p. m.
"	♏	22	2	26 p. m.
"	♐	28	7	59 a. m.

On December 1st ♂, ♀, ☿, are situated as follows:

♂	♋	3°	42'	11"
♀	♌	4	21	12
☿	♍	24	47	7

BIBLE REVIEW

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DECEMBER, 1910.

No. 3

• AN ULTIMATE THOUGHT UNITY WITH GOD

BY H. E. BUTLER

THE idea of unity with God is undoubtedly the most important thought possible for man to consider. In the first place, God is the creator of all things, and God did not create something from nothing, but created from himself, and if so, then the essential element of human life, as well as of all life, is God's life. If this is true, then to be in harmony with one's own life, in its pure, normal state, is to be in harmony with God, and what does this mean? Let us consider.

It has been the history of the past that at the end of every age there have been trials, upheavals in nature, and struggles among men; the old conditions past away and new conditions had to be established. That there are lesser cycles when lesser results obtain and greater cycles when greater results obtain, has been the belief and the partial history of the world.

The Christian world has held that six thousand years is the age of the world and that the seventh thousandth brought the closing period of the old order of things.*

*According to Usher's chronology we have not yet reached the seventh thousand

In the past this period was looked forward to as the end of the world. Out of this idea have grown all kinds of imaginations, because everything in the Bible seems to be based on periodicity.

Laying aside the Bible history, if we look about us we cannot but discern the fact that all phases of human mind and action have come to maturity. Even Theodore Roosevelt recognized the fact in a speech before the Emperor of Germany, that we have come to a time when great and radical changes must take place, and that the civilized nations are in danger of falling back into barbarism. Thus it appears to a hard, physically-minded politician, and how much more should it appear so to thinking, intelligent, spiritually-minded men and women.

Owing to the trusts which rule the government, the people are now paying from fifty to three hundred per cent. over the legitimate cost for the necessities of life. The business world is discriminating against its own people so that there is scarcely an article of manufacture or produce that is not in the hands of the trusts, and the American people are paying from two to four times as

years, but according to scientific explorations it is well authenticated that the world has existed since before the time of Adam. The date of the period called the Adamic age is uncertain and we are left to judge from the evidences active in the world as to when the seventh thousand years began. Hindu chronology and all the evidences before us unite in saying that we have already entered the seventh thousand years of the Adamic age, or the Sabbatical period. The symbology of the Sabbath unquestionably implies the end of the work of creation—generation, labor, sorrow and death—and the beginning of the Eternal Sabbath, or the rest from the work of creation by "the first ripe fruit of the earth." The Sabbatical periods, according to the Scriptures, are based on the numeral seven. There was a period of two thousand years from the time of Adam to the time of Abraham; two thousand years from the time of Abraham to the time of Christ, and about two thousand years from the time of Christ to the present. These periods mark lesser cycles, while the six thousand years mark a greater cycle, so that at the beginning of the seventh thousand years we entered a new cycle.

much for an article as it can be bought for in other countries, for these trusts ship it from America to Europe and there sell it at a tremendous percentage below its whole-sale price here. What does this mean?—It means that a few men have got control of the government and that they are simply causing the entire wealth of the United States to flow into their own hands. And as they are selfish, unsympathetic, tyrannical and oppressing the people, the people are now beginning to awaken to these facts, and what will be the end thereof?

The people, the serfs of our land, have grown into sluggish thoughtlessness and sense-gratification, but at the same time they have a mentality capable of being inspired, and they are now beginning to awake, and lo and behold! there are two great forces now before our eyes, called in the Revelation the two great beasts: one, the greed of monopoly, and the other, the animal, sense demands for the real necessities of life. The latter beast is far greater and stronger in its ultimates than the former, and when the conflict between them really comes we can see clearly why the prophet Zechariah was caused to say, "Let your hands be strong, ye that hear in these days these words from the mouth of the prophets, which were in the day that the foundation of the house of YAHVEH of hosts was laid, even the temple that it might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the adversary: for I set all men every one against his neighbor."

If you carry out logically and reasonably the results of the conditions now in the world, you can readily see that the times are prophetic, not from spiritual vision, nor from spiritual revelation, but from the standpoint of the highest reason. You can readily see that the consequence of such a condition will bring about that state spoken of

by the prophet in which there will be no hire for man nor for beast; no peace for him that goes out nor for him that comes in. For, laying aside prophecy, if there is a war between capital and labor in which labor overcomes capital, then capital will cease to be, then famine, pestilence, and a war such as we have never known, "every man against his neighbor," will be brought about; everybody will be hungry and suffering for the necessities of life. But we will forbear further picture; let your own mind and reason tell you what reasonable prophecy lies open before you, and this because we have come to the end of a great cycle, the end of another cycle like that just prior to the allegorical account of Adam and Eve in the Garden of Eden; we have come to the time prophesied of to John on Patmos when "all old things must pass away, and, behold I make all things new."

Imagine for a moment that you have a house in which your fathers and your grandfathers lived; that the time has come that a new house must be erected where the old house stands, and that laborers and mechanics are set to work to tear down the old house preparatory to building the new; you can readily realize the conditions that must exist while the change is being made, and this presents only a faint picture of the great change that is now pending in the world.

We do not wish to frighten you nor to bring before your mind a pessimistic picture, but we feel it is necessary that we should look the facts as they now are squarely in the face and prepare for what is most probable. And how shall we prepare? Will money save you? Will political influence save you?—Certainly not, but at the same time we must "be wise as serpents and harmless as doves." If you have money, place it where it is absolutely under your control and be economical with it, for the time may come when it will be taken from you, while you have

it it will be useful. Throw away no facilities for self-preservation, but keep them; but nothing that you can do will really preserve you from this crisis in the world's history except a knowledge of God and unity with him. This, then, brings us to the most important thought of this article, for this article can be for those only who have been studying the Esoteric life (the methods for interior and soul culture) and have reached a point in their experience where they are able to utilize the most important knowledge ever given to man, and that knowledge is this:

We have been vibrating the thought that man is spirit and as such, the Son of God, the offspring of his essence; that man was created for a divine purpose, and that that specific purpose was brought to light in the revelation to John on Patmos, at which period of revealed and perfected history man is to occupy a like position and have like qualities to those of the Creator.

Again, we have brought to light the revelation of which Jesus our Master spoke before he went away, namely, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Again he said, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son ("Now are ye the sons of God"), and he to whom the Son willeth to reveal him."

God has sent you that revelation of the Father principally thru "The Goal of Life or Science and Revelation," but the importance of that revelation, we are satisfied, has not yet been grasped. Therefore the following suggestions that you may make useful that revelation in this time of greatest need.

In order to make this revelation useful we must bear in mind that there are centers of power; that YAHVEH Elohim, or the Gods who embody the will of the Infinite, are the creators of the world; that they are personalities

who had attained to those mighty heights where they were able by a word to create the world, able to take of the things of the Father, as the Christ said, and to show them unto us; in other words, they were able to take of the substance of the Infinite, YAHVEH, the God of the universe, and to form out of it that which we know as matter (the world).

From this it is seen that YAHVEH Elohim, as a body, are the God of this planet and of this system, but they are our elder brethren and their object in the creation of the world was to make man like themselves, to cause him to grow by evolutionary development to where he knows God and the methods by which he may become one with God,* even as Jesus said, "I and my Father are one," and by virtue of that oneness he commanded the winds and the waves, and all nature obeyed him.

We also brought to light in "The Goal of Life" the difference between YAHVEH, the God of the universe, and YAHVEH Elohim. YAHVEH, the God of the universe, is the fulness that filleth all things, the life and spirit from which all life and spirit have come and from which all living forms live; YAHVEH, the God of the universe, fills all space, so that we live in him as the fish live in the waters of the ocean, and as the fish would die if taken out of the water, so should we die if we could be separated from the fountain of life from which we came, which is the mind-element, the mind-substance that fills all space.

It is the will of the Elohim that we develop until thru the power of mind we learn how to become one with the Father, even as Jesus was one with the Father, and as the Father of all life is that ocean in which we live, we must learn how to partake of that life; learn how to be-

*This thought has been elaborated in the books of the Esoteric Publishing Co. and in this magazine.

come one with it; learn how to take of its powers, the same as the Elohim learned to take of its powers and to create the world. But we must not only learn to take of these powers and thru them to preserve ourselves in health, life and potentiality, but we must be able thru that knowledge to become the saviors of the world.

The all-important question then is: By what method can we unite ourselves with and become one with YAHVEH, the God of the universe, the fountain and source of all life? For remember that in YAHVEH, the God of the universe, is all the power there is, all the life there is, all the mind there is, all the consciousness there is—all is drawn from that one source. The methods enabling one to draw from that source volitionally are as follows:

It is understood that the teachings for the regeneration and purification of body and mind have prepared all who followed the instructions so that by simply turning their attention to and causing the realization of the following facts, they obtain that oneness and power. You have been taught to overcome the old accuser that accuses you before God, or, in other words, that causes you constantly to condemn yourself, to depreciate your relation with God. If you have overcome this as directed, so that you can analyze your life and, so to speak, stand out in the sunlight of God's presence and say: I have done all that you require of me; I have lived the life; I have a right to expect the love of God and my soul already begins to reach out in love toward God, the source and fountain of my being, then send out your love to God; refuse the condemnations of the adversary; try to realize—yea realize—not for a moment, not for an hour, not for a week, but from henceforth hold firmly to the realization that you are in love with YAHVEH, the God of the universe, and that because of obedience to his law, the God of the universe is in love with you and that his love flows into you. (Please

read in connection with this thought the first fourteen verses of the 28th chapter of Deuteronomy, and as you read remember that therein is exprest law, eternal principles, and not the mind of a tyrannical being or personality.)

The thought we wish to impress here is this: As you seek to realize your unity with YAHVEH, the God of the universe, you will realize that you have a right to expect that everything will work together for your good, for God, the fulness that filleth all things, is the mind that controls causation everywhere; even that which is called "luck" is all under the dominion of that mind and will; so that you have a right to expect that everything will work together for you and not against you as heretofore. This is what the world calls "special favor" from God, but which in reality is this, namely, as your mind is in harmony with the Eternal Spirit, it naturally flows into and becomes one with the meaning of that great name, "I will be what I will to be," the will of the universe, and you are therefore a partaker of that infinite will, and if you realize that you have been merged into that mind and will, into oneness with the Infinite, you will realize that there is no power that is not yours.

Here alone is found the power of the faith that was manifested by the Christ of Nazareth, and here you may by faithful adherence to the law and by continued realization of the foregoing facts, fulfil the words of the Master, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

You will then be able thru faith in that infinite fountain of life, into which you consciously and volitionally enter and abide, to realize that you have at the command of your need all the powers that are therein stored.

Now let us call your attention to a few facts that have been hinted at in many books. It is claimed that the

Masters (who are a mystery, an uncertainty in the minds of the majority) had power to control the wrath of men, not by some physical force, but by entering into their consciousness and turning their hate into love, their anger into submission, and causing them willingly and lovingly to render submissive obedience. Why?—Because the minds of the Masters had been merged into and had become one with the Infinite Mind, YAHVEH, the God of the universe.

This universal mind has been called by various names, but the term most commonly adopted is "astral influence," which is a very imperfect name for it. If one realizes in himself that he is in harmony, in unison with this astral influence or the Spirit of the Infinite, and expects, as he has reason to expect, to be supported and justified, he will find that that thought in itself is the application of a law, which belongs to the law of faith spoken of by the Nazarene. This will cause even little things, and also great things, to come his way, so that nothing can come to him of evil, but all things will come to him for good. In the most unexpected way he will be preserved, protected and guided in all that he does, so that even tho worlds are wrecked, he will rest secure and in peace; out of disaster will come to him success; out of trouble broadcast in the world and everywhere present will come peace and joy.

Let us return to that most important question: How shall we become one with God? How shall we partake of that infinite mind and power, love and wisdom, and all that is necessary to the body and to the soul?

Thru obedience to the Esoteric teachings many have come to a point where they realize that their life is in unison with the universal life, where they feel divine love stirring in the soul, where they feel the assurance within themselves that they please God. To all such it is of vast

importance that you ally yourself in your inner consciousness and all that you are to the Spirit and to realize your perfect oneness with and the loving reciprocation that exists between you and YAHVEH, this fountain of life in which you live, this ocean in which you swim as the fish in the sea; that in it is everything imaginable and that you are in loving unity with it.

If this thought is persisted in, held firmly to, and concentrated upon in your quiet moments until it becomes a part of your very consciousness, it will give you perfect faith that no matter what happens to the masses of the people, or even to the world, or the solid earth on which you walk, you are in God, the mind that made all things and that rules all things; that you are one with Elohim who created the world, and that nothing can come to injure you, to influence you, nor to destroy you, for you are in that which is eternal, unchangeable, that in which all power resides. This will give you godhood, a realization that you are in fact, not in name merely, but in fact, a son of God; that you are a mind-center thru which the Infinite who fills the infinitude of space finds perfect expression.

Unless you thus muse upon it and from your own will and mind unite all your consciousness with this infinite being, you will never obtain the powers, you can never have that protection and guidance that is so absolutely essential in this the time of great change in the world, this time of trouble such as never has been since the beginning of the world and never will be again. You cannot live without this condition, and it is because of this that the Father has sent the message that has been in process of being given to you for the last twenty-three years, the Esoteric message, in order to prepare you for this very time, to prepare you to become a partaker of the powers and attributes of Divinity, which will make

you not only saviors of yourselves, but will give you ability to become saviors of God's little ones that are ready to pass from the old age and order of things into the new order that will be established thru God's will active in you. Therefore it will become the kingdom of God on earth.

"He that is able to receive it, let him receive it," and we pray that wisdom from on high and the power of the Son of God may be given to his people wherever this message goes, that they may become one with the Father and be safely housed under that almighty protecting hand in the day of the great storm, the day of the great destruction that is now upon the world.

Peace be with you.

"Death is the wages of sin. Why should you expect and desire to reap sin's wages? Claim your Christ righteousness and life. Center your faith in Jesus Christ as your way here and now to higher, fuller realization of life, instead of giving that credit to death. You will be disappointed so long as you think anything but Christ, the Life, is your way to life.

God, who created you, created your supply; he did not provide merely enough for your living; he brought to you all the infinite riches of his universe. He has set you in the midst of this universe of good, and has given unto you the power to take the amount and the nature that you desire."—From *Unity*.

PARADISE REGAINED

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

IF we had no story of the Garden of Eden in the Bible, it would still be easy to imagine that some such catastrophe had taken place as that which is there depicted. The Fall seems to be written in the organism of man, as well as in the Bible, and it is plain to every thinker that man is not what he might be, or ought to be, but that his latent capacities are out of all proportion to those which he has developed.

It is quite clear to the more advanced of mankind that Paradise has been lost, and there are many who are groping their way back to it, and the very efforts they are making prove that the Story of Eden is true to nature. And the philosophers of old bear witness to just that loss that is there depicted, for as Plato says in the "Banquet," — "Primitive Man was masculine-feminine in a single being, but man having sinned, God separated the masculine from the feminine, and formed therefrom two distinct beings; but notwithstanding this there are yet two beings in the actual man, which are separated from one another thru continuance in sin." Now this is just the idea conveyed by the sublime symbolism of that marvelous epic of Eden and the Fall in Genesis.

The Apocalyptic Seer gives the obverse of the picture when he shows at the close of his Vision that God will make the whole earth to be "The Garden of the Lord;" that He will restore Paradise to it; also the Tree of Life and the River, and that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This will be God's

HARVEST OF THE EARTH,

but even now he is gathering the First fruits—those who are to re'gn on the earth. But these must be Overcomers, for they are to rule the earth as vicegerents of God—"kings and priests unto the Father."

It is the overcomers of this age who alone have right to the tree of life, as it is written: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

The nature of the overcoming is indicated in the symbolism of the Cherubim who are set to guard the way of the Tree of Life with the Flaming Sword. The Cherubim are Four—Lion, Man, Ox, and Eagle; all of which have to be overcome in order to regain Paradise and to have right to the Tree of Life.

Leo, the *Lion*, represents the Heart of the Grand Man, and symbolizes Love, the overcoming of which is indicated in the heart-searching declaration of the Great Master, that to be His disciple it is necessary to hate father, mother, wife and children and even our own souls. Every earthly affection must be crucified, die and be buried, and rise again as the Divine Agape.

Aquarius, the *Man* pouring out water, represents the Nervous System thru which the vital fluid or water of life descends; and *Taurus*, the *Ox*, is the Lymphatic System, by means of which the vital fluid flows upward and waters the Garden of the Body.

The *Eagle* represents Sex unfallen, but its place is now taken in the Zodiac by the Scorpion which represents the Sex as fallen.

They that are of Christ Jesus (members of His Body) have crucified the flesh with its passions and lusts, for they have authority to tread upon Serpents and Scorpions, and having overcome, they mount up on wings as eagles, they run and are not weary, they walk and faint not. To those who are fully devoted to the will of God, the whole

earth becomes the Garden of God—or Paradise.

It is remarkable how the very diet of Eden is being recommended on scientific and hygienic grounds as a “perfect diet” and essential to the perfecting of our race. For, as Professor Sampson Morgan asserts in the *Fortnightly Review*: “Men are what their food makes them.”* Physically and mentally the coming race can best be perfected by being moulded under the magical influence of

A FRUIT DIET,

for the fruit juices cleanse the earthy matter from the tissues and check the encroachment of death upon life which comes thru ossification of the bones and body.

He goes on to explain how by scientific methods of culture fruit itself may be perfected, and concludes that: “Perfect fruit alone can meet the demands of the human system, stimulate the intellect, calm the passions, and control the feverish activity of the arterial pulsations which otherwise, engendered by the consumption of inflammatory foods and drinks, wear out the human machine long before its natural time.” “Perfect food” such as this “might even render the human race invulnerable to disease.”

If it should be thought that fruit alone is insufficient in nutriment, the lack can be made up by the addition of nuts. It is astonishing how favorably nuts compare with meat in nourishing properties, as the following table demonstrates:

Nuts	Water	Starch or Sugar	Total Nutriment
Chestnuts	7.3	69.0	89.3
Walnuts	44.5	13.0	88.2
Filberts	48.0	11.1	59.5
Brazil Nuts	6.0	6.6	64.0

*“Fruit for Food”— *Fortnightly Review*, June 1910

Cocoanuts	46.6	8.1	50.5
Pine Kernels	5.0	14.0	95.0
Almonds	6.2	7.8	87.3
<hr/>			
Beef	72.0		28.0
Veal	71.0		29.0
Mutton	65.2		34.8
Venison	75.7		22.7
Chicken	67.4		32.31
Fish (Sole)	86.1		13.3

The average difference of nutriment in favor of nuts is more than 50 per cent. That is to say that nuts contain more than double the nourishment of the same weight of meat, fish or fowl. The nutriment in no kind of nuts falls below 50 per cent., and some reach as high as 90 to 95 per cent., while venison contains only about 23 per cent. and soles about 14 per cent., of nutriment.

Dr. De Lacy Evans in a book on "How to Prolong Life," after giving over twenty pages of analyses of foods, says on page 74:

"From the foregoing analyses we see that fruits as distinct from vegetables, have the least amount of earthy matter: most of them contain a large quantity of water, but the water in itself is of the purest kind—a distilled water of nature. Many of them contain acids, citric, tartaric, malic, etc., which when taken into the system, act directly upon the blood, by increasing its solubility, by thinning it; the process of circulation is more easily carried on, and the blood flows more easily in the capillaries than it would if of a thicker nature."

Dr. Evans places fruits first in their fitness for the promotion of health and longevity; animal foods are placed second, and last are placed the pulses and cereals which from their excess of earthy salts are of all foods best calculated to induce ossification of the joints and tissues,

thickening of the arteries, and consequent and inevitable premature old age, and that decrepitude and imbecility which is universally but wrongly reckoned a necessary condition of senility.

Dr. Evans says that Man's first and ordained diet was fruits; he then ate animal food; after this he gained a knowledge of agriculture, and so ate vegetables and cereals, which mostly contain large quantities of mineral matter, and as a class are the worst adapted as a food for man in regard to a long life, because they are the most apt of all foods to induce earthy deposits in the system and thereby cause ossification of the joints and tissues, arterial obstruction, inadequate nutrition of the brain and the entire system and the resultant decrepitude and premature death.

The most convincing argument however lies in the fact that nearly all persons who are out of health, if they will substitute fruit and nuts, with eggs, milk and cheese, for starchy foods, they are quite sure to reap signal benefits.

"Man," says Dr. Thompson, "may live entirely upon fruits in better health than the majority of mankind now enjoy. Good sound ripe fruit is never a cause of disease," and Dr. Densmore recommends, where possible, an absolute return to nuts and fruits uncooked and unseasoned. After which, he says, there will be no diseases and no doctors upon the face of the earth.

This no doubt is much to be desired, but it will never be brought about by diet alone, there must also be purity of life, chastity, and full devotion to the will of God, presenting our bodies a living, holy, well-pleasing, sacrifice to God; not adapting or conforming ourselves to this age, but being transformed by the renewal of our minds so that we may prove what is the good, acceptable and perfect will of God—permitting Him to work in us that which is well-pleasing in His sight, that He may sanctify

us in all respects unto perfection, and that our spirit and soul and body may be preserved in perfect soundness (*holokleria*), blameless in the presence (*parousia*) of our Lord Jesus Christ.* Then shall we indeed regain Paradise and enjoy "days of heaven upon earth."

GOD'S WAYS

BY E. O. RICHBERG

IN thine own time, O Perfect One!
 In thine own way, all things are done.
 Thru thy pure spirit, All in all,
 We learn to climb, nor fear to fall.
 Tho distant peaks inspire, allure,
 Our feet are earth-bound, faithful, sure;
 These fruitful vales and foot hills show
 Thy wisdom, while advance is slow;
 Nor are they to be shunned, for here
 Thy footsteps glisten, guide and cheer.
 O God! thy blessings, manifold,
 Tho still, as ever, left untold,
 O'erflood with hope each grateful heart
 And to each moment joy impart.

A man must know himself if he is to know truth. He must not shrink from any revelation which will expose his error; on the contrary, he must welcome such revelations as aids to that self knowledge which is the handmaid of self conquest.

The man who cannot endure to have his errors and shortcomings brought to the surface and made known, but tries to hide them, is unfit to walk the highway of truth. He is not properly equipped to battle with and to overcome temptation. He who cannot fearlessly face his lower nature cannot climb the rugged heights of renunciation.—JAMES ALLEN in *From Passion to Peace*.

* I. Thess. v. 23, Greek.

MAN'S PLACE IN NATURE

BY L. D. N.

SINCE man is the ultimate of creation and the highest form of organic life possible to our planet, he must perforce take his place at the head of the organic world, its rightful lord and sovereign.

Standing with his feet upon its summit and his head among the stars, his psychic or soul powers are not held to the limitations of physical perception, but rise in the higher range of activity to acquaintance with the cosmos and fellowship with the immortals. Tho the last to come forth, he stands first in position and importance, and, by virtue of his progressive nature, he is to unfold and to bring to perfection in his own being the supreme spiritual attributes of Life—wisdom, goodness, and power—and thus to become Godlike in attainment and character, “perfect even as the Father in heaven is perfect.”

Since the constitution of the human soul is progressive in its nature and character, and the unfolding of its powers is but the organic evolution of germinal attributes of spiritual or absolute being, their integral development and training must and will give him final control and actual mastery of all his physical, social, and moral conditions and environment.

As the kingdoms below man and the entire world without are represented in him, when he has full control of the animal and physical being he will find himself in possession of the key to the mastery of the animal kingdom, and of the rude forces and conditions of the world without.

This mastery and high achievement of man as a spiritual being and Son of God must thus begin in the sphere of his own personal and organic life thru obedience to the law of the Spirit in the life. He must be loyal to the divine nature and character of which he is the offspring, if he would enter into its power and personally realize the identification of his nature with it.

The mastery of the external and physical is fully attained only thru first securing the functional supremacy of the internal and spiritual. This gives illumination and crowns man with intuitive wisdom which secures him against mistakes, the misuse of his powers, and any possible perversion of his high attainments. To realize this we have but to contemplate the life of the Model man, in whom a misuse or perversion of power would surely have been an impossibility.

To effect these results, to exalt the present life of mankind to the sublime heights of divine realization, by inducting them into their free-born inheritance, is the specific work and sublime mission of Christian Theosophy. And God said, "Let us make man in our image and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that moveth upon the earth." Having brought man forth in His own image and likeness and stamped him with the impress of His own nature, the eternal Father has thus bestowed on him the inherent power, with unlimited freedom, to rise thru cooperation with the divine providence to the divinest heights of possible being. The Mastery rests with man.

CHASTITY AND CONTINENCE ACCORDING TO THE NEW TESTAMENT

BY A. MCINNES (London)

EVERYONE interested in the Esoteric Teaching must have been impressed with the paucity of direct references to the subject in the various translations of the Bible. As a matter of fact many good people, when their attention is directed to this subject, say that not only is it unnatural, but also unscriptural, being borrowed solely from the ancient asceticisms. And when the few available references are cited, they give them a so-called spiritual significance, which promptly rules the passages out of court.

These considerations have caused the writer to investigate the facts in the original, because, if such teaching does really exist, it ought to be more generally known; for in very truth holy men of old wrote as they were inspired. The express purpose of their writings was to reveal the Way of Life. Is continence the Scriptural Way of Life?

In a recent article ("Bible Difficulties," *Bible Review*, March 1910), the causes of inexact translation were shown to be numerous. But, in this article, to eradicate, as far as possible, any tendency to bias, the following explanation is offered. While we have practically no authority in our language by which to settle disputes (this with all respect to Webster's Dictionary), Liddell and Scott's Lexicon is accepted by all scholars as the final appeal in Greek. Hence we appeal to Liddell and Scott.

There is a group of words, according to Liddell and Scott, as follows: *hagnos*, chaste; *hagnos*, chastely; *hag-*

neia, chastity; *hagneuō*, to be chaste; *hagnotēo*, chastity of life; *hagnirō*, Liddell and Scott say, to purify, but "to chasten" seems to me to join it up with the other words of the group, and they are all from the same root; i.e., *hagnos*. Dr. Parkhurst's Lexicon defines this last word, "to purify morally." So "to chasten" would seem quite the best equivalent.

This group of words may be used in speaking of sheep, gold, conscience, people, etc. For altho Greek is very voluble in some respects, it is extremely restricted in others. In English, which has more variety of expression, we speak of sound sheep, pure gold, clean conscience; but of human beings it can only mean sexual chastity; for this is the sole form of chastity applicable to people. Even in English, "chaste" conveys very often the exact meaning of the Greek. It is "high-class," the "best" of its kind.

The following are a few examples of the use of the above words, relative to mankind:

- II. Cor. vi. 6. *In chastity of life*, in knowledge, in long-suffering . . .
- II. Cor. xi. 2. . . . that I may present you a *chaste* virgin to Christ.
- I. Tim. iv. 12. Let no one despise your youth; but be you a type of the faithful in speech, in deportment, in love, in spirit, in trust, in *chastity*.
- I. Tim. v. 2. (Entreat) the elder women as mothers, the more youthful women in all *chastity*.
- I. Tim. v. 22. . . . neither be partakers of other men's sins: keep yourself *chaste*.
- James iii. 17. For the wisdom that is born from above is, first, *chaste* . . .
- Titus ii. 5. To be discreet, *chaste*, keepers at home.
- I. John iii. 3. And every one who has this hope in him, *chastens* himself as he (Christ) is *chaste*.

Many say that in verse 9 of the last named chapter, where it says "for his seed remains in him," it means Christ's seed. But the pronoun used is *autou* and simply means "his"; *i. e.*, the seed of the man. Whereas in verse 3 the pronoun *ekeivos* is used and we know immediately that it refers to the one previously mentioned; *i. e.*, the Christ. This makes I. John iii. the clearest exposition of conservation in the New Testament.

Then there are two words, *akrasia*, incontinence, and *akratēs*, incontinent.

Matt. xxiii. 25. . . . but within they are full of extortion and *incontinence*.

II. Tim. iii. 3. without natural affection, truce-breakers, false accusers, *incontinent* . . .

There is a third group of words: *egkratēs*, continent; *egkrateuomai*, to practice continence; and *egkrateia*, continence. The root of these is *kratos*, might, strength, mastery.

Acts xxiv. 25. And as he reasoned of righteousness, *continence* and coming judgment, Felix trembled . . .

Gal. v. 23. Meekness, *continence*: against these there is no law.

II. Peter i. 6. and to knowledge *continence* and to *continence* patience . . .

I. Cor. ix. 25. and every man who strives for the mastery is **wholly continent*. Now they do it for a corruptible, but we [do it for] an incorruptible crown.

Tit. i. 8. . . . sober, just, holy, *continent* . . .

" ii. 2. That the aged men be sober, grave, *continent* . . .

*There seems to be only another occasion in the New Testament of this use of *panta*. It stands without preposition or participle, and must be adverbial.

I. Cor. vii. 9. But if they cannot *practice continence*, let them marry . . .

For the sake of brevity the quotations have been cut down to the smallest portion of a verse that is intelligible. There must be many more verses that I have failed to find where these words are used. But sufficient have been cited to give much food for thought. As I. Cor. vii. 9 implies, all are not able to practice continence fully; but all clean-minded men and women can do their best. All who run do not win. Yet those who do run stand some chance, whereas those who do not enter cannot possibly win. And it is a known fact that even in our day continence is known and practiced in the event of a great boxing-ma'ch, for the purpose of retaining the strength in the antagonists. And has not the wise one said, "My son, give not thy strength to women"? The call to us here and now is to "the Resurrection life, where they neither marry nor are given in marriage."

THE SUN OF RIGHTEOUSNESS

BY LURA BROWER

O Sun of Righteousness, arise for me,
I cannot live without thy warmth and light;
Arise, and draw my drooping face to thee,
Shine full and bleach my stained garments white;
Touch me till quivering thru this soul of mine
A tide of new inflowing life I feel,
Then I can pray, "Lord, merge my will in thine,"
As I in burning adoration kneel.
This every morn my waking prayer shall be,
As in the heavens I view the rising sun,
So let thy rays fall thru the day on me
That at its close my work may be well done:
And even thru the watches of the night
The chambers of my soul flood with thy light.

GOD—THE MIRROR OF HUMANITY

BY EZRA

"God is man risen up to look at himself."

WHEN a clear idea of the thought contained in these words is gained, it brings a sense of self-realization. It carries a potency and a desire for self-examination, and causes one to ask, What is the true idea of God?—for upon the individual conception of God is based the individual idea of the power of God. We may say that God is the creator of all things, the substance of all form.

This leads to another question. What am I? In seeking to know one's self, one finds that so many false ideas of life and so many wrong habits of thought have established themselves in the personality that it becomes necessary to remove this accumulation of error and to purify the mind before this answer is apparent: I am, or can be, what I will to be.

What do I will to be? In answering this question it is well to understand that we thus ally ourselves to the Name of God, YAHVEH. The omnipotence and comprehensiveness of this Name is revealed in its meaning: *I will be what I will to be.*

In examining one's capacity for thought and action, one finds that he is really capable of being whatever he wills to be, and that whether he is fully conscious or not of being or of possessing a certain character or inclination at a certain time or under certain circumstances, the innate capacity is his, nevertheless, to be what he is at the time or to be a great deal better *if he will*. God is the creative power and capacity of all life; his Name in its

potentiality is the insurance of the integrity and perpetuity of all life. Therefore, this power, to be what we will to be, is the foundation of our being and is the free gift of God to all who will use it in harmony with God's purpose.

We may then readily answer the questions, What is the true idea of God? Who am I? and, What do I will to be? on discovering the purpose of God in our creation. We must reason from the known to the unknown. It is a universal experience that a man may be known by his purpose in life, by what he expects to accomplish. God may assuredly be known by his purpose in the creation of the world and of man. This, as declared in Genesis, is: "Let us make man in our image, after our likeness, and let them have dominion over all the earth." Then the only consistent purpose that man may establish in mind and strive to accomplish is, to become like unto God in purity, love, and wisdom. The immediate and necessary relation of the Name of God to this purpose and the necessity for the knowledge of this relation, are manifest. If we are to attain to the glorious ultimate of Godlikeness in wisdom and power, it is necessary to bear ever in mind that great Name, YAHVEH, and its signification, which is the promise of the fulfilment of that ultimate.

But, in covenanting with man and in pledging his Name to be his power, God placed upon man one principal restriction: "Thou shalt have no other power. Thou shalt have no other god beside me, . . . no other power in which to trust." That thing in which a man places his faith, his entire trust, becomes the power, and gathers to itself the mind-force, by which he lives. If his faith and trust are centered in the transient things of earth, if he believes in the reality and stability of material wealth, or in the power and efficiency of his own mentality, his faith is vain. For, when these things are taken away, as

they must be in time, he can have no consciousness of power or of confidence other than that which their possession had assured. Without a realization of a higher meaning and purpose to life than any material possessions can evoke, he must perish with those things in which he trusted. "Ye cannot serve God and mammon."

This becomes the vital question: How may we learn to trust God, to believe in the power of his Name, and know that his purpose is being fulfilled in us? Too long has man depended upon his own strength, the power of his intellect and will, and the good-will of his fellow-man in furthering his interests in life. Now that all those things in which he trusted are become unstable as the sands of the seashore, the realization of a higher power, a higher consciousness, in which he may trust, becomes an imperative necessity. This can only be an *inner* consciousness, an *inner* sense of power and efficiency. It must therefore be derived from the understanding of God's purpose. Thus in examining and in trying to understand self and seeking to adjust his mentality and natural endowments to the law of his being, man comes to realize: that his individual life is inseparable from God, tho he may ever be tempted to evade or ignore that fact; that it is *God's* will by which he moves about; in short, that *he* is *spirit*, a part of the Infinite. Thus he comes to know the meaning of God's promise, "I will be your power." As the virtue and extent of his faith in that power increase, so will that infinite fountain of strength, happiness and peace be accessible, and Godlikeness and earthly dominion will be assured.

But God's power is creative; it is God's nature to create. "God is love." This power to create, to love, to give one's self that others may be, is the inherent possession, is, in fact, the life of all men. The love of the parents is the animating principle that ensures the creation and

viability of the child and the perpetuity of the race. When man thru experience has developed his powers and faculties and is able to understand and to love the truth, he will realize the necessity of turning this love, this great creative power, into new channels—into the love of the good, the pure, and the true, without regard to the mere form or person. In doing so he will accept and fulfil the commandment of the Lord Christ: "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength." This is the law of man's being—this is the law of man's life. "Sin is the transgression of the law"—"The wages of sin is death." "Love is the fulfilling of the law"—"LOVE NEVER FAILETH."

Man becomes like that with which he identifies himself. "What thou lovest, man, become thou must: God, if thou lovest God; dust, if thou lovest dust." Love is the Master-Builder. To know love in its purity, freed of all the trammels of earth, is to know God and to become one with him. Let us hope that we may be able and worthy to understand the parting words—the Life Message—of the Christ: "I have declared unto them thy Name, and will declare it, that the love wherewith thou didst love me may be in them and I in them."

"All we have willed, or hoped, or dreamed of good shall exist,
Not its semblance, but itself. No beauty, nor good, nor power,
Whose voice has gone forth but survives."—ROBERT BROWNING.

DISCRIMINATION

BY RUTH

WE find there is a vast difference between the knowledge gained by and thru the reasoning mind, and having absolute knowledge by means of intuition, inspiration, and the power of the soul to hear, to see, and to feel in a realm just beyond that in which the five physical senses function.

To say that one cannot see evil unless it is active within one's self seems to us but a half truth. If this is a law, what may we say of the Christ who so bitterly denounced the scribes and pharisees in Luke xi. 31 etc.? To be sure we have not reached the Christ-likeness where we shall not err in judgment, but how may we attain to that likeness if we stifle the soul in its effort to separate truth from error by its God-given right of discrimination? and one does this every time one refuses to listen to its innermost prompting.

Fear and prejudice—those weapons of the adversary—would blind us so that we may not perceive the truth. That one cannot cognize either good or evil unless one possess like qualities, we admit; many of the lower passions may have been brought into subjection, however, and in that case, they become our servants; for, if one has been in bondage to an evil and is able to rise above and to become master of that evil, how quickly one detects it, even in its most subtle forms, wherever it may appear. So that which was evil becomes a valuable servant and is like the eyes of the four "living creatures" that John saw "round about the throne in heaven," whose eyes were

"before and behind;" which would signify that nothing could pass unobserved by them.

In exact ratio as one possesses the spirit of truth is he able to detect error, to reject evil and to choose the good, not alone as he finds these qualities active within, but in every other form. We hold that he who is able to discern the difference between those acts and conditions that are conducive to the establishment of the kingdom of God upon earth, and those which war against that kingdom, and who governs himself accordingly, is, to a certain extent, an overcomer, and "will need not that any should testify of man: for he will know what is in man."

Therefore, if one is striving for the highest goal of human attainment, "the image and likeness of God," he *must* use his power of discrimination; but, in his efforts to unmask evil that he may get at the truth, he will often be greeted with these words by the old accuser—"Behold thyself as in a mirror." This may cause him to cease his efforts for a time while he turns his attention within in self-searching; but if he finds the accusation false, he will go steadily forward, unmoved, without prejudice, undisturbed, but with a determination to know the truth thru perfected discrimination.

"Whatever you see in others, you first put in yourself. If you see the good, you increase it in yourself and them. If you see the bad, and you yourself are clean, it cannot hurt you."

"You suffer or enjoy in your life just what you put into all the life you come in contact with, for Life is One. The good or bad you put into it is all there is for you. It don't 'return.' It is always there."—LUCY A. MALLORY.

THE CHURCH OF GOD

BY AZAL

[Copied from *Unity*]

THE Church of God which is to be, and is to become manifest upon earth, will be guided, in the external world, by some one who is master in his own house, namely, his body. By the Church of God, we mean an assembly of people who conform their lives to the law of God's being, permitting his Spirit to dwell in the congregation, the same as a soul dwells in the body of man. The race of man, considered from the standpoint of a unit, does not possess a unity of spirit, and no universally accepted ideas regarding the Creator by which to guide its mind in search of truth, so as to become thereby free from sin and death, but instead has local views concerning its God, or gods, and places the Creator in some unknown beyond, in a locality of which nothing is known, and assumes him to be a kind of essence floating in space.

There are laws in what we call "Nature," and those laws, acting, produce certain results. Knowing the results of a law, man can utilize its workings and partake of the results, providing he needs them. In this wise we observe that death is the result of a broken law; in other words, man lives contrary to the law of life—and dies.

Thus death is neither a necessity nor a punishment, but a consequence of breaking a vital law—to which the animal world is subject. In generation the vehicle of life-transmission becomes exhausted, and the attention of the parent centered upon the offspring needing care and future provision; and attaining this supreme end, the parent

cell dies, without having obtained a single glimpse of divine truth centered in man's being.

This Church of God as a deathless city composed of people, is a reflection of a higher assembly existing in heaven, and in its unity is like the One above—a man. To attain to man's unity is to attain unto God; for it is evident that God is in the true man, and not outside of him, and we cannot possibly ascribe to God's habitation any other place than man. Thus we realize that God is not only Spirit, but also man; and the latter is a deathless being because God is in him.

The man we know on earth to-day is not man, for he dies, and while moving about is subject to a lower law, which operates there where death occurs. "Where there is death there is hell" (Job). According to Peter, Christ came to preach to those who were in prison, namely, on earth, in the flesh and subject to the law of the flesh. This preaching thus was as essential as writing is to-day, and is always addressed to those who are desirous of escaping from the slavery the law of flesh subjects them to. Thus we pray, "Deliver us from evil" (devil), which refers to the evil within, and not without. We desire heaven within so as to establish in our associate relation a place, with a state or condition—the house of God, or the deathless city. The man of flesh loves slavery and delights in his chains, for he loves sense pleasure; to him, Mind or Spirit is foolishness, for, being a local or particular consciousness, he cannot comprehend the Universal Unity of the Creator. Thus to him God is something incomprehensible, unapproachable, afar off, somewhere in the unknown space, whom he pictures as a Being changeable in moods as he is himself. He prays to him with his lips, while his heart is controlled by a spirit opposed to the glory of God; for the devil is individualism, localized in diminutive man, while God is Unity cementing bodies in service and

use, a unity whose drops make an ocean, where complex cells make bodies, where complex bodies make nations, where complex worlds make systems, and where systems constitute universes. God is love, which is saying, "Here, in me and thru me, is the path which leadeth unto life," while the flesh, controlled by evil, says, "Let us be merry, for to-morrow we may die."

Now let us ask: Supposing a man was fully aware and knew for a certainty that he should never die, how would he conduct himself in his existence as he journeys thru life upon earth, knowing that tho generations may come and generations may go, his consciousness will forever be cognizant of himself as being himself? Generally speaking, he would adhere strictly to the golden rule, and could never strive to acquire riches. Being divorced from the aim of the world, whose chief pursuit is generation, he would neither marry nor burn, and would govern his body with reason, making it serve in the uses for which it is intended. This would constitute him master in his own house, qualifying him for guiding others and offering advice to those who still struggle with the sense nature of their organic structure. This guidance would continue until each individual, as a cell in a larger body, could take his place in use and service in the function to which he belongs. Such association, being one in Spirit, would as a society be one body, functioning as a man—the Church of God.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalm I. 1-3.

THE ADVERSE FORCES

BY PAX

ATTENTION has often been drawn in this magazine to certain adverse forces. It is said they are at work trying to prevent the expression of certain spiritual truths—truths that are in harmony with the mind, will, and purpose of God in this particular creative period in the world's history.

What are these adverse forces and how do they act? It is well known to thousands at the present time, that when one tries to think of God, or the just, happy and righteous conditions associated with our highest ideas of heaven, a feeling of stupor, numbness, or deadness is experienced. This means that the conditions of the human ocean of mind, or aggregate thought of the world, are adverse to the true state. Every individual child of God is oppressed and suppressed in his highest attributes.

It is exceedingly difficult, as we have said, and many have found, for any one even to realize the true light when it is presented to one. How much more difficult therefore is it for one to stand alone with God in individual effort, and to prepare the highest truth of to-day for publication.

Now these things naturally lead us to a consideration of the way in which each one may assist the work to the best advantage.

It is easy to see that thought and effort are the first essentials, while it is also true that thought and effort become more potent and effective the longer one lives the Regenerate Life. That real, yet ideal unity with YAHVEH Elohim, and the perpetual realization on earth of the heavenly conditions brought to light in the Esoteric writ-

ings, are not only to be discovered by each individual, but also held to, and given out until they become a dominant law of earth. Then indeed the old conditions of disease and evil will be no more.

But what a tremendous work remains to be accomplished! What an inspiring effort there is to be made by every wise and prudent soul! Every perfect, Godlike thought that you inspire and express, however painful the effort, becomes a living word, a life-giving thing. It goes at once to join the creatures of like minds. If it is higher and better than the mind of the masses, who live but to welcome death in the end, you have made one more addition to the nucleus world of life and light that is now on earth.

When every one has done his part, when you yourselves have given the lie to death, or in other words, when this child of life and love that you are thus creating is strong enough to oust the old conditions, you will be saved.

We have to do the work ourselves, we have to overcome the adverse forces, that sum total of the errors of the past and present, by introducing into our own lives, and into the life of the world, a higher, better and more potent thought.

God and his angels are waiting and longing to show you the way. It is not the Father's purpose to do the work for us, but he gives us power and life for the purpose, and if we keep on the "*qui vive*," YAHVEH is, and always will be, his Name, and our power and relief. Now, altho the adverse forces stand in our way, yet our individual task is simple, and may be summed up as follows:

Do the right thing, live the right life, give your heart to the highest. This may sound vague, but we may precipitate it into certain particular efforts, according to individual circumstances and taste.

For instance, if, when you have any spare time you place your mind on God and the Esoteric work and write down the highest thoughts that come to you, you will have accomplished something.

All the things that the Lord Christ will say to his people cannot be published, the world's books would not contain them, but, because they are expressed thru a human organism they will remain on earth for its everlasting good, and nothing can erase them.

In your every-day life, if when you feel weary and oppressed, you turn to God, as tho he were, as he always is, at hand to aid you and to supply your every need, you will find rest and peace in heart and mind, and once again the world will be your debtor. If you are able to make this a regular habit of your life, so that you can apply it at all times and under all circumstances, you become what you should be—a son of God.

What a labyrinth of executive duties there are in which this thought may be brought into play in whatever sphere of activity the individual dwells! It is the one thought upon which you, as a child of God, may rely. No adverse force can overcome that thought. As near as we can express it, we should say that it is a compound of "I will be what I will to be" and faith in God. The task is one of finding, keeping, and using it.

Give me the man that is not passion's slave,
And I will wear him in my heart's core—
Yea, in my heart of hearts.

—SHAKESPEARE.

THE NARROW WAY——WHY?

BY GEORGE SOUL

IT is a universal law that everything brings forth after its own kind; that like begets like. Man, being of the physical nature, brings forth a physical being, another of the same substance and similar to himself.

God, not being like us, but Spirit, is it not reasonable that if he gave forth a son, the son should be of the same nature as the Father—SPIRIT? If so, then we are *not* justified in looking for a *physical* "Jesus."

Where a "kingdom" is, surely *there also resides the "king,"* and if the "kingdom of heaven" is within us, it looks to me that *within* is the proper place to look for and to find the "king."

To me, very much of the Bible teachings of the "second advent" are symbolical, and that all those who are looking in the air for the return of a physical Jesus will be of that class called the "Foolish Virgins" (Matt. xxv.), because they will have *no* "oil in their lamps." I believe the *Lamp* means the *Body* of man or woman, but if there is no oil in the "Lamp," you can not get it to burn, and so will be without "light;" (here again is symbology) and without light, we are in the dark; a pretty hard position to be in when we are looking for a "Pearl of great price." In this case the "pearl" is Jesus.

But that "oil," ah! that is the thing that causes all the trouble; yes, and all the joy, for without it, it is impossible to go far in the "Narrow Way," but with sufficient "oil," we are given to understand, we can "enter in," and there is no other way mentioned. Now if the *Lamp* is the human body, from which shines the only light that

will enable us to find the "Door," we must also find the "oil" in that same body.

In an article, "The Overcomers," in the *Prophetic Age* for March 1909, I tried to show something of the wonderful power of that "oil" in the cases cited of levitation, the "halos," and "transfiguration," positively asserting that by holding all the "seed" (John iii. 9) in the body we too can, yes must, first re-form, then if worthy, "transfigure" our mortal into that immortal state, a state which the "Bride" only will be able to accomplish. We shall then be able to function in the two planes, earth and heaven, and later, in the "third and fourth dimensions," at will; that is, to materialize and de-materialize at any time and place we choose, similar to Jesus during his stay on earth after his resurrection.

Who among us is going to stand firmly in the walk along that road, that "Narrow Way"? for by this time you will begin to see why it is called the "Narrow Way," and why "Few be they that find it." The whole trouble is in not having that "oil" in sufficient quantity. That oil is in the "seed," the only vehicle capable of holding SPIRIT, God-substance, God. So, the more "seed" there is in the body, the more spirit there is in the body, the more God (or if you like, Jesus, for he is God's Son; did he not say, "I and my Father are one"?).

For a long time the world at large seems to have known but little of the true process of what to-day is called regeneration. Our "ministers," not understanding it, of course, could not give it to their "flock," hence the darkness and ignorance that surround us to-day concerning this most important thought, and yet we find that it is the very foundation of all the greatest men spoken of thruout the Bible, especially in the New Testament. And whoever desires to be counted worthy of being one of the "Bride," must begin to be a very different kind of a

Christian from that which is generally understood by that term. To me. "A Christian" means one who lives the same life that Christ lived, which means to keep the "Commandments," which, eventually, will so change our atomic nature that we shall become just like him, and then (and not before) we may drink poison, or be bitten by a serpent (Mark xvi. 17, 18), without injury.

Jesus lived a celibate and chaste life, and taught his apostles the same kind of life, for we find in Romans viii. that to be carnally minded means death. Paul's reason for this statement was that the carnal mind is at enmity against God. So that to live after or for the lusts of the flesh means for all such to die. He further warns us thus, "Be not deceived: for neither fornicators nor idolaters, nor adulterers, . . . shall enter into the kingdom of God . . . he that committeth fornication sinneth against his own body." (I. Cor. vi.) "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence." (I. Thess. iv. 3-5.) James, in his first chapter, says, "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth SIN, and sin, when it hath run its course, bringeth forth death."

These quotations are only a very small part of Paul's teachings; and from them and from what we see around us, it is easy to see what the law is that causes sin first, then death; both of which Jesus said we should be free from if we keep his commandments. His words are, "My sheep [those that follow in deeds] hear my voice, and they follow me, [in his footsteps] and I give them eternal life, and they shall never perish," John x. 28; xi. 26. Again, "Verily, I say unto you, if any man will keep my saying [in deed] he shall never see death."

From the foregoing you will see how "narrow is the way" we must walk thru life if we want to be one of the "chosen."

Once more I refer to Paul's writings in I. Cor. vii. 1, in which he says, "It is good for a man not to touch a woman," *et cetera*. While it is right for some to marry, as creation, or generation, must and always will go on, yet those who desire to reach perfection will abstain from all lusts, and thus purify their bodies and become one of those spoken of in Rev. xiv. 4, *viz.*, "These are they which are not defiled with women," not that they never were, but they are not *now*.

This is the only "Narrow Way" I am acquainted with, and anyone doubting it has only to try a short time to have his doubts forever removed, and to know that only by and thru the control of the "sex" function can any one enter into peace.

These are the teachings, the law, and part of the commandments, they are there, and it is no use to shut our eyes, to stop our ears, to what is before us, and to think we are going on an easy ride to heaven at death, for the Bible does not teach any such thing. "Life" was the Master's theme, not death. "I am come that ye might have life, and have it more abundantly." That is not the case with those who pass into the grave; they have been overcome by the last enemy, death. Let us start to overcome now, and learn that,

"Heaven" is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to its summit, round by round."

TRUST IN GOD

BY H. E. BUTLER

WHILE this subject is probably the most vital in the Christian religion, it is the most difficult properly to balance in the mind of the devotee, and because of the improper balance, there has been created a great deal of prejudice against the idea of trusting in God. So many have thought they were trusting in God when they sat down and did nothing, but simply believed, as if they expected God to do everything for them. Of course the result of such an attitude of mind has been disastrous.

The Christian world has confounded trusting in God with having faith in God. Trusting in God in itself is a passive condition, but having faith in God is an active condition. James tried to emphasize this thought when he said, "Show me thy faith apart from thy works, and I by my works will show thee my faith" (James ii. 18). The Lord Christ in speaking of faith in God and in himself said, "Tho ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father" (John x. 38). Thus we are shown a true example of what real faith in God and trust in God mean.

Trust in God was shown by the Lord Christ when he went into a desert place and allowed thousands to follow him without food. "And Jesus called unto his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat; and I would not send them away fasting, lest haply they faint in the way. And the disciples said unto him, Whence should we have so many loaves in a desert

place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up that which remained over of the broken pieces seven baskets full."

Jesus went into the desert with full trust in the divine power which he had experienced in himself, and when the time came to exercise the spirit of faith he did not sit down and say: The Father will feed this multitude, but he did something himself, as the account shows. This was faith in God led out by trust in God.

In the world at the present time there is but very little faith. No wonder the Lord Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8) It was questionable then, and at the present time it is questionable whether he would find faith on the earth. We see no result of that faith, only so far as a few are really working and accomplishing something in the way of self-control, self-mastery, and bringing self into harmony with the Divine will. This is a phase of faith because it is action, it is accomplishment.

The Lord by the prophet Isaiah said, "Trust ye in YAHVEH for ever: for in YAHAVEH is everlasting strength." This spirit of trust is a spirit akin to faith, because it is that confidence in the Father that enables one to move forward quietly and patiently, feeling the assurance that all things will work together for good. That expectation and hope bring the help and support that are needed, so long as the individual exercises a little faith.

If there is any one thing that distinguishes the Christian religion from all other religions of the world, if not all

other movements, it is the teaching of practical use. It certainly is the most practical of all lines of thought and methods for development that have ever been given to the world, and so far as the Christian devotee has been thoroly practical, in the true sense of the word, so far has Christianity been a thoro success. But as the true spirit of the Christian religion has been so widely mistaken for an ideal dream, causing many to sit down and to do nothing, the masses now look upon a Christian life as something belonging wholly to another sphere of existence, which they call spiritual, and which they think has nothing to do with a material life.

Therefore the Christian religion has become to many only a means by which to pass a pleasant Sunday, and with many, not even that; and all the faith, knowledge, execution and practicality, if you please, have been turned toward money-getting, toward the material interests of the physical body.

What really should be is, that the same practicality, the same thought and energy that the materialistic professors of religion to-day spend on material things, should also be carried to spiritual things. And when we remember that God by a word, a thought formed in the mind and sent out by the will, created all things, then we cannot but realize that all law of every name and nature is God's law. So that there is no such thing as drawing a distinct line between the spiritual and the material. The true spiritually-minded man sees all things from the spiritual standpoint; he sees them as God sees them, as useful to carry out and to accomplish the purpose that was in the mind of the Creator in creating the world.

We read concerning Abraham that he believed God and that it was accounted to him for righteousness. To believe God is to trust him. Abraham believed that all the

promises the Elohim made to him would be fulfilled, and he acted accordingly, but he did not act blindly, for at the time God made the great covenant with him he asked, "How shall I know that my seed will possess this land?" He wanted something more than blind faith, he wanted to know something about it, and the Lord gave him that which made him know, he caused him to see the future of his posterity.

Whoever will consecrate his life to God and will go to work practically and in earnest to cause every thought and act to conform to divine order, will not have to work by blind faith, but will obtain immediate realization, which will cause faith, and faith will be an instrumentality to cause action and to turn the unknown into the known. So that God will no longer be an ideal, a dream, to him, but will become a known reality.

In all the history of God's dealings with man, he has had respect for man's honest questioning and for his demand for a reasonable reason for his faith, and God will always have this respect. But hypocrisy is so strong in the mind of man and the "old deceiver" so active, that man, even in his dealings with God, will say and do things that are really hypocritical. For instance, when man prays to God for something he thinks he wants, the thought comes into his mind that if he keeps on repeating words or tries to feel deep emotion, when he is not feeling such emotion, he can make God think that he really wants what he is asking for, when in reality he does not. The demand is made simply for effect; it is a hypocritical demand and God hates a hypocrite.

In II. Esdras x. 50, we read, "For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he showed thee the brightness of her glory. and the comeliness of her beauty." When we realize the meaning of the word "unfeigned"

we see that unfeigned grief is real grief. it is not assumed for the sake of effect, nor to obtain some manifestation of the Spirit. Esdras' grief was real, genuine; whether he ever made an effort toward getting any manifestation of the Spirit or not he was indeed and in truth grieved.

Faith in God comes readily to the soul when every particle of guile is wiped away. No wonder that Jesus said to Nathanael, when he was brought to him by one of his disciples, "Behold, an Israelite indeed, in whom there is no guile!" Man is a natural liar, he will lie to himself and to his neighbor, and will even attempt to lie to God. This seems to be a manifestation of that adversary called the devil, who has been "a liar from the beginning," and who has been so enthroned in the mind of man that man will lie to himself and think he is telling the truth, at the same time there is an interior consciousness that he is not telling the truth. This inner consciousness that he is not true to himself, connected with self-justification, produces a constant struggle between truth and error, and can any one expect the eternal Spirit, the truth and life and cause of all things, to manifest thru him under such conditions? Such a one would make a liar even of the Spirit, if it were manifested to him.

The Lord Christ said in that wonderful sermon, "Blessed are the pure in heart." Why?—"For they shall see God." Whoever can purify himself even as God is pure, will realize, when he prays to God with a consciousness, a realization, of absolute need, that God is a God who answers prayer. But this spirit of hypocrisy is so general in the world that there are scarcely any to-day who believe that God answers prayer. Thus their trust in God is a mere pretense; it is simply carrying out the lie that has deceived the whole world.

If there is any one thing above another that must charac-

terize a Christian, it is genuineness, honesty, not only with his neighbor, with his friends, with his enemies, but with himself and God; there must be honesty between his real self and his external self. Here is where the greatest struggle lies; here is where the greatest work of self-purification must be accomplished, for nothing can be accomplished until this work is done. True there are many things that lead up to this work of conquering self-deception, for no one can enter the citadel of an adversary until one has first, by persistent effort, conquered the outposts and has pushed his cause to the center.

It is because of this that "Practical Methods" and the instructions that have been given thru this magazine for years deal largely with the little things, and the wise and persistent have carried the battle to the very citadel of their being, whence the last vestige of the lie has been eradicated.

Few realize that false pretense is a lie, and few realize to what an extent that false pretense is active within them. It is marvelous how tenacious this false pretense is, for it follows even the devout soul who earnestly desires unity with God and to do his will, and causes him to attempt even to deceive God. It is that constant effort to deceive God that prevents man from knowing God, and man can never know God until the heart, the inner life, the inner consciousness, is absolutely honest, without guile, without hypocrisy in the slightest degree. When man has gained this point he will know God, he will have faith in God and will always trust him. Because, when the heart is pure, "he sees the Lord always before his eyes," the eyes of the soul, and seeing him, he loves him, for God is love; and there is no life without love. When that perfect reciprocal love exists even between two mortals there is peace, joy and strength, and how much greater are that peace, joy and strength when that

reciprocal love is active between man and his Maker. When this love exists, then man can trust God; he can also have faith in God and can do the works that his Master did before him.

A WORD OF TESTIMONY

BY G. G.

I UNDERSTAND the genius of the Bible Review to be in harmony with The Great Spirit of all that is really becoming. Particularly do I feel that the November issue is consonant with the sourceful power behind the present cyclic change; this tone is apparent in the article "A Spirit in Everything."

Those who think the Bible Review unprogressive know not the meaning of that progress that is vital to the soul; for "progress" beyond the will of the Supreme is retrogression.

Popular teachers are sorting husks of knowledge; wise souls, illumined by true spiritual light, look out thru physical manifestation.

Those searching to know man never may find truth till they are at-one-ment with The Source of All Truth.

I believe that some of the older Aryan souls are reincarnating in this age to help those who need, and to loosen the dominion of those who neither heed nor recognize The Great Spirit of all.

BOOK REVIEWS

SPIRITUAL HOUSEKEEPING, by Annie Rix Militz. 90 pp., boards, price 50 cts. Address, The Absolute Press, Box 55, Stapleton, N. Y.

Its sub-title is: A Study in Concentration In The Busy Life. Mrs. Militz says in the Introduction: "It has been claimed by certain occult teachers that one cannot advance in the spiritual life so long as one is in business or in any way engaged in material affairs. This is one of those half truths that so often discourage the young student and cause him to take fanatical steps or utterly

abandon the pursuit of the spiritual life thru believing it is not for him." Further, she says: "I et us remember:

Every day is a fresh beginning,

Every morn is the world made new."

She begins her book with the first day of the week—Sunday, giving several pages of helpful ideas not for housekeepers alone, but for all men and women who seek to follow Christ in the regeneration—showing how they may be in the world but not of it. She thus proceeds, and into every day in the week—a chapter for each day—she imparts a powerful uplift to mind and soul. Mrs. Militz as teacher, healer and author, is an acknowledged leader, and we are pleased—both for this and for the actual merits of her book—to commend it.

ROME VS. AMERICA, a pamphlet of 42 pp., by D. A. Sommer. Price 20 cts. Address, The Octographic Review, Indianapolis, Ind.

SOCIALISM AND PROGRESS, by Bruce Calvert. Pamphlet, 16 pp., 10cts. Address him, Griffith, Lake Co., Ind. We agree with Mr. Calvert, who says (of Socialism): "We can hasten its advent and at the same time lighten the burdens of wage-slavery, raising the standard of life enormously here and now by living the rational life, by making the most of ourselves and by striving for the highest in physical effectiveness, cleanliness and purity of body, thought and action."

WORLD CORPORATION: The Birth of Social And Industrial Science, 240 pp., price, postpaid, \$1.00. This is an ably written book by King C. Gillette, whose motto is: "A machine which has the economic power to displace another machine is better than the machine displaced." It is more than a book. It sets forth Articles of Incorporation, has elected officers, and secured corporate rights in Arizona. But its project, to convert the industries of the world into a huge corporation, in which each worker becomes a co-operative part and owner, has not yet begun. We can commend the book merely for its interest, indicating the present trend of pioneer minds in the cause of human betterment. Address, World Corporation, 6 Beacon St., Boston, Mass.

—ADNAH.

EDITORIAL

THE November issue of Bible Review was assembled, "picked up," by one who had never done it before, consequently there was considerable confusion in a number of copies. Several of our subscribers have written us that their copies are imperfect, and we wish to say that if all those who received copies that are not perfect will write to us about it, we will send them perfect copies, and we sincerely hope that there will be no trouble of this kind in the future.

Time of Cusp Transits
Washington D. C., January 1911

Body	Enters	day	h.	On m.
☾	♊	2	3	53 a. m.
"	♈	4	0	41 p. m.
"	♉	6	7	24 p. m.
"	♊	8	11	51 p. m.
"	♋	11	2	7 a. m.
"	♌	13	2	54 a. m.
"	♍	15	3	41 a. m.
"	♎	17	6	22 a. m.
"	♏	19	0	40 p. m.
"	♐	21	10	58 p. m.
"	♑	24	11	45 a. m.
"	♒	27	0	21 a. m.
"	♓	29	10	48 a. m.
"	♈	31	6	46 p. m.

☼	♊	20	10	47 p. m.
♂	♋	22	5	55 p. m.
♀	♌	1	1	34 a. m.
"	♍	19	7	17 p. m.
♂	♎	2	8	31 a. m.
"	♏	7	2	55 a. m.
"	♐	12	1	31 a. m.
"	♑	17	3	55 p. m.
"	♒	24	11	9 a. m.

On January 1st ♄, ♅, ♆, are situated as follows:

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♆	♑	25	7	54

BIBLE REVIEW

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No. 4

TO GIVE IS TO RECEIVE

BY I. L. HARPSTER

BENEFACTORS are they who receive most. To hide a light under a bushel signifies consumption of energy to no purpose: no one has been benefitted; no one enriched. The miser atrophies, dries up, and is one of God's most unlovely creatures. Liberality pays one hundred per cent on the dollar; this holds good in a business sense for one thing, and when it comes to matters spiritual, the gain is incalculable.

Suppose we contribute to a cause worthy of support, or suppose we give to another needed assistance from our capital in stock with which we can well dispense, are we the losers by having given? A surplus is ever a drug upon the market. Why be unduly encumbered with that which benefits us not while another is famishing for bread? "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. xi. 1).

To live for self alone is contrary to the purpose of divine law. A part cannot exist away from the body. Simply to supply the needs of the arms would be to discriminate against the other members of the body. This would be folly indeed. Selfishness blights the love in man, changes

his divine higher nature into sordidness, and turns his heart of flesh into a heart of stone. O cruel self! O ungenerous self! Selfishness ever seeks to hide behind the subterfuge, "Am I my brother's keeper?" Yes, I am my brother's "keeper," protector, helper.

One's store of wealth may be naught in gold, yet one's words of counsel and good cheer may suffice better. It is not simply the giver of gold that marks the benefactor of mankind. Far greater riches, a mine of pure gold, may lie concealed within the soul; and when this fountain pours forth its riches thru wisdom's lips, then light, life and truth fall like a dove of peace upon the famished, weary soul.

No man's gold, however bestowed, can compare with the Nazarene's gift of perfect love bestowed upon a fallen race. His words of truth forever live. Monuments of gold may wear away and disappear, but his message to the world endures forever. Christ gave, and we learn he is to receive again his own. The time to sow is now; eternity in which to reap. The harvest is ever greater than the seed we sow. The Master promised, "Give, and it shall be given unto you; good measure, prest down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38). All effort brings its own reward, and he that accomplishes receives the true blessing.

If in my struggle for truth I give some thought of value or helpfulness to another, I receive the greater good; I am the greater debtor of the two, for, the growth is mine.

No one can deprive the Christ of his glory, and his divine nature shines with greater splendor as his love is reflected in our souls. "To him all knees shall bow." What he gave the world is returned many fold. The increase is his.

What is "giving" but another name for sowing? "As ye sow so shall ye reap." Why are some natures endowed with divine attributes, so generous, so grand, so beautiful and true? What we behold is an effect of some grand cause. A grand, beautiful and generous soul is not the result of accident, but it arises from some grand cause of "giving"—of doing; and this cause may antedate the present—yes, many incarnations. "Now is the day of salvation." These words come echoing down the ages past, and the solution to our question rests in the fact that the great, grand souls of our day, and of all times, became what they were, and are, by virtue of having obeyed the injunction. They have grown to be what they are by having improved their opportunity in "giving" their lives for the sake of truth and for humanity.

To withhold bread, that which will supply the physical wants or feed the soul of another, is to starve a portion of the body of the universal man. It is only when the oil of plenty and the wine of joy are supplied to all, that that peace which passeth all understanding will pervade the hearts and minds of humanity.

"It is more blessed to give than to receive." Let us look into this law a little closer: Who reaps the greater joy, he that does a kind and generous act, or the recipient of such act? Who receives the greater good, he that reads a gem of truth, or he that gives such truth to the world? He that makes an effort in any line for good is not only a benefactor to mankind, but he serves himself best, for he has gained added knowledge and power. Sacrifice enriches the soul. The Master's words are applicable here, "Whosoever hath, to him shall be given." To use a muscle is to develop greater strength; to exert the mental and spiritual faculties is to grow in mental and spiritual powers. Verily, to give is to receive.

We may lead up to this great truth from any angle we

choose but the fact remains, he that gives receives all the more. Every good act is recompensed upon the doer, for, in accomplishment is gain; this may result in greater material possessions or it may enrich the soul, the greater blessing of the two. Take the sermon on the mount, the dominant thought pervading the Master's message thru-out is reward (receiving) for well-doing.

Because many do not see immediate results they conclude this "giving" is all a myth, but in their conclusions they overlook the fact that the present time is but a fraction of eternity, and that what they sow in the present time will be reaped in later life, or, it may be, in some future age. They forget that life is continuous and that their present actions, beliefs and thoughts must eventually bring their own rewards, either for good or ill. What comes to you to-morrow depends much upon how you live to-day.

We hold the harvest time has come. A new age comes rushing in and it finds us as we are. Each one by his actions, deeds and thoughts expresses the seed sown in the past. The nature of the tree is determined by its fruit, therefore that which is exprest from the soul describes the quality of its building, and the sum of accomplishments determines how well the opportunities of the past have been employed. As "like attracts like," so now by the seed of truth planted within the heart and grown the centuries ago, man may rise above this life (earth-life) and ally himself with the life of the Divine.

'He that hateth his life in this world shall keep it unto life eternal' (John xii. 25). In this accomplishment "giving" is the final act; and in this "giving" we receive an hundredfold. In this "giving" is the body lost?—No, but it is raised to a higher state. In the culmination of this final act, the love of this world with all it implies is given for the spiritual, and we are born into that higher

brotherhood, into that immortal life that never ends. Here the limited life is given for the unlimited; the transient for the eternal, and everlasting joy.

There is no sorrow for him whose nature has unfolded beyond the dream. He is merely the witnesser, and because he does not identify himself with the phenomenon of pain it does not touch his life. The recognition of pain causes pain. Where the mind has been educated to recognize the harmony in things, inharmony will not affect it. The inharmony in the external is really inharmony within forthshadowed. A distress mind cannot be cured by the injection of a medical fluid. The mind must be touched and the mind must, therefore, come into newer and better relations with itself before it can be made whole. Permanent harmony in the external can come only with perfect poise and peace in the internal. We must direct all our energies into gaining more and more poise, for it is equilibrium and poise which our souls are seeking in very truth. All this fever and unrest is really a great and unconscious cry for rest. In trying to secure that rest thru outward things the unrest is only heightened. The disease is within and the cure must come from within.—From *The Psychic*.

PERPETUAL YOUTH

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

IN the "Precepts of Ptah-hotep" contained in the Papyrus Prisse, said to be the oldest book in the world, there is such a forbidding picture of the miseries of old age from the mouth of Ptah-hotep himself, who was then 110 years old, that no one could ever wish for such an experience, but would certainly prefer even an early death.

Anything more forcibly and dramatically repulsive it is difficult to conceive than the picture here presented:

"The prefect, the feudal lord, Ptah-hotep, says: 'O God with the two crocodiles, my lord: The progress of decay changes into senility. Decay falls (upon man) and decline takes the place of youth. A vexation weighs upon him every day; sight fails; the ear becomes deaf; the strength dissolves without ceasing. The mouth is silent; speech fails him; the mind decays, remembering not the day before. The whole body suffers. That which is good becomes evil; taste completely disappears. Old age makes a man

ALTOGETHER MISERABLE;

the nose is stopped, breathing no more from exhaustion.'"

What a striking contrast this is to what is said of Moses at the still greater age of 120 years; viz., that "His natural force had not abated, neither had his eye become dim." The original indicates that there was no diminution of vigor or vitality in his case; in other words, he was still quite young, anticipating the promise given in another place, that the period of youth should be a hundred years, for that the days of God's people should be

"as the days of a tree," or "as the days of the tree of life." Moses did not die of old age or infirmity, but simply yielded up his spirit at the command of God for his one act of disobedience.

So also with Caleb, "God kept him alive," and sustained him so that he was as strong and vigorous at 84 as he had been at 44.

But not only can the saint be kept youthful, but lost youth can be renewed, and the Scripture teems with promises about it. The most notable fulfilment, however, is that of Abraham, for tho at a hundred years old his body was in a moribund state, "As good as dead," God said to him: "I will return to you the period of youth."* So youthful did he become that he married again, after the death of Sarah, and became the father of six sons, and died at the ripe age of 175.†

In Job xxxiii. 25, we read of the man whom God raises from a bed of sickness: "His flesh shall be fresher than (in) childhood: he shall return to the days of his youth." In the first stanza of Psalm 103, we read:

"Let my soul bless the Lord [YAHVEH],
And His Holy Name with my whole breast.
I let my soul bless the Lord,
And never forget all His gifts.
Who forgave all my sins,
And all my depravities cured.
From corruption redeeming my life,
He crowned me with Mercy and Love;
He filled me with beauty and grace,
Like an Eagle, *renewing my youth.*"‡

The Eagle is often mentioned in this connection, and it is significant that it is one of the Four Cherubim, who keep the way of the tree of life. The Eagle formerly

* Genesis xviii. 14.—Ferrar Fenton's Version. † Genesis xxv. 1-7. ‡ Psalm 103: 1-5.—Ferrar Fenton's Version.

occupied a place in the Zodiac. As shown by the most ancient zodiacs, particularly that of Denderah, it filled the place of Scorpio or the Sex-Function, but whereas the Scorpion represents that function as fallen, the Eagle represents unfallen sex. And it is by this means that we are led to see that the way back to the tree of life, and to the renewal of youth, is by the overcoming of all 'fleshly lusts which war against the soul' and are destructive to the body, which was made in the image of God for the express purpose of being a sanctuary of the Holy Spirit.

For this reason, and because these bodies are to be members of the Christ, we are to avoid all uncleanness as a condition of this high and holy calling, as God says:

"I will dwell and travel with them;
I will be their God, and they shall be My People.
Therefore, come out from among them and be separate,
And touch not uncleanness;
And I will accept you, and give you welcome,
And be a Father to you,
And you shall be sons and daughters to me,
Says the All-Ruling Lord " (II. Cor. vi. 16-18.)

On account of these promises we are exhorted to cleanse ourselves from all defilement, to "purify ourselves from every bodily and spiritual pollution; perfecting *purity* in reverence of God."* In no other way can the promise of renewed youth be fulfilled to us, for otherwise we are destroying the temple of God, and, sowing to the flesh, we are bound to reap corruption.

A leading characteristic of youth is growth, and this is caused by the circulation of the vital fluid or elixir of life, which is the sustainer and builder of the body, without which there could be no development or increase in physical or mental power. The loss of it, therefore, through unchastity, uncleanness, or indeed from any cause what-

* II. Cor. vii. 1. Ferrar Fenton.

ever, leads to premature old age and to every kind of sickness and infirmity.

It is obvious, therefore, that the renewal of youth cannot be brought about apart from perfect chastity. This indeed is one of the conditions of a perfect Christian life, the experience of which is described in I. Thess. v. 23: "Now may the God of peace sanctify you in all respects unto perfection, and may your spirit and soul and *body* be preserved in perfect soundness." In no other way can this great and noble aim be accomplished than by cleansing ourselves from all defilement of the *flesh* and spirit, thus "perfecting holiness in the fear of God." We are to be holy both in BODY and spirit, and this is equivalent to being healthy, as shown by Ferrar Fenton's rendering of Leviticus xi. 44: "You shall be *healthy*, for I am holy."

The ideal Christian life as exprest in the Original Scripture is to be sound, perfect and complete in *every* part. For this reason our mortal bodies are to be quickened and vivified by fresh new life being poured into them by means of the indwelling Spirit.* This is to become in us

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never-ceasing, springing up into everlasting life, because he who is the Resurrection and the Life, and "who alone hath immortality" dwelleth in us. If then he who "abolished death and brought life and immortality to light thru the Gospel," dwell in us, we are triumphant over death. We can say, "O death where is thy sting, and where thy victory, boasting grave?"

But what are the conditions of thus "making alive our death-doomed bodies"?†—To put to death the doings of the body, not to live according to flesh: "for if according to flesh we are living, [the Scripture says,] *we are sure*

* Rom. viii. 11. † Rom. viii. 11. Rotherham.

to die." The primary trinity of the works of the flesh is, "fornication, impurity or uncleanness, and lasciviousness." One most important fruit of the Spirit is *continence*, as the word ἐγκρατεία (*egkrateia*) should be rendered in Gal. v. 22. This word is greatly obscured by the A. V. rendering, "temperance."

There is another word which signifies "temperance," viz., "σοφροσύνη=*sōphrosunē*," which is rendered "sobriety." This is what is usually understood as temperance, but the word "ἐγκρατεία" has reference to perfect chastity and conservation, and should be rendered "continence." In the Latin versions it is "*continentia*," as in Acts xxiv. 25, where Paul reasons with Felix about *continentia*. II. Peter i. 6 reads, "*In your knowledge supply continence.*"

The word ἀγνος=*agnos* is correctly rendered "chaste" three times; viz.,

II. Cor. xi. 2: "A chaste virgin."

Titus ii. 5: That the younger women be chaste.

I. Pet. iii. 2: Chaste behavior or manner of life (of wives).

In other places it is translated "pure," and chastity (ἀγνεύα=*agneia*) is rendered "pureness" (II. Cor. vi. 6), as an attribute of ministers of God.

We learn then that continence is one of that nine-fold cluster of the fruit of the Spirit, and must therefore be essential to the growing up in all things into him who is the Head of the Body. To do so we must walk even as he walked; purifying ourselves, even as he is pure. And as every degree of incontinence is destructive, more or less, to the body, it is clear that the renewal of youth demands that perfect chastity, which is implied in the "cleansing ourselves from all defilement of the flesh and spirit." Other sins are said to be "outside the body," but sins against the body bring sin *into* the body.* And

*I. Cor. vi. 18.

we are taught to regard our bodies not only as sanctuaries of the Holy Spirit, but also as members of the Christ.*

We are exhorted to present our bodies as living sacrifices, for they are not our own but God's. We may then expect him to work in us that which is well-pleasing in his sight, but we are to co-operate with him by keeping ourselves pure—thinking only high and noble thoughts† worthy of the sons and daughters of the Living God, and thus presiding as wise master-builders over the reconstruction of our bodies into that perpetual youth, which has ever been the prerogative of the elect angels, as it was of man before the fall, and must therefore be his again in the “times of the restoration of all things.”

THE LOVE OF GOD

BY LURA BROWER

Like a calm, inflowing river
Comes the wondrous love of God,
Sweeping bare the soul it enters
From defilings of the sod.

Bearing it upon its current
To that haven of true rest,
Where its troublings cease forever,
Hushed upon the Father's breast.

Growing strong it claps its pinions,
And doth ever upward soar
Into realms of purest beauty,
Love's hand opening door by door.

* I. Cor. vi. 15. † Flesh is thought crystallized.

THE BURNING BUSH

BY THE REV. GEO. T. WEAVER

AND the angel of Jehovah appeared unto him (Moses) in a flame of fire in the midst of a thorn bush; and he (Moses) looked and behold, the thorn bush was burning with fire, and the thorn bush was not consumed!—Exodus iii. 2.

THESE inspired words symbolically represent the conscious indwelling of God within his children, or the highest degree of the initiate, thru which he enters into Mastership. Moses, who had been adopted, brought up and educated by the daughter of Pharaoh, tho an Israelite, had been educated in all the wisdom of the Egyptians, at that time the highest school of occult wisdom in the western world. But initiation is one thing and mastership is another. The former is but the first step toward the latter.

At the age of forty years, having completed his initiation, it occurred to Moses to make a visit to his people Israel, who were then slaves to the Egyptians. Having seen an Egyptian task-master abuse an Israelitish brother, he killed the Egyptian and hid his body in the sand. But the knowledge of this murder reached the ears of Pharaoh the king, whose anger was aroused so that he decided to execute Moses. Because of this Moses greatly feared and fled into the land of Midian. Here he married the daughter of Jethro, the high priest of the Midianites. Jethro gave to Moses, for employment, the care of his flock of sheep.

At the time referred to in the Scripture quotation above, Moses was tending the flock of the high priest, which he had led to the back part of the wilderness, at the base of

the mount of God, in Horeb. Having reached this spot, the angel of Jehovah appeared unto him in the flame of fire out of the midst of the thorn bush, and as the text relates, Moses gazed upon the phenomenon and observed that while the bush was all aflame, the fire was not consuming it.

This whole passage, as is true of all the Old Testament stories, is not only history, but allegory as well, symbolizing great spiritual truths. Let us look close'y at the wording of this passage with its setting and see if we can discover these great truths.

There were three definite periods in the life of Moses: the first forty years were spent as an initiate in the school of Egypt an wisdom; the second forty years were spent in the wilderness as a shepherd, and the third, as the leader of God's people, Israel. Having been educated in the school of Egypt, tho an Israelite by birth, he was really an Egyptian, or Taurean in personality and temperament. When, therefore, he went into the land of Goshen to visit his people Israel and saw the Egyptian task-master abusing an Israelite, he at once displayed the Taurean temperament, which, in its primitive state, is that of pig-headedness, so far as thought is concerned; of amorousness of emotion, or self-indulgence, and indifference or lethargy of action. Inspired by such a temperament he rashly and brutally slew the Egyptian task-master, in championing the cause of the Israelite.

Esoterically, Israel means "a prevailer with God." one that has struggled with God and gained the mastery over himself. Moses had not yet acquired this mastery over self, and was therefore disqualified for this championship. He was fighting for Israel with the armor of Egypt, or for God with the armor of this world. Sexualism lays at the foundation of all success or failure; conquered, it insures success, but indulged, it leads to failure. Egypt

was the dark land, the worshipper of the black bull, or of bullish lust, and the bull is the symbol of the sign Taurus. Venus is the ruling planet of Taurus, and with a primitive Taurean, Venus rules as a lustful goddess. Moses, then, as an Egyptian, was the victim of his own passion, and therefore a failure so far in his life. But Moses was living in the period of the transition from the Taurus cycle to that of Aries, or from the exaltation of the Bull to that of the Ram, or Lamb. His murderous deed was prophetic, but it was premature, and performed in the wrong spirit. The sign Aries is the sign of Israel, and in the perfected type its temperament, so far as thought is concerned, is the indomitable; in emotion it is ardent, but generous; and in action it is sincere. All this implies self-mastery, and this Moses had yet to acquire. His name means "one drawn out," that is, *educated* or educated, but as yet purely on the plane of the intellect.

The following day when Moses saw two of the Israelites striving with each other, and admonished them not to do so, in as much as they were brethren, he was asked by the aggressor, "Who made thee a ruler or a judge over us? wilt thou slay me as thou didst the Egyptian yesterday?" and so discovering that his murderous deed to an Egyptian was known, naturally he feared for his own life. No one can stand whose religion goes no deeper than the intellect. His thought was that Pharaoh knew of it, or would soon know of it, and that his life would be forfeited in consequence, so he chose the better part of valor, from the world's standpoint, and fled for his life.

In general, Egypt, the dark land, symbolizes the life of sin, for which lust stands as the all-inclusive idea. The Moon is exalted in Taurus, and this sign therefore is the sign of generation; but godliness is the state of regeneration. Pharaoh, whose name means the Sun, represents the dark side of the Sun, as Aries represents its bright-

ness or glory, since the Sun is exalted here. In this dark land, Israel, God's children, are in bondage, in servitude to the spirit of lustfulness. While there their religion goes no deeper than the intellect, for their seed does not remain within them, and they are ever in fear, especially fear of death—"Who thru fear of death are all their lifetime subject to bondage." No Moses, as the drawn-out one, the merely educated leader, can possibly redeem them. Nothing less than mastership, the Christ in one, the hope of glory, can possibly lift one out of the generative Egypt into the regenerated Israel.

In his flight Moses went into the land of Midian, which means contention. Here he married the daughter of Jethro, the high priest of the Midianites. Now, Jethro means pre-eminence. He was the true high priest of the pre-eminent or true God. Wedded to the daughter of Jethro, or of the true high priest, esoterically means true religion, or binding one's self, back-welding one's self to God, or to the daughter of God, the offspring of the true high priest of one's own being.

Here in the land of Midian, or contention, Moses was given for employment the care of Jethro's flock. Occultly this means that his life's business henceforth was to cultivate the true sheep nature, or the perfected Aries individuality. For forty years Moses was engaged in this pursuit. Now the Aries temperament in its advanced type we have already noticed. Mars, the god of war, is its ruling planet, but not now Mars in his rashness and hot-headedness, but in his self-control, the god of enterprise, of courage, of enthusiasm and of fertility, and all this from the central soul, and guided therefore into the channel of usefulness and harmony. Aries is the R. A. M., or the right ascension meridian, the beginning place, and as God is the place of all beginnings, to get back to Aries is to get back to God. This sign is that of intuition,

or that knowledge which descends into the innermost soul and is retained until born into the perfect consciousness of the Father, or the developed paternal will. It is pre-eminently the pioneer sign.

It was in Midian that Moses now lived, the land of contention—Mars in Aries—for here he was to engage in that fearful struggle with self, in which he was either to lose and pass back into the “second death,” or to win and to reach the mastership, the Christhood plane. “Wretched man that I am! who shall deliver me out of the body of this death? I thank God thru Christ our Lord.” The awakened Christhood is now the victor.

Moses also kept his flock in a desert place. A desert place or wilderness does not mean a place devoid of vegetation, for there the flock would starve, but an uninhabited place. Man's struggle for the mastership has ever been alone. “What! could ye not watch with me one hour?” “And of the people there were none with him.” “He trod the winepress of God's wrath alone.” Not even can we hope for the presence and comforting influence of God at such a time, for it is the struggle of the dying soul at this time with the divine soul within for the mastery. “My God! my God! why hast thou forsaken me!” At the time referred to in the text Moses had led his flock into the back side of the desert, even to Horeb, the mount of God. Now Horeb means waste, or waste place. It means the utter giving up of all for God, the land of utter desolation, but a desolation that opens into bright visions of God and godliness, of triumph after conflict, of paradise after inferno.

To be continued)

DIVINE SENSITIVENESS AND JUSTICE

BY H. E. BUTLER

AND it shall come to pass in that day, saith the Lord YAHVEH, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord YAHVEH, 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.—
Amos viii. 9-12.

THERE is nothing done without a cause, and there is no cause without an effect. If we turn our attention for a few moments to the experience of the people, we see that during the last twenty years there has been a great awakening to the fact that there is something beyond the mere externalities of life. Many there are who have gone in pursuit of all kinds of magic, occult philosophies and mental healing in its various branches; they have pursued on and on until now it seems they have come to the end of the way. In our brief experience among the people we found many who have come to where the mind is a blank, and a stupor seems to be over the people generally. They see nothing beyond, nothing new. They have exhausted all they had and they sit in silence, as one waiting. Nothing seems to move them. If one presents great and important truths to them, they listen as one in a semi-conscious state; it makes no impression

upon their mental consciousness. They seem to be asleep and it is useless to attempt to give them new and advanced thought.

The few zealous souls still remaining in the churches are revolving around their old center, the only change being that they are making the same effort that Rome made centuries ago; that is, to get laws past by which the people can be subordina^ted to what they believe to be right; thus making themselves adversaries to the advancement of truth and righteousness.

We leave the sphere of the profest religionists and of the occult and mystic, and turn our attention to the business world. The mind of man has advanced rapidly, and our leaders, the men of business, have united to form combines and trusts to enable them to carry forward gigantic undertakings, involving millions of dollars, until they feel they have control of the great "ship of state," the government of the United States, if not of Europe. During the last few years they have been rushing forward the old ship, not thinking of the farther shore that would some time be reached; and now the momentum is so great that, even tho the farther shore is in sight, they have not the power to stop the great ship, and she must inevitably run upon the rocks and be destroyed. The whole business world sees it and stands paralyzed, hoping she may avoid destruction, but knowing that she cannot.

The first rock was reached at the time of the last election. "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." The water in which the great ship has been sailing is the people, and the people have risen up in rebellion against it; they will submit no longer to tyranny and oppression.

What then is before us? Where can a savior begin his work to save the people from their sin? This can only be

done by giving them knowledge of the truth, of the true methods by which they may reach a higher and holier sphere of action. But where are there any who are ready to receive the truth? The stupor is upon the whole world; there is no mental activity save in the one line; namely, "chasing the almighty dollar," and that has run them upon the rocks of destruction. How then can the minds of men be reached? Where shall one look for a hearing of the word of God? Surely there is no place where the minds of the people are open. True, there are a few here and there who still possess a little of the spirit of life from God, but even they, when they receive the spirit of truth, look about but see no chance to carry it out. They find themselves in bondage, hedged in, bound on every side. They see that the time must come for the fulfilling of the word of God by the prophet: "He shall let go my captives." But how shall he, the spirit of truth, let go his captives? because it was the word of truth spoken thru the prophet when God said again, "When thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of YAH-VEH." "When thy judgments are in the earth, the inhabitants of the world learn righteousness"—so it seems that not until the judgment, the destruction, the chaos, the result of the people's own action of going into darkness and blindness in their own selfish way, has brought destruction upon them, will they learn righteousness.

During the 23 years of our work, it has been our experience that when it is brought to the attention of the people, the majority say: "That is good, but I have no time to attend to it. I have no time for such things, but it looks all right." Why have they no time? Ask them this question and they answer: "We have our bread and

butter to make; we have our living to attend to." In other words: We must lay up money so that we shall not come to want; dollars are our god; we know no other power to trust in.

Thus the people have refused the light of truth and they have come to the time for the fulfilment of the word of God, "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?" (Hosea xiii. 9, 10.)

Yes, the people have destroyed themselves; they have destroyed their hope in this fair land. The last year yielded an abundant harvest, and so did the year before, and perhaps we shall have another year of abundance. Perhaps the seven years of abundance have come, when there will follow seven years of famine, but as our text says, God "will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of YAHVEH."

The spirit of God finds its fullest expression in the most refined and cultured people upon the planet. If, for instance, you repel a sensitive person he will retire within himself and will not again approach you. A refined, sensitive person can easily be suppressed by an unkind word, an unkind look, an unkind thought. God is spirit, and his spirit finds expression thru his people—the most mature of the world's inhabitants—and the greatest repulsion that can be given to a sensitive person is to ignore what he has to say to you.

Is not the whole world united in repelling the word of God, the word of truth and righteousness? Are the people not repelling God's highest developed people by saying: "We have no time to attend to you now; we have something else to think of"? That "something" has been their destruction and it will be more fully their destruction, then will they repent that they have insulted

and repelled God and his messengers; then will come a famine "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." Because God's spirit will withdraw into itself; it will not be ignored; and when it has withdrawn from the world, and the god in which the people trusted fails them, then will they desire to find light and truth from God's people, but they repelled the very thing they now want, and, lo! it is gone, and they cannot find it.

This is the time we are now approaching, and when we inquire of the Father: What hast thou for the people? all seems to be silence, as if the answer were: Nothing; they will not hear; why should we speak? "they have chosen their own ways." "Ephraim is joined to idols; let him alone." Again God said to Moses, "Let me alone that I may destroy them." A dark picture; black clouds are rising in the east; the rumbling of distant thunder is heard; a great storm is gathering. Who is prepared for that storm? Who is housed in "the rock of ages" where alone is security, safety?—They only who have continued to put their trust in God; who have sought to know his will that they may do it; they alone are prepared, for it will be to-day as in the time of Elijah:

When Elijah fled from Ahab into the wilderness and prayed to God, saying, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away," the answer of the Lord was, "I have reserved unto myself seven thousand in Israel, all the knees which have not bowed unto Baal." However, the number to-day will not be seven thousand, but 144,000, who have not bowed the knee unto Baal. But where are they?—They are hidden

away; they are not seen nor heard in the world; they are the obscure ones; they walk among the people and appear to be of them, but they are not; they are living a life alone with God. Lo! the time is rapidly approaching when to these will come the word of God: "Gather yourselves together. Come out from the midst of her, my people, that ye be not partakers of her sins."

Surely there is no hope, there is no God, no power, to rest upon or to confide in but YAHVEH, the God of the universe. All they who trust in wealth, the gods of gold and silver, the workmanship of men's hands, will fail and fall and will rise no more.

We pray that the spirit of God may go forth and gather his people as we wait, perhaps in silence, for unless God speaks, why should we speak? Unless God works, how can we work? Therefore we wait in the hands of him who rules the universe, to do and to be according to his purpose.

Divine peace abide with his people.

"'It is hard work to become wise.' But it is harder work to remain ignorant and undergo all that is involved in ignorance. The fruits of Wisdom are permanent peace, happiness, health and prosperity. Choose ye this day whom ye will serve. I cannot be the Way, the Truth and the Life, if I strew my pathway with thorns and brambles."

"When we neglect to fit ourselves to live the Better Way, we put in our time bewailing why other people do not do so. The one who is studying how to become wise has no disposition to comment on the ignorance of others, for he sees the Way out of ignorance, and, seeing it, avoids stepping into its snares and pitfalls."—LUCY A. MALLORY.

THE SPIRIT OF LIFE

BY L. D. N.

ALL life is one by virtue of the omnipresent, indwelling Spirit of God, which is the essence of all life. Each individual, therefore, whether conscious of the fact or not, is a vital part and an individual expression of one stupendous whole. He has but to enter into the spirit of his own being to realize his oneness with all life and all being, and hence the marvelous power to work for and in another that comes to every one who dwells in and works from the plane of the spirit.

Right here must be emphasized one important law, never to be forgotten, namely, that man can enter into and exercise absolute power—that power that speaks and it is done, that commands and it stands fast—only in and thru the divine plane of his being, in and thru the spirit which is in him, by which he becomes one with divine power. He cannot come into this unity with the inward spirit and power, without losing all selfish motives and personal considerations, and so all desire to possess and to employ it, save to wise and beneficent ends and purposes. Until this motive rules the soul, he is not prepared for, and therefore cannot possess and wield this power. Herein is established forever the only condition upon which absolute power is to be attained and employed.

When supreme power is sought for itself alone, independent of truth or right, the very motive will forever defeat the effort. But in proportion as truth and righteousness are loved and sought for their own sakes, regardless of the power for power's sake, which their possession

confers, does man become clothed with the power of the divine nature which he thus takes on.

The supreme desire for the personal exemplification of truth and right—rather than for the display of power—by Jesus in the hour of his great temptation, gained that glorious victory over self, and enthroned him in the divine supremacy of personal life which followed. He would not use the divine energy with which he was endowed to supply in a miraculous manner the demands of his personal necessities, yet did not hesitate to use it in behalf of suffering men when occasion required. He arose from sleep to rebuke and to quell the storm at sea for the safety of his disciples; he healed and fed the needy multitude by a seeming miracle in the desert place, and even converted water into wine to promote the festivities of a wedding-feast where he was an invited guest.

The manifestation of the spirit, like the sunbeam which symbolizes it, is three-fold: light, the surface ray, corresponds to intelligence and wisdom; heat, the inner ray, corresponds to love and goodness; and the vivifying ray, to the creative, sustaining, and transforming energy of Spirit, the divine inmost of all life.

Hence the knowledge of truth tho essential, is not in itself sufficient. Love and goodness, or the Spirit of righteousness, is deeper than knowledge, and must be reached before the true power of a son of God can be realized. Truth and righteousness are the only avenues or channels thru which divine power can flow; the only conditions under which it can be exprest or made manifest.

JESUS CHRIST THE SEED OF IMMORTAL LIFE

BY RUTH

It is evident that there are many who, like the Jews in the time of Jesus, do not yet understand what the Lord Christ meant when he said: "I am the living bread which came out of heaven: If any man eat of this bread, he shall live forever: Yea, and the bread which I will give is my flesh, for the life of the world" (John vi. 51). And again: "It is the spirit that quickeneth, the flesh profiteth nothing." One should read the sixth chapter of John's gospel from the 28th verse to get a comprehensive idea of this thought, for Christ repeats, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves (verse 53). But for all this he knew that they could not at that time understand the process by which his flesh and blood should become the life-giving seed; nor was it necessary that they should understand, as he was the sower, and the "*seed*." They whom the Father should draw unto him, the Son, were the "*soil*" into whom the immortal seed was to be planted.

In another place we read of the different kinds of soil upon which the seed fell. "Some fell by the wayside, some among thorns, and some into good ground" (Matt. xiii.). And even among his disciples there was one in whom the seed took no root; who could not even receive because he turned from him, the Christ. This was the "*seed that fell by the wayside*."

The flesh that must be eaten and the blood that must be drunk, because it contained the immortal seed, had to undergo a change or ripening process which is so beauti-

fully typified in the account of the Crucifixion, Resurrection, Ascension, and finally the implanting of the holy seed on the day of Pentecost, when it appeared unto those to whom it was given as "Cloven tongues like as fire," and caused those who received it to speak in divers tongues, to prophesy, to heal the sick, and to impart the Holy Spirit to those on whom they laid their hands.

The question naturally arises: Why then did they not attain immortality in the flesh at that time?—There are various reasons, chief of which is that *then* was the seed time, and no seed springs up immediately, but must have time to expand, time to burst from that which holds it in bondage, time to grow. Tho the bodies crumbled to dust, the *quality* of the seed implanted at that time remained with the soul forevermore; for that seed was *pure spirit* and *life*, like the Father.

Since, then, the soul may have clothed itself with flesh many times and left the body to perish when it became useless, this was necessary for the purpose of experience and growth, for this was the maturing time when the soul was gradually learning to follow the Christ wholly in the regeneration.

Now that the soul or souls have past thru that long period of preparation, and the harvest time is upon us, the Lord will fulfill his promise, where he says: "And this is the will of him that sent me, that of all that he hath given me, I should lose nothing, but should raise it up at the last day. . . . and I will raise him up at the last day" (John vi. 39, 40). He has been ready and willing to fulfill this promise all these centuries; but God's laws are immutable, and the promise could not be fulfilled until the individual members of Christ's body had, thru the regeneration, prepared themselves for his coming, for in Mal. iii. 2 are these words: "But who may abide

the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." And in Heb. x. 31: "It is a fearful thing to fall into the hands of the living God."

We believe it was due to the necessity of this long preparation that the Master gave the following answer to his disciples when they questioned him as to the time when all those things of which he spoke should be fulfilled; namely, "But of that day or that hour knoweth no one; not even the angels in heaven, neither the Son, but the Father" (Mark xiii. 32).

One of the strongest proofs that the time has come for the fulfilment of his promise is, that in the last 30 years the methods have been given to the people of the world for the first time—the methods whereby this corruptible may put on incorruption and this mortal may put on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I. Cor. xv. 54). And all those whom the Father has drawn unto the Son he will raise up. He said—"And I give them eternal life; and they shall never perish, and none shall snatch them out of my hand" (John x. 28).

"Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love."

—A. A. PROCTER.

O LOVE IDEAL!

BY G. G.

My gentler muse! How deftly would thy hand
Lead thru ethereal realms, this one to tell
The glories of thine own Elysian land!
But now in them this heart doth dimly dwell;
Its hardened vesture scarce can understand;
And only when it weaves a purer spell
Of melody that older dreams have spanned,
May lure of longing earth hath little known
Just tip one tender tone not yet outgrown.

Hush! Hush! Ye veering winds that voice the woe
Inherent in man's inhumanity!
Be still! Ye storms that stir the fitful flow
Of hearts no finer thrilled than vanity
Doth tempt to beat! The darker vault below
Of wasted passions' asht inanity,
Where e'en dull fires are dissonanced in glow,
Obstructs the sewers of the incessant soul—
They will not hush—the winds that darkly roll.

They do not calm!—The waves that ride the tide
Of coarse ambition's stern, uneasy sea!
How treacherously glide thy whirls that guide
Men deeply down beneath conspiracy
To own what all possess! Yet men, inside
The hulks their follies freight with misery,
Confide to fate what they alone must bide;
Still o'er the gloomy deep a beacon beams
In keep of Hope's hand oped by lovelit dreams.

O LOVE IDEAL! Beyond these storms, thou art
 The genius born of every starred content;
 The very core of Nature's nameless heart;
 The motive held in Heaven's musicment;
 And when a dawn of thine doth lift apart
 The drift of man's ascending mist, then sent
 With thy reprieve are soft alarms, and lent
 Are angelguards' reproving charms, to bear
 Thy state beyond his harm—just "over there."

O Love Ideal! If thy swift violet wing
 Had lingered in the lure of Passion's field
 Of roses in voluptuous scarletting,
 To let some lotus leaves be half concealed
 In faded petals of the carpeting
 Beneath the sharpened thorns of Memory's yield,
 Then men had never thought thy law repealed
 Thru parting pain of Passion's transient stain,
 They ne'er had ta'en thy fairest name in vain;—

Thy Venust lips ne'er sip the subtle dew
 That lurk in crimson cups of carnal flowers;
 For *somewhere* more refined emotions use
 Thy very breath to bring ambrosial showers
 Of blessing o'er the bloom of fadless hues:
There, thy chaste chansons charm the easeful hours
 To hold the peace that gives thy perfect powers,
 And Heaven mingles soul with soul to steal
 The medium of thy voice, O Love Ideal!

Yes, somewhere thy celestial music may.
 Thru morning beams of more than mortal light,
 Ring rhythmic down a deep descending day
 Serene beyond the ken of mortal sight:
 That day is *not* so very far away;
 To some, e'en now it dissipates the night:
 O Love Ideal! Thy violet wings of flight,
 To knights of overcoming, hover near:
Already thou art homing lovers here.

DOGMA, THEORY, AND KNOWLEDGE

BY A. MCINNES (London)

THOSE who would require us to make an unconditional surrender either to Science or Theology, are simply asking us to become partisans; for the latter is almost synonymous with bigotry, and the former, with theory. The one works on an absolutely material basis, the other on a so-called revelational foundation. Upon impartial inquiry one will readily be satisfied that neither school is quite correct, while it cannot be said that either is quite wrong. Like a clear stream, the truth flows between these two mountains.

If both parties could be prevailed upon to study the "Seven Creative Principles," it would doubtless be the means of moving the mountains into the sea, of transforming bigotry and theory into knowledge. For while Science means knowledge, there is a vast difference between practical knowledge and theoretical knowledge. A "fakir" who is quite ignorant of our Sciences, can produce phenomena that will baffle the most eminent scientists. An illiterate man, who has the gift of healing, can "demonstrate" Christianity to the confusion of the most eminent theologians. Because, unfortunately, both Science and Theology are, in essence, forms of pedantry; yet each contains that germ of actual fact which causes them to continue among us.

But there is a knowledge that can neither be acquired by books nor by study, but by coming into vital contact with the Master: "This is life age-lasting, to know Thee, the only true God, and Jesus Christ, whom Thou hast

sent." This raises the question out of the regions of belief and opinion to the plane of knowledge. It is not then *Credo*, I believe, but *Scio*, I know. As has been repeatedly proved, when the storms and stress of life and the waves of agnosticism beat upon the *Credo*, it generally collapses: it is built on sand. But the wise man will "know," he will build on knowledge, so that when the winds blow and the floods come, the *Scio* will stand: it is a building upon a rock.

No one is able to communicate this knowledge to another. How often it has been tried. After the subject had been made as plain as language would permit, the persons, whilst they said they understood, showed in a few words that not the very slightest idea of the matter had actually reached them. No one can be initiated into the Mysteries of the Interior Assembly by another person. The "gate" is strait—only one at a time can get thru. The "path" is narrow—so narrow that the neophytes must go in single file. Once thru the "gate," the "path" is upwards. It is increasingly difficult; it is an almost continual warfare, not against flesh and blood, but against principalities, powers and evil spirits—this is the way for the aspirant. It is dark, very dark sometimes, but the Shechinah light is ever ahead, a light to the feet and a guide to the "path." The "path" itself is absolutely safe, no wild beast is there, yet, one false step — .

It is not a matter of what any minister, theologian or New Thought teacher says or believes, but as they say in Boston, "What do you *know*?" As the Bible tells us, there are Lords many and Gods many. There is an Eloah or (as the A. V. translates it,) a God for every sign of the Zodiac; another God, if you will, or Spiritual power, for each of our planets; another who rules over this earth, of whom Christ speaks; others, called Princes,

mentioned in the Book of Daniel, who rule the various parts of the earth, *et cetera*. All these might easily be called Gods, their powers being so very superior to ours. But there is only one God, the Omnipotent, and all these are his servants.

These rule by law the twelve signs of the Zodiac corresponding to the various parts of our bodies. The seven vital principles represented by the planets and which manifest among us now, are symbolized by our two ears, two eyes, two nostrils and one mouth: equal to seven; these are uncovered. The other five are still covered or unmanifested and are represented by the breasts, the navel and the two excretory organs.

To those taking up their cross and following the Lord Christ into the regeneration, the door of real knowledge is open. The heavens tell of the glory of God. The flowers, the grass, the sparrows—do they not all tell their own story, living or dead, without Scientific dissection or Theological explanation? Does not God speak in the thunder? Do not the young lions cry to him?

Brothers, we who are treading the "path," shall not YAHVEH carefully guide us, and teach us and keep us safely? since even a sparrow may not fall to the ground without his knowledge.

To *know* God is to have all doubts, fears, and questionings dispelled in *knowledge*, first-hand knowledge. To be a true Christian is not belief, not dogma, not theory; but it is a power, a life, an energizing principle—"This is life age-lasting, to *know* Thee."

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.—I. Cor. ii. 9.

THE WILL OF GOD

BY EZRA

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Romans xii. 1, 2.

IN the last analysis of the problem of life, man must come to a point where one of two ways lies open before him. He can have the option of a life of self-seeking with its train of more or less evil results. Or, by merging his own will, mentality, and natural powers with the will and mind of the Creator, as he finds it exprest in his inner consciousness, he can obtain the greatest benefits in his present life, and in the world to come, eternal life. "Choose ye this day whom ye will serve."

Every one knows the manner of life exprest thru living according to the will of self: the constant demands for indulgence of one form or another, its insatiable desires, its final enslaving of the soul, and the dire results of sickness, sorrow and death which it inevitably produces. All who have experienced the life lived in the gratification of the animal propensities, know that the burden of self-slavery and the lethargy of self-satisfaction are the most depressing states of the mind and the most embarrassing conditions to true progress that it is possible to imagine; for this way of life is the way of sin, and "the wages of sin is death."

But the *Way of Life*, the way of *Truth*, is the way that Jesus, the Christ, taught. It is the recognition of the

indwelling presence of the Father, the yielding up of the self-will and selfish mentality, thru full consecration, to his service, and the living of a life purified of all shadow of evil thought or desire.

Jesus said: "It is my meat to do the will of him [the Father] that sent me, and to finish his work." This perfect obedience to the Divine will becomes the key-note of man's life when thru evolutionary experience and development, and thru the desire for true progress, he turns his attention in the right direction. Again, the Christ said, "My flesh [the willingness to do the Father's will] is meat indeed" . . . "Whoso eateth my flesh . . . hath eternal life." In another place he said: "The words that I speak unto you, they are spirit and they are life." The words he uttered are living words, acquiring their *real* power thru the unity of his mind with the Father; "the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."

In St. John's First Epistle we read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world: the lusts of the flesh, the lusts of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever." The world and its lusts being contrary to the will of God, it is plain that the Father's will is that his children—those who would be worthy to be called Sons of God—should abstain from all carnality in thought or desire, and become "pure even as he is pure." "For this is the will of God, even your sanctification, that ye should abstain from fornication, that *every one* should *know* how to preserve his vessel [the body] in sanctification and honor" (I. Thess. iv. 3, 4).

But in order to be pure, we must find where our thoughts

have their inception. We will go to the heart, for there our loves and desires originate, and having uprooted every plant—every thought, every desire—that our heavenly Father hath not planted, we are prepared to extend the conquest to the outermost call of our mental functioning. However, when we think of the holiness, the sublime purity, that would enable a man, even tho a divine or God-man, the Christ, to say with divine authority, “Blessed are the pure in heart, for they shall see God,” we find that this purification of the life is no small task. We find that it requires great diligence, great watchfulness, and close application, for as we go on in the way we have chosen and strive to be that which we have willed to be, we arouse many adversaries both within the body and in the adverse mind-currents of the race. Every human passion and every human sympathy, affection and emotion will be tried, and only by the most careful attention and following of the Christ-spirit can we overcome and rise above the influence of the world-thought, all the allurements of the senses and sensations, and be enabled to ally our consciousness to God, who is all purity—the brightness of eternal Light.

Thus quietly, calmly, persistently, going on thru life, heart to heart with the great world of humanity in its aspirations and yearnings for the knowledge of God, and in the effort to realize a higher, grander life; aiding, to the utmost of one’s knowledge and ability, the trend of the ever upward progress of the race toward its destined goal—this becomes the life of the true Christian. And ever uppermost in the mind, ever prayerfully at heart, and calmly, deep down within the soul, is the attitude of loving obedience to the Father’s will. Not with outward display of personal power and prestige, but in quiet ways, often even in obscurity, will the true Christian be found, doing the little things. “For I was an hungered, and ye

gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me. I was in prison, and ye came unto me. . . . For inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Enter ye in by the strait gate: for wide is the gate, and broad is the way [the way of the world], that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way [the way of the Christ], which leadeth unto life, and few there be that find it."

PRAYER

BY ELLA WHEELER WILCO

LEAN on thyself until thy strength is tried;
Then ask God's help; it will not be denied.
Use thine own sight to see the way to go;
When darkness falls ask God the path to show.
Think for thyself and reason out thy plan;
God has his work and thou hast thine, O man!
Exert thy will and use it for control;
God gave thee jurisdiction of thy soul.
All thine immortal powers bring into play;
Think, act, strive, reason, then look up and pray.

—From *The Nautilus*.

THE WORLD'S DARKNESS AND THE LIGHT THAT SAVES

BY WALTER DEVOE

To make this subject clear it will be necessary to picture the dark side of the unseen realm of mentality, in which the mind of man lives by reason of his present negative state of thought. By showing conditions of mind just as they are seen to exist by means of soul-perception, I can reveal the cause of many limiting conditions and point out the cure. I do not wish to give any more reality or power than necessary to this negative side of the subject, and I shall show that in comparison with the realm of truth and light it is very negative indeed and obedient to the thoughts of truth formed in the mind of man. Thus each one will see that his dominion depends upon the self-conscious activity of his own mental and soul powers.

God is light and the truths of his Mind and Kingdom and of man's relation to God are luminous, and restore the human mind to conscious relationship with that state of the Universal Mind which is radiant with the light of life.

The human mind, while living in the Universal Mind, has set up thought-currents of self-interest and developed selfish passions, which are contrary to the rays of light and truth and which exclude the light of true thought and feeling. These selfish thoughts and passions create an atmosphere of mental darkness. Man has the self-creative power to imagine and to formulate whatever he desires, and the whole world for ages has been enveloped in the man-made darkness of selfishness.

Darkness is ignorance, a lack of the light of true thought and feeling, and so positive in its own quality does it become that it formulates principles of self-interest and personal rights which are contrary to the welfare of the whole, on which principles of truth are based. For ages humanity have been schooled in principles of human thought, based on ignorance of universal principles, and they have fought and bled and died to perpetuate their beliefs, which were all of darkness. Hence the world lives in the gloom of its own foolish fantasies, it dreams of self-h power, it aspires to gain dominion, but dies and passes its vain ambitions on to its children.

Consider the interests of the world and see how little of the vitality of Eternity they contain. Among the best of these interests are field sports and nature studies. They draw man back from artificiality to the environment of earth from which he can at least draw vitality and learn simplicity.

The mental atmosphere of the shop and factory shows the warring passions of crude and undeveloped minds. In the offices we find the reign of greedy thoughts and clashing feelings. The wild, turbulent waves of insane selfishness meet us as we enter the exchange. The department stores are filled with the magnetism and mentality of thousands of critical, sickly, tired and vain bargain-hunters.

In homes we find the worry and discord of ill-mated minds: fear, jealousy and condemnation creating fearful spiritual havoc with immortal souls. The homes of poverty send out thru the darkness their mental cry of want, pain and misery.

And when we think of the saloons and resorts where sensuality reigns and where the darkness is lurid with the fires of lust and brutal passions, we marvel at the miracle of man's ability to survive these forces of de-

struction, and we praise the Eternal that the rays of Divine Love keep knowledge alive and stimulate aspiration for the good and the true.

That man does continue to aspire to know the truth and to show forth greatness of character in the midst of so much falsity and ignorance, is a revelation of the truth of his unity with Eternal Goodness and of the continuous activity of Divine Providence in drawing man back to his Source.

Darkness has affected human affairs for ages, it has become organized into human lives and caused pain, pestilence, and the prostitution of all man's highest faculties to ignoble ends, and yet it is negative in comparison with light and knowledge. Despite the prevalence of ignorance or darkness, the shadowed soul of light in the nature of man has groped its way to great achievements.

What will save the race from this self-perpetuated darkness? What will remove the clouds from immortal souls and enable them to shine forth as powerful centers of free intelligence?—Knowledge of Truth!

An education in the principles of mind which reveals that man is a co-worker with Infinite Intelligence will empower man to change all the depressing conditions herein described into means of peace and progression.

All this darkness is as a veil of illusion, it has no force except that given it by the human race-mind, and it fades into obscurity as soon as man stops giving it life and thought.

But the thoughts and feelings generated by souls alive with the Light of the Spirit are not illusory, they are substantial and immortal. Therefore one mind that is positively organizing the light of truth in his soul and mind, has power over all darkness. His light shines thru and dissipates the gloom. Every one who is faithful to his instruction becomes a center of light and power to over-

throw the reign of darkness. Negative and passive students will not do this because they allow the darkness to overwhelm and to depress them. Only those who are strong in the might of the Spirit of Truth will prevail and fill their world with the light of eternal life.

THE CURE OF DEPRESSION

BY WALTER DEVOE

WHEN I enter a room where students are assembled for instruction I sense the various mental atmospheres they are generating by thought and feeling, and those which they have absorbed from their environments. As the majority are unconscious of their own power to create healthy and luminous mental atmospheres, they are passive and receptive to whatever atmosphere they enter, and therefore are not always responsible for the darkness and depression which they feel.

Very often their eyes are dull and show but little interest when I begin to teach, but gradually, as I proceed with my talk, interest awakens, until I can see in their eyes the sparkle of the soul's keen delight in the knowledge that is being revealed. This physical expression of the eyes and face has an unseen aspect in the condition of the mental currents. The mental aura at first may appear discordant, or dull and dark with no signs of luminous thought, but as the interest increases, all the mental currents become harmonized by the words of the speaker, and more and more positive thought-waves vibrate thru the aura until, in the exercise of the audible affirmative treatment, the mind becomes a center of bright creative-thought, and feels thruout its entire being the vitalizing, healing influence embodied in the spoken words of truth.

The work of teaching truth is really a work of building



positive spiritual forms for the students, thru the formative power of true thoughts and feelings. To the eye of the soul their spiritual natures are unformed or chaotic, or if they are positive, it is a positiveness of false beliefs, or irritable and destructive feelings, and of self-will. The positiveness we seek to develop is the positive possession of all those qualities of the Spirit that make for kindness, wisdom and such beauty of character as always wins attention and esteem. Only such can glorify Truth. The will must be made powerful, but it must reign in the quality of love; the emotions must be alive, but not morbid and uncontrolled. The intellect must be developed and well schooled to give a rational reason for sublime faith, and then will, emotion and intellect blend to round out a perfect personality.

Patients or students usually come to the teacher opprest with the clouds of depression drawn from the dark environments described in the former article. They have been negative to prevailing mental conditions until they are so clouded that life does not have free or harmonious expression in their physical bodies. Then the teacher must talk of the power and presence of life, of the radiance of Divine Love, of the immortality and power of their souls, until the tone of their mentality becomes vibrant with the light of true understanding. Then as they sit with eyes closed and listen to audible denials and affirmations, they exercise their minds consciously with the teacher to throw off the cause of their trouble, and learn by that exercise how to gain control of mental conditions and how to practice while alone in order that they may grow daily in the luminous healing quality of thought. By this practice they develop living spiritual organisms of great beauty and power, spiritual bodies that will clothe their souls in vigorous forms when they leave the physical body, and will enable them to stand as full-

fledged spirits in the realms of light, instead of remaining, as the majority do at death, in the realms of unformed and undeveloped spirits. Man can gain spiritual health and power only by great devotion to the work of self-building, but the character he builds is a house eternal in the heavens, and the work done, when well done, abides for all time.

When a patient has come to me saturated with the discordant mentality of the office or shop and weakened by the poisonous thoughts of vicious minds, I have always been successful in cutting away the actual clouds of darkness and the impure magnetism thus developed, by the foregoing method. The patient then feels great relief, both mental and physical, and is uplifted into an exalted state of peace as the mind contemplates the thoughts of sublime truth.

It is well for the teacher to make the affirmations audibly, in the first person, like those which follow; then the patient, having been advised to listen and to agree with the thoughts, will apply them personally.

AFFIRMATIONS

I am a form of mind in the Omnipresent Mind.

I can organize a strong spiritual form by the positive activity of my mind.

I am all mind and the harmony and perfection of my spiritual body will transform my body into health.

I have the power to resist all depressing thoughts and feelings.

As I think positive, luminous thoughts of truth and feel universal love, I dissolve and overcome all false thoughts and disturbed feelings.

I am becoming superior to all negative states of mind. I will hold myself so closely related to the Mind of God that darkness will be dissolved by the Light of Truth.

SOUL EMANCIPATION

BY ALMA GILLEN in *Expression*

"AN unspeakable yearning possesses me and consumes me like a fire—this yearning is for complete soul emancipation."

THERE is only one thing which can bind the soul. The soul binds itself, and its bands are its own condemnation. There is no power in the universe that has the power to bind soul. Only soul can do this. Therefore this intense yearning for complete soul emancipation is only another way of saying: an intense yearning to stop condemning. Let me say that the word condemnation, used in this connection, includes every variety of condemnation. It does not only mean the strong, "I hate," but the mild, "I dislike," or "This is wrong."

Underlying all fleeting conditions are the everlasting foundations of the universe, which never change. All seekers of the Truth are seeking for these unchangeable foundations. Underlying all fleeting and changeable conditions of ages there is an unchangeable substance. This unchangeable substance is continually changing its forms, but as substance it is ever the same. It is an all-good, all-wise, all-powerful, and ever-living substance. If a soul accepts this as a truth, or as the truth of Being and existence, it is easy to understand why the state of mind called condemnation wraps the soul in an impenetrable curtain of darkness.

The universe being composed of an all-wise and all-powerful substance, and the soul being born out of this all-wise substance, cannot possibly find anything to blame, reproach, or condemn in a perfect substance. If, how-

ever, soul so much desires to condemn that it indulges in false imaginings, the result must be darkness, and darkness for the soul for the time that it indulges its imagination in false conceptions. There is no real and lasting cure for this state of soul except in a complete reversal of its position. It must abandon its mistaken conception, and return to the one which is natural and legitimate. If a stone in the road, a bird in the tree, a frog in the pond, the voice of a friend, or the voice within, can but reveal to a soul that condemnation of the mildest kind must not be indulged in, the work of emancipation has begun for that soul. Even tho at first soul does not fully understand why it must not condemn, if it will take the word spoken, and faithfully follow the sign given, it will soon find for itself why it must not condemn. Also, at the same time, it will find that it is becoming emancipated in exact proportion to its faithfulness in putting away its condemnation.

There is only one way to emancipate soul, as there is only one way to bind it. There is no royal road, except that of lovingness. One can try with all one's force to emancipate soul, and all will fail unless lovingness be resorted to and used. The word lovingness is not a good one to use in this connection, for there are as many standards of lovingness as there are people. Therefore it is much better, and more impartial and impersonal, to say non-condemnation. There cannot be two conceptions of condemnation. Condemnation is a state of mind which there is no mistaking. Therefore the soul that is earnest and sincere in its desire for complete emancipation cannot deceive itself in this matter.

In this work one must be convinced that he is on the right road, and he must bring to it a never-failing patience and an unfaltering determination. Else he will not succeed, for soul is bound so fast by its many condemnings

that without a burning desire it will not be able to go on. There is no use trying to deceive oneself in this work of emancipating the soul. If one tries to deceive himself, he is at once made aware of his mistake by the results. He feels again the deadness, the coldness, and the cramping as of old. If he takes this warning, and steps quickly into commendation and praise, his soul will rejoice and sing with the gladness of freedom.

Innumerable souls have tried to obtain emancipation in other ways than thru non-condemnation and have failed. Their intense desire brought them, sooner or later, face to face with the door of non-condemnation. Those who refused to step within its portals began again the weary search. Those souls who dared to enter that door found themselves in the land of their hopes and dreams. They found the freedom they sought, and a more beautiful and glorious heaven than they had dared to imagine. They found the meaning and might of infinitude, and were free to go where they listed.

EDITORIAL

In this issue of *Bible Review* there are two short articles by the well-known writer on "New Thought" or mental healing, Walter DeVoe. There is much truth in the thought he presents that is well worthy of our consideration; even tho it may be of a different branch of the one great thought of the universe, our readers will readily see that it harmonizes with the central idea; namely, in the beginning was the word, and, all things were created by the word of God. A word is a thought formed in the mind and sent out by the will.

The evidences in regard to Mr. DeVoe's position are abundant. If one is surrounded by people who are angry

and vicious and one has those qualities in himself, it will call them out and call them into action, but if he has none of those qualities in himself, it will create depression and worryment.

Whatever thoughts we are surrounded by are sure to act upon the mind to a greater or less extent, and as Mr. DeVoe has well said, we must be positive to those world-thoughts of disorder. We presume that among all the thoughts that are so depressing and that actually crush out of existence many lives, there is none so powerful in its effect as the thought of blame, censure, condemnation. Condemnation thrown upon a person when he is feeling well, bright and happy, will create the reverse condition in a moment, if he is at all sensitive. It seems to take all the spirit or life out of a man or woman, and one does not feel like being on the war-path, combative, all the time, which is the attitude one takes when resisting such conditions; therefore the question often arises: How shall we overcome them? The words of the great Master, Jesus, are very applicable: "Resist not evil, but overcome evil with good."

When we resist evil, we rise up against it with the same force that it is the embodiment of, and that puts us in the same position; it is like two animals or men who meet in combat, and the stronger always prevails. As Jesus said again, "All they that take the sword shall perish with the sword."

On the other hand, if we resist not evil with the same force it contains, but, on the contrary, ignore it and live in the good, then we shall not be affected by it. What is good?—God is good. Why? Because God is love, and the pure spirit of love, Godlike love, will overcome every evil. Love, as Paul says, is gentleness, meekness, long-suffering, never failing; evil conditions cannot get a hold upon one who embodies this attribute of divine love.

To overcome evil with good, then, is to overcome it by love of the good; it is not by loving the evil, nor by loving the person thru whom the evil is exprest, but by sending out a spirit of love to the divine thought that that person should embody. If you can do this, then will you impregnate that mind with the spirit of love, the spirit of God, and you will be the cause of creating a reaction in your adversary.

In this world of ours, from the lowest order of animal life up to man, all is war and combat—a struggle: beast against beast, and man against man, and it is the strongest that succeeds. But they who are wise cease to struggle, they resist not evil; on the contrary, they overcome evil with the spirit of love and wisdom, which creates a power that can not be moved. Thus they who stand unmoved when censured, condemned, or accused falsely, and who radiate the spirit of love, will find that the false accusations and all evil conditions will shrink away and cease to be.

Let us then remember that our power is in God, and as God is love, our power is in love; love is the mother of wisdom and the father of all power and dominion. Let us abide peacefully and quietly in the spirit of Divine love; let the dark world roll on as it may, but let us radiate the spirit of love to all souls and thereby we shall keep a light burning in our own vicinity at least, and shall keep ourselves free from anxiety and worry, and from sickness, sorrow and an early death.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., February 1911

Body	Enters	day	h.	On
☾	♈	3	0	48 a. m.
"	♉	5	5	27 a. m.
"	♊	7	8	54 a. m.
"	♋	9	11	19 a. m.
"	♌	11	1	25 p. m.
"	♍	13	4	31 p. m.
"	♎	15	10	14 p. m.
"	♏	18	7	31 a. m.
"	♐	20	7	44 p. m.
"	♑	23	8	28 a. m.
"	♒	25	7	9 p. m.
"	♓	28	2	41 a. m.

☼	♈	19	1	13 p. m.
♀	♉	7	10	4 p. m.
"	♊	26	5	37 p. m.
♂	♋	1	10	52 p. m.
"	♌	12	2	35 a. m.
"	♍	22	10	55 p. m.

On February 1st ♂, ♋, ♌, ♍ are situated as follows:

♈	♊	5°	1'	42"
♋	♉	2	55	43
♌	♏	6	34	11
♍	♋	25	28	40

BIBLE REVIEW

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No. 5

THE LOST CHILDREN

BY H. E. BUTLER

ACCORDING to the Bible there was a time when Adam and Eve were in the Garden of Eden and walked and talked with God as familiarly as man talks with his friends. But on account of sin they were driven out of Eden and walked after the imaginations of their own hearts, bringing upon themselves many evils and much suffering. Finally the time came that Abraham was called out of Ur of the Chaldees, because his inclination was toward righteousness, and he was taken to the land of Palestine, then inhabited by a multitude of nations. There he was kept under the guidance of that wondrous Order of Melchizedek, of which so little is commonly known, and God, or Elohim, came to him frequently and made him promises or gave him advice, and he was even given visions from the Spirit of the Highest, according to the accounts. He was kept under that immediate guidance and instruction, and finally, according to the promise of the angel of the Lord, Isaac was born.

Isaac also was a righteous man according to his day, obeying the edicts received from the Elohim. Isaac was the father of Jacob, of whom were born the heads of the twelve tribes of Israel.

These twelve tribes of Israel were, thru divine providence, sent down into Egypt and there they were made to serve in bondage four hundred years. During this time they understood from the instructions they had received from the Elohim and the members of the Order of Melchizedek, that the office and function of their life, as announced in Eden, was to multiply and replenish the earth. The greatest honor of woman was to give birth to many children, and during their four hundred years in bondage the children of Israel became a great host.

Then we are told that YAHVEH Elohim appeared to Moses and qualified him to be a deliverer to the children of Israel, and thru signs and wonders wrought in Egypt (the land of mystics) they were delivered from slavery and were led to wander for forty years thru the desert to the land of Canaan. There again God, or Elohim, was their king, their guide, and frequently appeared to the prophets and to the judges, giving them instructions and requiring obedience to the laws given them, which were indeed the laws of nature.

This continued until the children of Israel chose a king from among themselves; in place of having God, Elohim, as their king, they wanted one of their own people. Then they began to be visited by spirit intelligences from the spirit side. Finally the Spirit thru Samuel called David to the throne and David was faithful to the commandments of the Lord, with but few exceptions, for which he was punished.

After David, Solomon was brought to the throne; he was a childlike, honest man, fearing to displease God and desiring above all things to do his will, and, like every honest soul, when God appeared to him and asked him what he would have, in place of asking for the life of his enemies, or for wealth, honor or position among the nations, he begged God to give him wisdom to guide his

people aright. This was righteousness, and as it was in perfect keeping with the Divine purpose, as it was the expression of an honest soul, God gave him, not only wisdom transcending all before him, but he gave him riches, honor among men, and wealth transcending anything that had ever been known.

At that period God was king over Israel thru his servant Solomon, and the children of Israel knew that YAHVEH, the God of the universe, ruled in all the affairs of men, for when they lived in harmony with his laws the rains would come in their proper seasons, their crops would be abundant, their enemies would no longer be enemies, and there would be no great storms or cyclones to devastate their lands. For YAHVEH loved his people and they knew that he was king over all the elements and that he was the life that animated and energized everything. Knowing this, the one great purpose of their life was to live in harmony with the creative mind, natural law, the Creator's or God's law, and so long as they lived in harmony with these laws everything went well and they prospered.

No one can read the Psalms of David, which were the songs and prayers of the Children of Israel at that time, without feeling that the Israelites were a people whose devotion was really spiritual, whose aspirations were true and genuine, and whose equal has never been known in the world. Even the law of the Christ justified the Psalms and he referred to them as that which was infallible and should not pass away; showing that he came, not to destroy the law or the prophets or anything that was good and useful that had already been established, but to show the real significance of those laws, their tendency and object.

But at the time of the Christ, Israel had degenerated; they were selfish and sensual, keeping the law only as a

matter of form, and because of this the Lord Christ called them hypocrites. Only a few accepted him and these went forth and preached the gospel and established congregations, setting over them the strongest and best men as bishops and teachers. As Paul travelled from place to place, establishing these centers for the worship of God, he necessarily left them to themselves, and according to the Second Book of the Acts of the Apostles, the bishops began to magnify themselves, to don official robes and to assume the position of vicegerents of God; they even rejected Paul when he returned, and demanded that he become subject to their rules.

This was the beginning of the self-exaltation of the church and the entire rejection of the doctrine of Christ and the light he had brought to the world. This, mark you, was during the life-time of the Apostles, and from that time to the present the church has gradually sunk into darkness and ignorance, and to-day the so-called Christian world has no God but the God of their imagination—a great man constructed according to their own conception, who issues edicts regardless of natural law and who becomes angry with his people because they are not obedient to those edicts; and they believe that because they belong to the organization they have organized, and because of the antiquity of the organization, God has special regard for them and disregard for all others. But in their imagination, and in their selfish sensualism and greed, they have shut out the possibility of any communication between themselves and God, so that should an angel of the Lord manifest himself in one of their churches, the people would become terrified, some even unto death, and others would be so frightened that they would fear to enter the church again. And when the ministers had finished “fixing up” the phenomenon according to their ideas and had pacified the people, the conclusion would

be reached that the manifestation was not an angel of the Lord, but the old devil, and whatever communication he had delivered would be denounced as evil.

Thus they have severed all communication between themselves and God; they are like children who have left their father's house and are wandering in the desert — lost children. They have no God, and if you could get a correct definition from a clergyman, or from an ordinary churchman, of their idea of God's real nature and character, you would find that their God is really a devil, a devil because of his evil doing, for they attribute to their God acts, which, if done by a father or mother, would cause their arrest and imprisonment.

Truly the people of the world to-day are lost children; they have no hope in anything but dollars and cents and the work of their own hands; their God has nothing to do with the laws of nature, nor with the affairs of human life; he simply stands off and like a tyrant condemns one class and justifies another by caprice, but, according to their theology, that condemnation and justification have no influence over the present condition of the world. So, if there come times of trouble, times of destruction, as Jesus said would come, such as never have been from the beginning, they will be found "without God and without hope in the world." They have hope in some vague, future life, but no hope in the world, and all this has grown out of ignorance of God, not knowing God; and as they know not God, how can they know his laws? No wonder the Christ of Nazareth said, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

The Esoteric work began with an effort to bring to the minds of the people a true idea of God, for without this there is no foundation to build a structure of religion or even of science upon. During the last century scientists

have been floundering in the mire; many of them claiming that there is no God but the laws of nature, no creator but that which is in the life of material things. But they have been honestly investigating—unlike the church, which has refused to investigate—and because they have proceeded honestly and faithfully, they have reached the last analysis of matter and have discovered that the atom is not the ultimate of matter, but that it is like a miniature solar system, with a multitude of electrons revolving around a common center, and they have even come to the conclusion that these invisible particles of matter are after all not matter, as we know it, but mind.

Thus they have reached the door to real knowledge, the door that was opened by the inspiration of God thru the Elohim in the beginning and referred to by the Spirit thru the beloved disciple John when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him [It]; and without him [It] was not anything made that hath been made."

This reduces all that we know of matter, of mind or of spirit, to one common level. We see that man is a mind-center that takes of the substance of God—the Spirit of God, which is the fulness that fills all things, that fills all space—and forms of that substance thought.

Here we are brought to the consideration of God. God, the formless former of all things, the fulness that fills all things, the Hindus called the fountain of "mind-stuff." And as worlds have always been, and as evolution, progress, development, has always been active in the organized thought-form that we call man, therefore there are men who have been unfolding, developing, organizing, and have become creative-centers, creating and controlling worlds.

These centers are immortal, because they are the mind-

centers of the Infinite. These are the Gods, the powers, that dominate all the affairs of life below them. They do not dominate as a monarch who issues edicts and punishes his subjects because they do not obey, but they dominate as masters of all the laws of nature; they do not issue edicts, but instructions, informing mankind that if they live in harmony with the laws that produced them, all will be well with them, but if they sin against the laws of their own nature, nature will rise up against them and will destroy them. As it was said to man in Eden before he left the presence of God: *Because thou hast done this, in sorrow shalt thou eat bread all the days of thy life.* Not because God was angry with man, not simply because of any edict that God had issued, but because man had broken the law he suffered the result, which was labor, sorrow, and final death.

This is the knowledge that the world of humanity is to have; this is the knowledge that YAHVEH Elohim is striving to bring to the consciousness of his people, and with this knowledge comes the knowledge of God; namely, that YAHVEH is the God of all universes, is the Spirit and fulness that filleth all things, the formless mind-stuff from which they who have been from all eternity form thought-forms and show them unto us.

These mind-centers that have existed from all eternity are organized on the principle of worlds, solar systems, and universes, so that the God of our planet earth is necessarily one of the lesser bodies, and yet the God of our system, Elohim, is so high, so wonderful, that if any one in the flesh should meet one of the Elohim, he would so far transcend man's highest conception of God that the mind would reel in its effort to grasp the wonders of that nature, and man would find, indeed, as we have found, that God is a consuming fire; that is, he is a flame of fire, and if he should speak to one in the flesh, his words would burn as a furnace.

Those who have never given any thought to this subject, those who have lived in the theological thought all their lives, will say: This is lessening God, this is, bringing him down to a lower level. But you are mistaken, it exalts God beyond your highest imagination; the thought of the greatness, the grandeur, the wonder of the existence of YAHVEH Elohim, has never entered your mind.

All men who have been obedient to the laws of nature, on this planet or other planets, who have sought to know the mind of Elohim and have been absolutely obedient to the knowledge given, have been accepted as members of that wonderful body of Elohim. Members, shall we say?—Members in the sense of being accepted of God, Elohim, and made to serve in the capacity suited to their state of development, so that Paul was right when he said, “Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?” (Heb. i. 14.) Truly they are, for the Elohim in their great glory and power could not speak directly to us without consuming us, but their angels can come with messages to the children of earth, and they do come to instruct those who are willing, obedient, honest and true, and gently lead them step by step toward Godlikeness, toward the likeness of Elohim who created the world.

Let us stop for a moment and focalize our idea of God: YAHVEH, the God of the universe and of all universes, is the fountain from which all mind, all consciousness, all life has been drawn; a fountain that is formless and yet is the substance from which all forms are derived; that has caused to come forth mind-centers that constantly take of its substance and form thoughts, worlds; causing these worlds to people themselves.

YAHVEH, then, is the fountain from which all inspire life and mind-substance. YAHVEH Elohim are the souls of perfected men, they are conscious individualities who

have dominion over all the work of their hands, over the affairs of human life; they are "King of kings and Lord of lords."

But lest your mind wander in another direction, remember that God is love, and there is no power that can lay hold upon the fountains of YAHVEH's great life, but love. Love lays hold upon YAHVEH's substance, gathers it, organizes it, and holds it for use. The Elohim are the very quintessence of divine love; love being the source of mind; mind being the source of wisdom, understanding, and power.

We have then before our eyes an intelligent, thinking God. We have between us and God multitudes of angels, messengers, lesser souls, who are ever ready to respond to our desires, to our honest aspirations; and not only do they respond to our honest aspirations, but thru their head, the Elohim, all the affairs of nature are controlled; every natural law is under the dominion of the mind and will of the Elohim. Therefore the commandment: I set before you this day good and evil; obedience to the law will result in good; disobedience will bring evil.

So that we are not placed in a difficult position, but in the most favorable position that can be imagined, and the whole question resolves itself to this, namely, cease to violate the laws of your own being, the laws that produced you, and enjoy all the good that your higher nature can possibly imagine; transgress the laws that made you and you must necessarily suffer, because you then begin disintegration in your own body as literally and as truly as if you had placed your hand in the fire and it burned you, or as if you had taken a knife and cut your hand and it bled.

All things are caused by law, and that law is not a blind, unreasoning, senseless force, but it is the emanation of a wondrous mind, a glorious mind, a mind that

is actuated by the tenderest love, that is most sympathetic with all the weakness and sorrows of its offspring; a mind that would not coerce and make of you servants — as the Lord Christ said, “No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you.” Thus our God does not treat us as servants, but as friends — Oh, yes! as more than friends, as the loved offspring of his own great mind; lovingly, tenderly caring for us, but at the same time, if the mind of man becomes hypocritical, treacherous, selfish, as it has become at the present time, God permits man to go on destroying himself. As God said by the prophet Isaiah: “O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities?”

If our Father in heaven should coerce and force us into obedience to the law, he would destroy our individuality and responsibility; he would destroy our ability to become that which he has designed we should become, kings and priests unto him, having power to reign on earth and to rule all the affairs of nature to a greater degree than did the Lord Christ, who commanded the winds and the waves, vegetation, and all the lesser forces of nature, and they obeyed him. He also raised the dead, healed the sick, and cast out devils, but he said that we should do greater things than he did, because, as he said, “I go to the Father.”

We shall do the greater things that the Christ spoke of when we have come into harmony with divine law, when the Body is formed that will be in the image, the outline or form, of YAHVEH Elohim; then in the unity of that Body there will be powers incorporated that will enable its members to do greater things than did the Nazarene,

because they will be kings and priests unto God and will reign over all the laws of nature governing our earth.

This is the ultimate toward which the people are now being led; the unfit must be destroyed and the fit must be prepared for that divine order, and this is the work to which the Esoteric movement has been called. Not that it alone is doing this work, for there are little organizations all over the earth that are centers of truth; these are teaching certain truths to the people, tho in many instances they are also teaching errors, but to those who are honest and righteous before God, who have become as little children, the spirit of truth will be given, which will enable them to discern between truth and error.

These teachers that are scattered abroad over the earth, that are teaching some central truth, notwithstanding the multitude of errors that have crept in, will be instructed and prepared for the closing period of this age and the beginning of the new, which will be ushered in thru the organization of the Body that is to be in the image and likeness of E!ohim.

Thus we have a God of intelligence, of love, of wisdom, of power, who governs all the affairs of our lives; who governs all the laws of nature; and we have only to be obedient to the law, to be honest and devout, and we shall be beloved by him, and he will fill our hearts with love for him, so that no matter what comes to the world, we shall ever rejoice in his love.

Divine wisdom and peace be with you.

LOVE MUCH

BY ELLA WHEELER WILCOX

"Love much. Earth has enough of bitter in it.
Cast sweets into its cup whene'er you can—
No heart so hard but love at last may win it.
Love is the grand primeval cause of man.
All hate is foreign to the first great plan.

Love much. Your heart will be led out to slaughter
On altars built of envy and deceit.
Love on, love on! 'Tis bread upon the water.
It shall be cast in loaves yet at your feet,
Unleavened manna, most divinely sweet.

Love much. Your faith will be dethroned and shaken
Your trust betrayed by many a fair, false lure.
Remount your faith and let new trusts awaken.
Tho clouds obscure them, yet the stars are pure.
Love is a vital force and must endure.

Love much. Men's souls contract with cold suspicion.
Shine on them with warm love, and they expand.
'Tis love, not creeds, that from a low condition
Leads mankind up to heights supreme and grand.
Oh, that the world could see and understand!

Love much. There is no waste in freely giving.
More blessed is it, even, than to receive.
He who loves much alone finds life worth living.
Love on thru doubt and darkness and believe
There is no thing which Love may not achieve."



THE RATIONAL WAY

BY I. L. HARPSTER

THERE are two classes of extremists in the world to-day and it is unsafe to follow in the way of either one or the other. One class would have us believe that man is a failure, a disappointment to his Maker. The other class of thinkers and writers would have us believe that there is no God except that which is in man himself.

The first class ever allude to themselves as a "a miserable worm am I," and yet they expect to be saved in, or, rather, from that condition. We would ask this class the questions: Can a creation of YAHVEH Elohim be a failure? Is it just that we should criticise our Maker, ascribing folly and weakness to him? If "God is all and in all," we being a part of his creation, having been designed to bear his image and likeness, should we belittle our Maker's work simply because, perchance, we have made a failure of life, and because all mankind has been as unsuccessful and as unappreciative as we? Are not all things here for a purpose? Can it be truthfully said of this thing, or of that thing, that it is of no use? To belittle man is to belittle God's work; this is not just, and it deprives man of his rightful inheritance.

The other class are self-centered. With them their strength lies in their own intelligence, and this self-intelligence is sufficient for them; nothing more is required. They fail to realize the fact that to be self-centered means isolation, and that they limit their powers by severing connection with the higher and finer forces. They no longer increase in power and true wisdom, but they are

carried by the inferior forces. These are "Blind leaders of the blind." This class are much more to be shunned than the first, because for the first there is some hope of reform and regeneration, but for the latter, none.

The first class, thru a misapplication of divine law to which they have constant access, fail to reap their rightful reward. Principles, no matter how simple and important, will never solve the simplest problem if misapplied. Jesus the Christ gave the world the grandest principles it has ever received; yet these principles are of little use to you or to me if they are improperly applied. The great fault with those who bemoan their sad plight and have not received the blessing, "the heaven within," is that they have rested their all upon Jesus; that is, believing "Jesus paid it all, all to him I owe." They have, as it were, simply "rested in the arms of Jesus," and herein they have failed. The apostle James' words aptly apply to this class: "Faith without works is dead." Can it be wondered at then, that this class should speak of man as a failure?

Parents do not send their children to school to have the teacher do their thinking for them; but rather, they expect their children by study and thru their own efforts, with the assistance of the teacher, to acquire knowledge. An apprentice learning the carpenter's trade does not simply stand aside and watch the master-mechanic do the work, but he goes to work learning the use of his tools that in time he may become proficient in the use of them. To watch another use tools will help the apprentice but little. He needs to learn the use of his tools that he may be enabled to follow and to work out designs submitted, and to bring into concrete form ideas that originate in the mind. Experience brings real knowing; it is the only means of obtaining real knowledge. This being true, it is evident that there is something remiss with

those profest Christians who see humanity as a failure. Their failure to attain lies in the fact that they have been "leaners" upon Christ and not doers of the Work.

The second class boast of their own strength, wisdom and power. For one to imagine that wisdom and intelligence originate solely within oneself, would be like the engine boasting of its great strength without the use of steam to drive it. This class fail to realize that wisdom and intelligence are theirs because of the great mind in which they "live, and move, and have their being." How foolish the pretensions of these self-centered ones appear. They remind us of the Nebuchadnezzar type. (Daniel iv. 30.) It seems never to occur to this class that they are simply expressive points thru which the Universal Mind acts. The great Master gave us a knowledge of the source from which divine powers emanate in the following words: "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." By abiding in him we ally ourselves to the source of the Divine Mind, for it must be remembered that Christ and the heavenly intelligences are one. These teachers would have us isolate ourselves from this great source of wisdom, knowledge and power.

As the two classes mentioned do not lead us in the way of truth, we must pursue another way. It is evident that truth does not rest upon antipodes, but rather between the two extremes. Instruction and application are the foundation-principles leading to success. To expect results without effort is to build upon an impossibility, and he that pursues this course will, sooner or later, meet with mournful disappointment. The great Master laid down the rule: "He that would come after me, must take up his cross and follow me"—not in theory, but in practice. Wherein so many have failed is that they have

omitted the principal part—that of “taking up their cross.” So many have mistaken the nature of this “cross,” thinking it consisted simply in testifying of Christ, and declaring his love and mercy. This is well in itself, but if this were all, certainly Christianity would be simple enough. But the Master informs us that, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” So merely testifying of Christ will not save us; something more than this is required.

They who follow in the footsteps of Jesus the Christ do not blush at that name. They have reason to honor and to revere that name, for they realize that in following his example they truly follow a profession. But they who wish to be classed as followers of Christ, but blush to testify of him, concluding that this is the “cross” they must bear, have overlooked the important part. Jesus, speaking of this class, says: “For whosoever shall be ashamed of me and of my *words*, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father’s, and of the holy angels.” The important part, “my words” (works), never occurs to them as a part of their duty.

How natural it is to advise others, to tell them what they should do. But in the majority of cases the one venturing the “good advice” is the last one to follow it. Before we advise our brother to remove the “moat” from his eye, we should be sure the “beam” is removed from our own. To take up one’s “cross” has a greater significance than the average Christian contemplates. It is a personal matter. “Take up *your cross* and follow me.” This is not trying to convert others, but it is reconstructing self. Jesus did not say to take up another’s “cross,” but said, “Take up *your cross*.” “Work out your own salvation.”

My "cross" is to cultivate my own garden (body), to restore it to the Edenic state. For this purpose Jesus the Christ came into the world that he might show man the way to return to his former home (state). Eden was lost when Adam stepped aside in "generation," and that state was restored when Jesus accomplished the "regeneration." But Jesus is one, the "firstfruits," and "afterward they that are his at his coming."

When Jesus said: "Be of good cheer, I have overcome the world," he opened the way for those who should follow him. When Thomas asked Jesus the way, the Master replied: "I am the way, the truth, and the life." Or in other words: Thomas, follow me and live according to my instructions, and you will find the kingdom of God. Before we can find the kingdom of God we must conquer the world. This world is our own body. When the soul (the heart, so-called) is pure, the body will be clean. When we control the desires of the carnal mind, victory over the body will have been won.

We are of those who look upon God as did the grand old prophet Daniel. In all his deliberations he looked upon YAHVEH Elohim for wisdom and knowledge. He allied himself with the higher and divine intelligences, but Daniel was ever ready to do his part; in other words, Daniel worked in conjunction with God. He obeyed God, and for his steadfastness he had the constant guidance of the Divine Spirit. He did not boast of his superior wisdom, but he gave credit where credit was due.

Then in this great work we have an important part to play, and unless we overcome the weaknesses of the flesh we are yet subject to sin, therefore not free, nor worthy to receive the higher blessing. When the personal is given to the divine universal, then man is allied to that perfect order that rules the universe; hence wisdom is his and he is given to know and to receive the truth.

ACHIEVEMENT

BY PAULINE DIETRICH

WITH the conquering of self comes achievement. No general with conquests great and mighty is as great as he who rules his own being. The storms and battles arising in the human breast wage fiercer warfare in the realm of man's nature than have ever the cannon and sword upon the hordes who have gone down beneath their destructive agency. Man has been a greater enemy to himself than to his fellow-man—every unconquered emotion has torn down his defence; every unruly thought has brought dismay to his physical body; every feeling of ill-will has allowed disease to assail him; and the aggregate sum of his weaknesses has ended the scene in death and decay.

What could he not be and do by mastering himself? Let the fountain of the water of life be his source of strength and power; let the rose of Truth bloom within him and shed its fragrance forth; let him make of his temple an holy place, and let the incense of love burn forever in its courts. Be the gate of entrance to this temple guarded by Purity, then no foe shall be able to cross the threshold of the immaculate passage, and man may live serenely, a living image of God, knowing not disease, death nor decay—a monument of God's eternal wisdom and power; then truly shall he have achievement.

THE INTERMEDIATE STATE

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

FROM infancy the average Christian is taught to believe that the righteous go straight to Heaven at the dissolution of the body, and the wicked to Hell. But notwithstanding this immediate settlement of their destiny, they are taught also that the bodies of all mankind, both the righteous and the unrighteous, are to be raised from the dead, and that there is to be a Day of Judgment for all mankind. when all the dead are to be judged and many, it is believed, will be condemned to eternal torment.

Now this theory appears on the face of it, to be inconsistent with itself. For we find from many scriptures that both the wicked and the righteous, the believer and the unbeliever, have been "judged already." The believer has been "past already out of death into life, and shall not come into judgment" (John v. 24). And again: "He that believeth not has been judged already" (John iii. 18). From this point of view the so-called orthodox view cannot be reconciled with the Scripture.

But there is a still further and greater difficulty in regard to the resurrection of the unrighteous, for why should they be raised from the dead if it is only for the purpose of eternal punishment? and of what use, in that case, will the body of flesh be to them? But the Scripture nowhere intimates that they will be so raised. For the great resurrection chapter (I. Cor. xv.) deals only with the resurrection of the saints, who are to be "raised in glory," and states expressly that it will be a spiritual body which God himself gives, and not the body which is laid in the grave.

There are some Biblical students, however, who, seeing the utter inconsistency and consequent incredibility of the Church view, teach that there is absolutely no consciousness at all in regard to those who have died, until after the resurrection. This theory has at least the merit of being consistent with itself; but there are many scriptures which contradict this view utterly. For it is distinctly stated that Christ went and preached to "the spirits in prison," and that he "preached the gospel to the dead," that they might live according to God in the spirit (I. Pet. iii. 19, and iv. 6). In the Parable of the rich man and Lazarus, all of the dead are shown to be alive, apart from any resurrection, and our Lord speaks of Abraham, Isaac and Jacob not as dead but as living. So that there seems to be an absolute continuity of existence for the righteous and the wicked.

But what then can they gain by a resurrection?

It seems that the key-word is the word "sleep." "Those that are laid to *sleep*" by means of Jesus, will God bring with him. Now the body cannot be said to sleep, for it certainly dies, and is resolved into its constituent elements, so that it is practically annihilated. It *must* be the spiritual part that sleeps. In accordance with this view John sees underneath the altar the souls of them that were slain for the word of God and for the testimony which they held (Rev. vi. 9). At the opening of the fifth seal, their sleep appears to have been disturbed, and they cry out: "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and to each one was given a *white robe*, and they are bidden "*to rest yet for a little time.*" This seems to be just how a kind mother wou'd deal with a little one who had been disturbed in his sleep. And so I understand it, that the souls of the righteous, having no body to fit them for active service, are just lying asleep until

the resurrection, "when they will *awake* in his likeness," and God will give to each one according to his good pleasure a spiritual body, so that being no longer naked or lying as it were in bed, clothed in a white robe, they will be awakened in the morning by the sound of the trumpet (I. Cor. xv. 52), and be clothed *over* with their house from heaven, that is, of heavenly origin, literally "out of God," eternal in the heavens.

Again the figure points to a getting up in the morning, for we are said to *clothe ourselves over* with our habitation which is from heaven or "out of heaven." So the saints are said to "*fall asleep*" (I. Cor. xv. 6), to be joyful in glory, and to sing aloud "*upon their beds*" (Psalm cxlix: 5), and are said to "*awake*" at the resurrection (Dan xii. 2; John v. 21).

This resurrection of the saints is not to be in bodies of flesh and blood which cannot inherit the kingdom of God, for "corruption cannot inherit incorruption" (I. Cor. xv. 50), and "what thou sowest is not the body *that shall come into Existence*," but "God gives it a body according as he pleased, and to each of the seeds an appropriate body" (I. Cor. xv. 37, 38).

But the sleeping state is not an unconscious state, it is even now on earth, with many only a change of consciousness from the objective to the subjective, and it is said that whether we are conscious of it or not, we dream in sleep without cessation. So this is the difference between the intermediate and the final state of the saint, that the first is like being in bed asleep, clothed only in a night-robe, and the resurrection is the waking up in the morning, and clothing ourselves over with the eternal habitation of our spiritual and glorified, incorruptible bodies. But it is also possible to escape this period of sleep, not to be unclothed, but to be clothed upon with the spiritual body during our present life, so that if the present bodily

frame *be dissolved*, we having already formed within us a spiritual body, there would be no interval of sleep, but an immediate entrance upon active service, as was certainly the case with Elijah, and it may be with many others also.

THE SCULPTOR

BY FREDERIC LAWRENCE KNOWLES

"THOUGHT is a sculptor. Lo! his hand
Graves lasting grooves on round, soft face,
With lines of cunning and command,
Of lust, of laughter; grief, or grace.

He from the marble of the flesh
Evokes the angel of the Man;
'Canst make this foul block fair and fresh?'
We plead; he proudly cries, 'I can.'

Yet of that waiting marble know,
O soul, the sculptor, bidden by thee,
Can shape a thing of shame and woe
Whereat Hell laughs: 'Twas carved for me.'

It is the chisel of thy will
Wherewith his fadeless art is wrought,
Consummate, deathless is his skill;
O soul, beware the sculptor, Thought."

THE NATURAL AND THE SPIRITUAL MAN

BY L. D. N.

It will be helpful to remember and to realize the stupendous fact that God meets and touches us individually and holds personal relations with us only in and thru the functions and laws of our own being. These having been ordained of him, the uses to which they have been ordained constitute his will and purpose in us.

When, therefore, in the exercise of the faculties and powers he has given us, we direct their activities only to the ends for which they were given, we are fulfilling God's will; and by this unity with him, in them, we secure his unity with us in their activity, and so, the accomplishment of the end desired.

This immediate, intimate and vital relation to God in the functions of our own being, in which our own will can immediately cooperate with (or, if we will, antagonize) his will, constitutes the spiritual plane of our activities, even in relation to external matters. When this unity with God in our personal activities is perfect, we are prepared to enter into unity with and to receive revelation from him concerning all things pertaining to our state. This is the one preparation needed. It is the door thru which we enter into the realization of our own spiritual being and its true relation to God, to man and to nature, and acquire specific, intuitive knowledge of the true nature of anything desirable or useful. We are thus enabled to enter into and to know the soul of things by a penetrative mental sympathy thru this unity with God in them.

It is not, therefore, thru intellectual development and

effort under the impulsion of self-will that man is to attain the freedom and supremacy of his being, and the mastery of the world; it is only thru the recognition of Divine wisdom and supremacy, and thru seeking unity of will and purpose with the Father, that he can find his true freedom and receive the unfailing power for divine achievement. As a child of God he should and must be a co worker with the Father. When man seeks to adjust himself to the known laws of the physical world, he is really seeking to know and to do the will of God in those relations, since those laws are the manifestation of that will.

The Christ simply applied this principle to the higher moral and spiritual relations of man, recognized by him. Man, by virtue of his divine sonship and spiritual heredity, is, of necessity, in his essential nature and constitution, a spiritual being in his embodiment here and now. As such he is indestructible and immortal in his personality and consciousness, holding potentially within him from the very beginning of his personality the possibilities of divine perfection.

The spiritual birth referred to by Jesus, as a necessity to an experimental knowledge of God and his kingdom, and the realization of this perfection of being in relation thereto, are not, therefore, the birth of a new nature in man, but the birth or awakening of a new, higher consciousness. It is the awakening to the mental recognition and personal realization of the spiritual nature and capacity already innately his, and the bringing forth to organic activity its latent power of love, happiness, wisdom and service.

He has therefore but to arouse himself to the full recognition of his spiritual nature and divine sonship, to enter into the supremacy of the spiritual life, and to realize its power over flesh and sense, and over all his material relations and conditions.

The man who lives wholly in the sense-consciousness—

not yet awakened to the recognition and realization of his inner, spiritual life, relations and possibilities—is the “natural man” of Scripture, the child of nature, knowing only his relations to the outside world thru the senses. The man awakened to the realization of his higher nature and divine relationship, and alive in the spirit of loyalty and devotion to the transcendent life of spiritual freedom and achievement thus opened to him, is the “spiritual man” of the Scripture.

This awakening and consecration to the higher life of the Spirit, is the New Birth of the Christ-teaching thru which man, realizing the divinity and royalty of his nature as a child of God, rises in loyalty to that nature, and asserts and achieves his rightful supremacy and freedom. It is the birth of a supreme desire for God and the higher wisdom and intense love of truth and righteousness, which enkindles a lofty enthusiasm for humanity, the aspiration for high achievements, and a corresponding inspiration to self-sacrificing deeds of heroism in the divine ministry of service. It is the spiritual emancipation, upliftment, and transfiguration of humanity, because it brings flesh, sense, and all the activities of mind and body into subordination to and cooperation with the spiritual nature in its rightful supremacy; and thus, under the law and inspiration of the spiritual life—which, we repeat, is love, good-will, truth and sympathy unto all—under this law and ruling ideal of the perfect life of a son of God, the entire being becomes regenerated, and the organism itself reconstructed and transformed after the perfect pattern of the new ideal, and is thus made its complete embodiment and organic expression. The “Word” is “made flesh,” and the divine ideal actualized, the divine will and purpose fulfilled in man as the child of God—the Christ’s work completed: “Ye therefore shall be perfect, as your heavenly Father is perfect.”

SPIRIT AND PURPOSE

BY EZRA

SPIRIT and purpose are inseparable. The one is the means by which the other is fulfilled. One cannot think of spirit, will, or energy, without relating it in the mind to the use or purpose that it serves. On the other hand, one cannot think of a well-defined purpose that is to be accomplished, or that one may desire to accomplish, without drawing from the infinite resources of Spirit, thru the sincere desire of the heart to do, the strength of mind and will—energy—to accomplish that purpose. In this unity of action of mind and heart lies the meaning of the true nature of prayer.

But, as there can be no transition or transference of power between two factors in evolution, nor a possibility of unity between any two qualities in nature, without a recognized and reciprocal medium of transition or of unity, we are compelled to seek a fixt, yet reciprocal, adjunct to these two factors, spirit and purpose. The bond which unites the two, tho it may be subtle and almost imperceptible perhaps, is faith. Faith, Godlike, in the full scope of its power, or infinitesimal, in the first faint pulse of its awakening, is the source of all strength, the vivacity of all spirit, the sinews of all great purposes.

Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." The faith within man is the power that sustains his spirit and enables him to accomplish what he has purposed to do. These three factors or principles, spirit, purpose, and the underlying faith, constitute the very life of all that is. For God by a word created the world, and in that word, po-

tential with his omniscient faith, were embodied the will, the spirit, and the purpose, the end, to which all things subscribe.

One may experiment upon these two phases of life, spirit and purpose, and test their strength and adaptability to all legitimate uses, by applying the mind and the will to the details of every-day life. The attempt to do this will inevitably demonstrate the need of their compensating power, faith—that *inner* force—the consciousness of *having* the power to do. As these experiments will, with faith, invariably prove successful, and, as with each attempt to realize the truth and spontaneity of faith and its universal applicability to all phases of need, these facts become established, one is led directly to see that there is really no limit to the inspiration and the power of faith or to the variety of purposes it will serve, except that of right and legitimate use. “Use determines all qualities, whether they are good or evil.”

“According to thy faith be it unto thee,” are the words of the Christ, who was the embodiment of that perfect faith in God, and who left these encouraging words to all those who would follow him in attaining Godlikeness—the purpose of life which unites the mind and heart with the Spirit of the Creator.

The power and virtue of faith are most plainly manifest in the words of the Master: “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou removed, and it shall obey you.” “Have faith in God, and nothing shall be impossible unto you.”

With faith in God as the real source of all power, his Spirit of Love and Truth will always be accessible to us in the fulness of our desire or need, and our ability to accomplish his purpose, in the ministering Spirit of the Christ, will be manifest within ourselves and in the world.

THE BURNING BUSH

(Continued)

BY THE REV. GEO. T. WEAVER

HAVING reached Horeb, the mount of God, which, esoterically, as we have seen, means absolute surrender of self to God, or the wedding or welding together of the dying soul and the ever living Spirit within man, it is said in the text that, "The angel of Jehovah appeared unto him [Moses] in a flame of fire from the midst of a thorn bush; and he [Moses] looked and behold, the thorn bush was burning with fire, and the thorn bush was not consumed."

It has been said of angelic visitations that they are few and far between. But if sacred history is to be taken as history, such visitations have been made to men. All such representations have evidently been apparent materializations, as angels belong to a higher or inner sphere to that of the senses; or, those who have been thus visited were awakened within the spiritual being so that they could see spiritually. In this case the visitations have been apparent only to the senses of those visited. Angels belong to the Paradisiacal or spiritual plane, and can only be seen by the corresponding plane in us. But the spirit or soul in any organism, from the electron of the atom to the soul of the greatest sun that shines in space, is called a god, or an angel. It is the *Elohim* or creative power and genius within it. Hence an angel is the soul of a being.

There is also an exoteric view that may be taken of this case. We have shown that Moses as to his personality

was a Taurean, and as to his individuality, an Arian. In transcending his personality by welding it to his individuality, or, as we would say to-day, in saving his soul, he came directly under the sign Aries, or of its spirit or angel.

Constellations as a whole have their individual soul just as have individual suns or planets. The god or angel of this sign is Malchidial, and Malachi is the Old Testament prophet corresponding to this sign. Now Malachi means "a messenger of Jehovah," and Malchidial, in the macrocosm, corresponds with this. The closing words of the prophecy of Malachi constituted a prediction of the coming of John the Baptist, the forerunner of Jesus, the great Master, or the ending of the old, and the beginning of a new cycle upon a higher plane. For this the constellation Aries stands also. It is the sign of the Vernal Equinox, the closing of the wintry period of death or slumber, and the beginning of the spring, or period of life on a higher plane than the preceding life. This was a life springing out of the uninhabited wilderness into fellowship with God and the innumerable company of angels, and the company of the first and fully born of God; it was a life springing out of self-sacrifice, typified by the Pascal Lamb, into the "Resurrection unto life." The sheath of bodily passions and desires had now died, and the germ of the new spiritual life had sprouted. Moses had surmounted the age of Bu'l lustfulness, and had entered into the age of the Wisdom of the Lamb. Red, the color of passion ungoverned, had given way to yellow, the color of love. The Sun in Aries had set free the long-slumbering love-life, or the life of God, for "God is Love."

From the flight of Moses to the period referred to in the text forty years had elapsed. Forty is a sacred number, representing absolute completeness. The Bible is a

mathematical book, and God is the great Mathematician. He does all his works according to fixt and unalterable laws. A miracle as something contrary to law is unthinkable in a universe governed by law. According to the Kabala, the number forty is ten multiplied by four. Ten is the highest digit and so means completeness. Four is the number of the square, as a square has four sides, and only four. It denotes completeness on the plane of time or finiteness. Ten, represented by the circle, symbolizes completeness on the plane of eternity or infiniteness. The circle has neither beginning nor ending; the square, traced from any given corner, returns to this definite corner, where a new beginning is made. Thus, the square within the circle symbolizes time within eternity, or the limited within the illimitable. As each of these numbers represents completeness—the four that of any given cycle of time, and the ten that of the timeless—the one multiplied by the other gives us forty, which represents absolute completeness. The forty years of drill and discipline of Moses in the wilderness, then, signifies the completion of all the requirements in time that qualified him to enter into the life of eternal completeness, or that absoluteness of life that lifted him into at-oneness with God.

It was at this point of his experience—of the consciousness of the limited superseded by the consciousness of the illimited—that Moses caught sight of this marvelous vision of the burning bush, that, tho on fire, was not consumed. In this vision are great occult truths that express Divine Wisdom.

The angel of Jehovah that appeared unto Moses, appeared in a flame of fire. "And of the angels he saith, Who maketh his angels winds [or spirits], and his ministers a flame of fire." This then was clearly a manifestation of God, for of the four elements fire represents God. Fire is the all-inclusive element, or rather, essence, for

tho called an element, in its primal state it is the very essence of Deity. It is that which modern scientists call the electron, the all-embracing element, that which in its concreteness holds all the elements as in solution. It is the primal substance, or fire-mist, or Spirit, out of which all creation has been generated. All has come out from this, and all will eventually return within its bosom. Fire is then the natural symbol of God, for "God is a consuming fire." David says, "God Jehovah is a Sun," because the Sun is of the great fiery element of nature. All sun-worshippers understand this, and all true worshippers are sun-worshippers, for, if Fire and Spirit are one, God, who is Spirit, desires those to worship him who worship in spirit and in truth.

Aries is a fiery sign, the chief of the fiery triplicity, and the planet Mars, the ruling planet of Aries, is the fiery planet. Moses was always, therefore, of a fiery nature. In his crude state the fire within him was that of war, of combat, of unrestrained passion. This was the temperament of the dying soul. But now that his soul has been redeemed, and has become wedded to his spirit, the inward fire that controls him is the fire of God and godliness. The hundred or more suns that compose the constellation Aries, focalizing in the planet Mars, and radiating all this fiery substance into the innermost soul of Moses, caused him to become the free man, set free by this fiery Spirit of God, to act henceforth by fire, but fire under perfect control. Moses on the higher plane has not abated his positiveness one whit, but now it expresses itself in strength, in courage, in fearlessness, in ambition to lead and to conquer, but by peaceful means, for construction, and to lift the world to a higher plane.

Again, the angel of Jehovah that appeared to Moses in a flame of fire, appeared from the midst of a thorn bush. Whatever this may have meant to Moses exoteric-

ally, internally it refers to the nervous system, embracing both the cerebral and the sympathetic systems. These systems of nerves, ramifying thru the entire body, branching out into smaller and yet smaller twigs, are not unlike the thorn bush in structure. Atmosphere—oxygen—is the food of the blood and the coarser or fleshly nature, but the ether—the fiery element—is the food of the nerves. They feed upon angels' food in the regenerate man. The etheric substance permeating nature is the Holy or Whole Spirit of God. This Spirit, the fiery element on the spiritual plane, possessing all the attributes of God, is not only the food of the nervous systems, but the Spirit also functions thru them. The ganglions are the angels or divinities within us, corresponding to the planets of our solar system, the suns, and the constellations of the Zodiac. The nerves compose the fiery element within us. Moses reached this plane, as we have seen, thru the things he suffered; that is, thru self-sacrifice. But self-sacrifice is the negative side of discipline. He had also greatly to yearn for this degree of mastership, constituting a travailing agony.

That the nervous system may properly function for the Spirit, it is necessary that one live the regenerate life by the conservation of the seed or seminal fluid, and that one properly and adequately feed the nerves thru Yoga breathing and mental concentration upon the nerve-centers. This is an age of physical culture, but a more advanced age will be an age of nerve-culture. This sets the nerves on fire with the fire of God, or of the Holy Spirit.

Again, it is said that as Moses looked upon the scene, he saw that while the bush was aflame, it was not consumed. God is called "Consuming Fire," but only in relation to that which is more materialistic than God, or the Spirit. The Spirit of God is consuming to all that is

fleshly and perishable. "Flesh and blood cannot enter into the kingdom of God." Even the *nerves* of the undeveloped man are constantly being consumed by the "finer forces of nature," or the spiritual substance. Excitement, fear, war, lust, are all consuming of the whole man; but the soul regenerated has so far spiritualized the thorn bush, that the fire of God no longer consumes it. That Moses perceived this within himself is proof positive that he had become fully regenerated, and had reached the degree of mastership.

A few practical lessons will conclude this series.

(To be concluded)

Each sphere of being tends towards a higher sphere, and has already revelations and presentiments of it. The ideal, under all its forms, is the anticipation and the prophetic vision of that existence, higher than his own, towards which every being perpetually aspires. And this higher and more dignified existence is more inward in character—that is to say, more spiritual. Just as volcanoes reveal to us the secrets of the interior of the globe, so enthusiasm and ecstasy are the passing explosions of this inner world of the soul; and human life is but the preparation and the means of approach to this spiritual life. The degrees of initiation are innumerable. Watch, then, disciple of life, watch and labor toward the development of the angel within thee! For the divine Odyssey is but a series of more and more ethereal metamorphoses, in which each form, the result of what goes before it, is the condition of those which follow. The divine life is a series of successive deaths, in which the mind throws off its imperfections and its symbols, and yields to the growing attraction of the ineffable Centre of gravitation, the Sun of intelligence and love.—H. F. AMIEL in *Words of Faith*.

AN INVOCATION

BY G. G.

Blow briskly o'er the hills,
Ye winds that wage
A peaceful war that thrills
This changing age!
When mercy must forbear to thrust
Thy rising wings away,
Let courage re-enforce
Our higher gage;
For justice is of course
Our heritage,
Tho now unseen by those who lean
On selfish means for stay.

Go gently down the valley
Winds of fate!
Where now so vainly dally
Winds of hate,
The fear that frosts, the care that costs
Make barren fertile fields;
Tho right will ever rally
Strength innate,
Yet love is the best ally
To our state
Of progress; then breathe softly when
The seed of service yields.

Shine steadily along
The mountain side
When morning's ended song
Is full noontide,
That persevering we may near
The heights, O dauntless Sun!
May we leave ev'ry wrong
And e'er abide
In working faith so strong
That twilight tide
Will find us waiting at the gate
Where sure success is won.

KNOWLEDGE AND MYTHOLOGY

BY H. E. BUTLER

IT seems to have been a characteristic of the human mind for centuries to delight more in a myth than in real knowledge. The Oriental mind is inclined to express itself in riddles, and the hearer or reader is left to construe the thought according to his own idea. There is nothing about the expression of the thought that is definite, positive, or reliable.

This is not peculiar only to the Orient, for we have many among those who claim to be "advanced thinkers" or "New Thoughtists" who are disposed to take the knowledge that has already been recorded, such as the records in the Bible, and to transform it into a myth. There is one magazine that comes to us that is devoted wholly to the destroying of the Scriptures and to transforming its sayings into mythical language to suit the ideas of the editor.

We often read in magazines that Jesus, the Christ, was spirit and that as spirit he has come into us; that the Christ means simply the anointing of the Spirit that everybody receives. While there is a phase of truth in this conception, when the mind has laid hold of the truth side, yet the man who is seeking knowledge would receive from such a statement the idea that there was no such man as Jesus, the Christ. Thus many statements in the Bible are regarded merely as symbols and not as a record of something that really occurred.

This hides the truth under a pile of rubbish; it leaves the mind to travel the labyrinths of its own imagination;

it is the spirit of error, of deception, and it springs up in the most unexpected places, because it comes dressed in the garb of righteousness and truth, but inwardly and in reality it is a devil, seeking to mislead the people and to destroy the truth.

We have found this inclination to mythologize in some of the best New Thought magazines. Truth is absolute; it is the facts concerning the things that really are. It is necessary to the human mind to have something that is real, something that has an absolute meaning, to build a structure of truth upon. We often speak of building a house upon a rock that it may have a firm foundation to stand upon. When we speak of a rock we all know what it means, and we might talk about it all our life and try to mythologize it or to make a symbol of it, but it remains a rock, unmovable.

All truth is really a rock, an unchangeable fact, and the teacher who would teach the truth must abide by the facts that are. The only legitimate symbolism is based upon actual experiences. For instance, we may take the experience of the children of Israel being led out of Egypt. There is no doubt that the children of Israel were in Egyptian bondage as literally as the Africans were in American bondage. That is a rock of truth. It is also a truth that they were led out of Egypt by Moses. It is also a fact that the Spirit appeared to Moses and talked with him as a man talks with his friend. Just as soon as we begin to make a myth of this and to destroy its reality, to destroy its rock-foundation, we open the door to darkness and deception. At the same time we have evidence that even the apostles regarded the coming out of Egypt as a symbol, as a figure of speech by which to express the experience of a soul coming out of its old bondage of flesh into unity with God, where the soul hears his voice and where the will of God is made known to the individual.

So **th**at it appears perfectly legitimate to accept the facts **of** the experiences of the past, and, if they form a language by which to express actual experiences of the present, or even prophecies of that which is to come, it is legitimate to use them in this way, but it does not leave the mind suspended in mid-air, without any foundation to stand upon, as is the case when these experiences are treated as if they were a myth and as a symbol combined, for then, as we have said, the mind is left to make what it pleases out of them. All kinds of errors and self-deceptions arise thru such teachings.

It does seem that the twentieth century people have grown large enough to lay hold upon facts, and to demand facts and not fiction. Even our spiritual consciousness is a fact as much as our physical consciousness is a fact; it is a reality as much as the physical consciousness is a reality. And if the angel of the Lord comes to an individual now, it is a fact and not fiction; it is not some mythical experience. If the angel of the Lord comes to an individual, he has come to that individual; it is not a myth; it is not because that individual believes it; it is not because he imagines it. If it occurred, it is a fact, and that is all there is in it.

Until we who are studying these higher truths can get down to facts and stay by them, we should be a great deal better off to leave them alone entirely and to remain with the physical interests of a material world.

We have come to a time now when we realize that all that has been was the planting of the seed which is to grow, to mature and to become greater, grander, more perfect, and more real than anything that has been in the past. No doubt Jesus referred to the age we are now entering when he said, "Greater things than I have done shall ye do." Again he said, "Among them that are born of women there hath not arisen a greater than

John the Bapt'ist." This implies in modern language that there never had been born a man who was greater than John the Baptist, but, Jesus said, "he that is but little in the kingdom of heaven is greater than he."

Thus we are brought down to solid facts relative to the growth and unfoldment of the soul and spirit of man to a state where his capacity to know, to do, and to be, transcends anything that has been known; and when Jesus said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," he meant just what these words imply; but the mythist says, "That is all a symbol of the spiritual condition that we have now." This is the talk of devils who live in darkness and who love darkness, whereas Jesus meant just what he said, that we shall reach a time when we shall actually see the angels of God, not mythical beings, but beings more real, more tangible, more perfectly the expression of manhood than any man living upon earth, but having reached a transcendent state where they are no longer bound by conditions of gravity or of a physical body, having become master over them.

And the heaven that Jesus spoke of is just as literal a fact as are the angels who abide there. It is true, there are many heavens, but there is one great, grand center where reside the Elohim, men and women who have reached a state of godhood and have past into another degree or dimension of matter.

When Jesus said "Hereafter ye shall see heaven open," he prophesied concerning a time when realities will be made more real, when the consciousness of man will be able to enter into another dimension of matter, when men will so live in harmony with the Divine purpose, that those who have past beyond the confines and limitations of an earthly existence will gladly draw near to men and call them brethren and unite with them, descending from

heaven, their abode in another dimension, for the benefit of those who are still in the three dimensions of matter. When they do thus come they will bring their spiritual atmosphere with them, and thru the power of their mind and the exaltation of their soul they will help those yet in the body to take on like conditions, like knowledge and power, so that the dividing line between the heavens that now are and the earth that now is will be removed. The veil of the temple was rent as a symbol of the destruction of those conditions that hide the eye of man from the presence of his Maker. And if we seek the facts that are in nature and in God, and conform our life to them in reality, in word, thought, and deed, applying the laws requisite for the highest possible attainment, then we shall reach that state, and, as we have said, that state will not be a myth, but an absolute reality, a certainty, a rock-foundation that cannot be moved.

The things that are for thee gravitate to thee. O believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home thru open or winding passages.—
EMERSON.

THE TELEPATHIC TONGUE

BY PAUL AVENEL

THOUGHT in Supernal Realms—those Realms occupied by Supernal Orders of Beings—is in the abstract just as water in the cloud realms is in the abstract; in these subliminal atmospheric strata there is neither an organ of speech nor a vehicle of sound by which it would be possible to articulate a word.

At that serene altitude life is at the maximum; words on the contrary, are a minimizing device, a device for the education of men; they express ideas which are but fractional parts of thought, but to the Supernal Intellect thought and its comprehension are in *tout ensemble*.

There telepathy is the *modus operandi* of speech; *there* life has evolved supernal attributes of such transcendent character as wholly to elude the most subtle acumen of the human understanding—attributes that eclipse in the sublimity of their facility and scope the combined genius of all the ages of earth.

The thinking faculty in human beings is reduced to a sensate scale—a scale of minimums—and speech is even more reduced by reason of its stereotyped process of articulation and its formulated phraseology.

In Supernal Realms all the multiple and complex functions of intellect can be pursued transcendently, because functional impediments, as we understand them, do not exist.

The power of thought in these realms is dynamic—it carries with the momentum and voltaic energy of electricity; its telepathic velocity is instantaneous, because

there, atmosphere, as we understand it, does not exist. The Realm is a Realm of ether, and ether offers no resistance to thought-vibrations, to vibrations of any kind whatsoever. Thought is transmitted and received simultaneously—there is no perceptible interval between its transmission and reception; therefore time and distance, as understood by humanity, do not exist.

The thought-ray is projected upon the ether with a vivid analysis—inherent in the mind of the transmitter—far transcending that of the most powerful spectrum; thus every thought-wave is in itself an exhaustive elucidation of the subject under consideration, because it carries an exact vibratory reproduction of what exists in the mind of the transmitter.

Whatever exists in the mind of the Supernal Man is thus lucidly and graphically transcribed upon the ether which is the text-book of the Realm—its legible transcript—and, obviously, all thought is in common among them; what one knows all know, or may know, because only those of Supernal intellectual status are denizens here—only those who are qualified to act the tutelary part in the evolution of humanity.

This is the Realm from which the highest inspiration descends—it is the Reservoir from which genius is supplied. When men of genius are inspired, the impulses that carry ideas to their minds are of this Supernal character. But men inhabit the lowest stratum of atmosphere, the most dense and vitiated, consequently the thought-ray in its downward transit loses pro ratio of its apocalyptic power. The chemical qualities of the air at this low terrestrial level, the emanations of the earth itself, and the precipitations of the atmosphere at large, combine to deprive the thought-ray of its original force and versatility—it reaches the brain of man or woman minus its most subtle illuminating characteristics, and mankind

thus sustain inestimable loss, the loss of authentic knowledge of that which they most desire to understand.

But what is thus subtracted from the thought-ray is not the only loss man sustains in his relation to the Tutelary Realm—his own brain presents an obstacle, a serious obstacle, to an authentic understanding of what the thought-ray carries.

The brain is a mechanical device corresponding, in telepathy, to the receiver in telegraphy—it can only interpret within a prescribed method and by stereotyped symbols—it reduces whatever is transmitted through it to its own calibre, and if the ideas received are further expressed in words, they suffer yet more loss by reason of their crystallization in verbal form. To confine an idea in words is to abridge its scope.

Hence, an exact understanding of what is conveyed to us from the Tutelary Realms is exceedingly difficult to acquire, and inspiration—man's highest and most authentic source of enlightenment—is more or less garbled by himself, more or less impinged upon by the vibratory activity of the stratum in which he lives.

When men are inspired, the impulses that convey the ideas to their brains are analogous to those impulses that precipitate clouds upon the earth in the form of raindrops—brains receive and interpret by the self-same law of differentiation. Moreover, just as the soil tinctures the rain with its own specific characteristics, so do brains tincture inspired thought with specific individual characteristics.

Human beings are living at the bottom of an atmospheric ocean—the depths of air are above them—and just as sunlight is reduced in its transit of the marine depths, so the illuminating power of inspiration is reduced in its transit of the atmospheric depths.

If these laws of science were applied to the interpre-

tation of inspiration, much misapprehension and controversy would cease.

SPEECH IN THE HEAVENS

In all the length and breadth of Heaven, speech has
no human sound—

It formulates no words, it frames no phraseology—

And yet it covers all the verbal sweep of every diverse
human tongue,

And ranges wide beyond the scope of lingual eloquence.

Yet speech has definite and technical significance;

Phrased not upon the speaker's tongue—

Yet in the hearer's mind it takes a phraseology deter-
minate;

It issues in a copious exhalation—like the breath.

And as the breath condenses on a window-pane,

So thought condenses on the spectrum of the mind—

By corresponding mode mechanical;

Blown integrate upon the air, it crystallizes in the mind,
disintegrate.

Whate'er its origin, within the hearer's mind it crystal-
lizes in the hearer's native dialect—

He hears the language of his patronymic tongue;

If twenty men of twenty nationalities give it an audience,

'Twill formulate in twenty corresponding tongues within
their several minds.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the
BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London,
S. W., every Wednesday at 8 p. m. (except the first Wed-
nesday in every month). Visitors are heartily welcomed.

THE BRITISH ESOTERIC SOCIETY. —The lecturer at Wednesday's meeting of the British Esoteric Society, at the Battersea Public Library, was Mr. Henry Proctor, who took up the subject of "Immortality and Incorruption," showing first of all that tho the soul was never said to be immortal in scripture, mortal beings might continue to exist for ages. The meaning of immortality was deathlessness, or incapability of death in any form, and God alone possess immortality, which he could bestow on those who became partakers of the Divine Nature. The lecturer pointed out that according to this view the angels were mortal, because Satan and his angels could not otherwise be said to be subject to the second death or to destruction. Incorruption was for the corruptible body, and immortality for the mortal soul, to be bestowed upon the blessed and holy who partook of the first resurrection. At Christ's coming those who were ready for his appearing would be changed—their corruptible bodies will be clothed with incorruption—and all that was mortal would be swallowed up of life. But according to the Pauline teaching, such a change might be gradually taking place now. The bodies of those who, Enoch-like, walked with God, were being quickened with a new divine life, and translation would be to them but the topstone and crown of immortality, for they, like him, would have overcome death, by having formed within them an incorruptible body, so that they did not enter the unseen as naked spirits, but fully equipped for immortal life in the spiritual world with "a house not made with hands, eternal in the heavens."—*Clapham Observer*.

BOOK REVIEWS

LIFE, by J. H. Kellogg. 562 pp., cloth. Address Good Health Pub'g Co., Battle Creek, Mich., for preface, table of contents, and price.

Dr. Kellogg is founder and head of the Battle Creek Sanitarium. His knowl-

edge of physiology, hygiene, dietetics and curative methods, has been derived from a wide and constant practice. The entire book is written in an easy, simple style, free from medical technicalities and wearisome detail, and the author appears to have touched upon every important subject along the above-mentioned lines that it was possible to crowd into his book, so that brevity characterizes every subject treated. The last 34 pages are The Question Box, where questions of diet and cure are well answered.

OUTLINES OF RECORDED TIME, by Butler Jack. 36 pp., paper. Price 50 cts. Address the author at 110 S. Charles St., Baltimore, Md. The purpose of this book is to re-establish Hebrew Chronology from Adam's Eden to the birth of Christ. Mr. Jack is known to us as a faithful, persistent lover of Biblical record, and is the author of a number of booklets similar to the one here mentioned. Those interested are advised to send directly to the author, as we are too busy to receive and transmit orders.

THE SCIENCE OF BEING, AND CHRISTIAN HEALING, by Charles Fillmore. Second Edition, revised. 271 pp., cloth. Price \$1.50. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. It has been only a short time since we reviewed the first edition of this book. It appears again with improvements in the arrangement and strength of its Twelve Lessons. Mr. Fillmore has been for many years one of the leaders in "Unity's" work of Christian Faith and Healing. Those wishing to possess the essential principles derived from such a work of years, can find the most of that experience in this latest of his numerous books. The Lessons comprise: The True Character of Being, How to Control Thought, Imagination, Will and Understanding, Development of Divine Love, and other essentials of perfectedness.

THE EMERSON CALENDAR OF FAITH for 1911 is a 12-page, artistic calendar with a quotation from Emerson heading each month. Issued by William E. Towne, Holyoke, Mass. Price 25 cents.

EDITORIAL

THERE is a thought that the Esoteric student should keep in mind; that is, that negativeness is the source of weakness and disease, and positiveness is the source of strength and health. We mean by this that mind is positive and the source of all strength, and that the lack of mind, the absence of a controlling mentality, is weakness, for in this state other mind-forces take control of the body.

Therefore one significance of the great name, the "I will be what I will to be," is most pointedly brought to the realization of one who has studied the phenomenon of mind. The majority of the human family simply drift along. They are conscious—yes. The mind is active, but in what way? Is it not rather a negative activity? being acted upon, rather than acting?

The mind that has in it life, health and dominion over the powers of death is the mind that is able to centralize within itself, that is vividly conscious, with every faculty alert, keen, and clear, with a conscious readiness to take up any line of thought that comes along.

This state of mind is one that the Esoteric student should study; it prevents all psychic forces from controlling, and all diseased states of mind and body from influencing. Because, when this mental state is active, it will be observed that it is independent of the body. The body may feel weak; it may even be in pain; but let the mind become centralized by the vivifying consciousness, and there springs up a consciousness of being able to do, to know, and to grasp the situation, whatever it may be.

This is only a hint, but our desire is to impress the mind of the student with the necessity of discovering what it is to be the real self and independent of the action of all other minds thru the power of the mind. It is necessary that we study this, for this is on the borderline between mortality and immortality; it forms a bridge from the mortal to the immortal state.

Some of our correspondents have found fault with us because of their failure to reach Mr. Butler personally. So many of the letters that are merely business letters are addressed to him that all letters are opened and attended to at the general office, unless they are marked "Personal."

Our friends who wish to reach Mr. Butler personally, separate from all business matters, should address their

letters to H. E. Butler, care of the Esoteric Fraternity, Applegate, Placer County, California, and should write the word "Personal" plainly on the envelope. Unless letters are thus marked, they will be opened and attended to at the general office. At the same time our friends should remember that all business matters are attended to at the general office, and that Mr. Butler's work is entirely separate from the business department.

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.	Sante 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.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., March, 1911

Body	Enters	day	h.	On m.
☾	♈	2	7	40 a. m.
"	♉	4	11	12 a. m.
"	♊	6	2	14 p. m.
"	♋	8	5	16 p. m.
"	♌	10	8	36 p. m.
"	♍	13	0	56 a. m.
"	♎	15	7	10 a. m.
"	♏	17	4	12 p. m.
"	♐	20	3	56 a. m.
"	♑	22	4	44 p. m.
"	♒	25	4	3 a. m.
"	♓	27	0	4 p. m.
"	♈	29	4	42 p. m.
"	♉	31	7	5 p. m.
☼	♈	21	0	47 p. m.
♂	♉	18	10	20 a. m.
♀	♊	17	10	43 a. m.
♂	♋	5	2	41 a. m.
"	♌	13	3	30 p. m.
"	♍	20	1	39 p. m.
"	♎	26	7	13 a. m.
"	♏	31	7	46 a. m.
On March 1st ♄, ♅, ♆ are situated as follows:				
♄	♉	5°	3'	25"
♅	♊	7	34	23
♆	♋	25	47	25

BIBLE REVIEW

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No. 6

BLAME

BY ENOCH PENN

It is said that "children and fools condemn work before it is finished." This saying, we believe, has in it a great deal of truth. Man criticises his fellow-man, we may say, universally and perpetually. Ofttimes there is apparent justification for this criticism.

In our efforts to escape this habit of condemning, we may find great help in the thought that man is God's work. Whatever man does, he is acting according to his nature. He is what God has made him. He is a work that is not yet finished.

When God created man it was his declared intent that man should become great, grand, and glorious, just, and wise—perfect; that some day man should shine as the sun and as the stars forever and ever (Dan. xii. 3), and that he should rule all this world as its god, its ever-living king (Psa. xlv. 6,7).

All these things God has declared concerning man, the work of his hands. Shall God's word fail of accomplishment? Shall man, whom God has begun to make like unto himself, fail to attain that ultimate?—We believe he shall not fail, for, concerning his word and work, God

has declared: "For my thoughts are not your thoughts neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 8-11).

It may take many life-times, many incarnations for man to attain godlikeness; time after time he may lose his body and have to be cast into the lake of fire of creative-energy (Rev. xx. 12-15), which fire is never quenched, that thru the door of motherhood he may re-enter this world to have a resurrection, a standing again upon the earth. Those whose bodies are being destroyed by this fire do not recognize it, as said the prophet, "It hath set him on fire round about, yet he knew it not." Man does not know that he is being destroyed by the creative-fire, because of the serpent's lie that was told in Eden and was believed by our first parents and by their posterity. But God's word cannot fail. Man must and shall in time attain that godlike ultimate that was designed and declared concerning him.

But man is not yet finished; he is not yet grand, glorious, godlike—perfect.

There are some who will say that man is a finished product of the Creator, quoting Gen. i. 27, "so God made man in his own image," not considering the peculiarities of Biblical idiom, as explained by the writer of Romans in the statement that God "callesh those things which be not as tho they were;" neither considering the statement that God "created every plant of the field before it was

in the earth, and every herb of the field before it grew." But certainly there are few that are so overwhelmed by egotism that they will claim that they are now godlike. Because of these things we are compelled to accept that man is at present but potentially godlike, but that the time will come when the Creative Purpose will be accomplished in him.

So in condemning man, we condemn God's unfinished work. Every man is as far on the way toward the ultimate perfection designed concerning him, as God has brought him. But some day God's work will be finished; man will be perfected. And as God the Son, he shall govern all things by the greatness of his power (Heb. i. 8; Ps. xlv. 6, 7). For, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 18). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27).

"Mind is the most valuable of all things in the world, and the one with the greatest capacity and the greatest willingness to be of use to the world, is the one who is always sought for to occupy high and important spheres of usefulness, and who will be honored and remunerated accordingly."

THE COMING CRISIS

BY I. L. HARPSTER

AND in those days there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity.—II. Chron. xv. 5, 6.

THIS scripture dates back to the time of Asa, king of Judah, and it marks an epoch in which distrust and dissension existed among the nations; when city destroyed city, and individual was against individual. We now and then hear the remark, "History repeats itself," and in a great measure this is true. There can never be an exact repetition of conditions that have taken place in the past, but similar conditions occur from similar causes. As a thought can never be exactly reproduced by an individual at different times, neither will history be exactly repeated at different periods. While the above scripture marks a deplorable state of society, yet the destruction of life was not carried to the extreme limits, for the reason that the real harvest of the world had not reached maturity.

If the farmer sows wheat, he may in turn hope to harvest a crop of wheat; if it is some other grain, the harvest will determine its nature. This is the infallible law. Just so with righteousness and unrighteousness. Unrighteousness is based upon inequality; it is an unjust measure, and when this becomes the standard of exchange and passes current among peoples, the final result of such a state of things is only too apparent. One injustice followed by another and another finally forces a condition that becomes unbearable to all, and it is when

this becomes the prevailing order that chaos and ruin rule. It is easily to be seen what must finally take place under such a regime. "Peace, when there is no peace" How can peace and good-fellowship prevail under such a state and order of things?

If I acquire wealth by defrauding my fellow-man, I am increasing my exchequer at his expense; I take that which is lawfully his. Honesty never causes trouble; it is illegitimate gain that lies at the root of dissension. With all the great increase of food products in our country in the last few years—the last being the greatest in the history of the nation—yet prices have materially increased. Here is work for those who are experts on the subject of "supply and demand," namely, to explain the cause of this advance in prices.

The time was, that when there was a surplus of some article of food, a decline in the price of that particular commodity was noted; however, to-day, a surplus of some particular article is just as apt to result in an upward turn of the price. With the advent of cold-storage plants this has become possible with the more perishable articles. However, cold-storage is not the only means employed to maintain or to advance prices to suit the manipulator, for often when there is a surplus of some article of food on the market, a portion is destroyed to enable the dealer to keep up the price and to reap his usual profit. This is criminal waste and deprives the poorer classes of the necessities of life that might otherwise be purchased at prices within their reach.

To destroy food products is a sin against God and a crime against humanity; and will not this injustice and inhumanity react upon the perpetrators of this crime in the course of time?—We think so, if we can rely upon the prophetic words recorded in the first part of the fifth chapter of James.

Those who have riches are not to be condemned simply because they have riches, if their accumulations were accomplished thru thrift and honesty; but this scripture applies to those who have violated the golden rule, those who have enriched themselves by taking advantage of their more unfortunate brothers.

That a similar state and order of things were to come to pass down the centuries as those that obtained at the time of Asa, king of Judah, is foretold by many of the prophets, by Jesus, the Christ, and by the apostles and early teachers of Christianity. Jesus said that when certain "things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Unquestionably many of the things Jesus foretold should come to pass have been fulfilled. The apostle Paul gave the world a certain sign that should mark the near approach of the great crisis. As YAHVEH said, "I will gather the nations to pour out upon them my indignation," "I will plead with all flesh," the apostle's prophetic words are of a national character; namely, "When they say, peace and safety, then sudden destruction cometh upon them."

Is it not rather significant that just recently the news has been flashed over the United States—and undoubtedly the entire civilized world—of Mr. Carnegie's generous gift of ten million dollars for the interest of peace? This vast sum is to go to defray expenses at The Hague. This sum is to be used by the "Peace Commission" looking to the desired purpose of disarmament of the Powers. And is it not also significant that while our statesmen advocate disarmament, yet in the same breath they say, "We must increase our naval and military strength, thereby the better insuring peace"? When the "Peace Congress" is in session, the representatives of the Powers favor measures looking to disarmament, but after these con-

ferences adjourn, the nations seem to renew activity for greater naval and military proficiency. Does not this prove that the nations are distrustful of each other? They all seem to feel, "We must be on the safe side," that is, be prepared for war in the event of our interests and rights being infringed upon and our national honor assailed. They feel that to be able to wield the "big stick" is more certain than to trust in the promises of the good intentions of the Powers, favoring and looking to disarmament.

While all lovers of Good appreciate and approve of overtures that make for peace—for this is commendable and the right spirit—yet the world should not be misled, by such efforts upon the part of our great financiers, to think that peace can be brought about in this way. This plan is impossible so long as mankind forget God and live a life separate from him. So long as man follows his own inclinations and is governed by greed and lust, peace and good-will toward mankind are impossible. It is only when the soul is tempered by the love of God that peace and righteousness are possible.

While our statesmen are wont to term our "engines of destruction" as "instruments of peace," that is, "in might is safety," this preparedness presages a possible conflict that may come upon the nation—yes, the entire world—at any moment. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. vii. 2, 3.) There is a restraining influence holding in check the "gods of war," and that restraining influence is the Spirit of YAHVEH. This power will hold in check the coming crisis until the "righteous" are taken out of the

way, that the evil that is to come upon the world will not be past upon them.

Just when the world will receive the tidings, "Peace, peace, the dove of peace hovers over the nations, for the nations have agreed to disarmament," we are not prepared to say; but recent developments would lead us to conclude that the time is not far distant. The machinery has been set in motion, and the rulers of the different nations realize the necessity of overtures for peace, and unquestionably many would rejoice at the "good tidings" of peace. Yet the prophetic words declare: "When they shall cry peace and safety, then sudden destruction cometh upon them."

That the gulf has widened and is still widening between capital and labor no sane person will dispute, if he is abreast the times and is sensitive enough to feel the influences of the contending forces. As time advances, the hearts of men allied to these contending forces are becoming more and more embittered against each other, and the present state existing among the "inhabitants" is very similar to that portrayed by the scripture quoted at the beginning of this article; a time when brother is against brother. And the angel cried, "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe."

We dislike to draw so dark a picture; optimism suits us better; but the dark clouds and the coming storm must be past thru; yet just beyond, a brighter day dawns upon a brighter world, wherein righteousness and good-fellowship will prevail. God has promised to save a people that shall lay a foundation of righteousness for the coming centuries: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Isaiah lviii. 12.

THE BURNING BUSH

(Concluded)

BY THE REV. GEO. T. WEAVER

AS stated in a former paper, Moses had reached the degree of Mastership after forty years of experience in the wilderness.

This degree implies perfection along all lines—perfect knowledge of self, which implies universal knowledge, and perfect mastery of self, which implies mastery over all things. This degree represents ideal humanity, and was the thought in the mind of YAHVEH at the time of the creation of man, when he said to his offspring, **Man**, “**Have** dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.” But having been an Aries type of manhood, the chief characteristic of which is that of leadership, to Moses was committed the leadership of the Israelites from Egyptian slavery into the freedom of the Children of God, implied in their name, “**Israel**,” which means “**ruling with God**.”

Moses, having now become regenerated or born of God, that is, having reached the full consciousness of the divinity of his own innermost being, was a changed man in every particular—physically, mentally, morally and spiritually. Every fully regenerate man experiences this fourfold change. By the retention of one's seed within himself, he passes thru a radical physical transformation. His, then, becomes a body with life in itself, as Jesus said of himself, “**I have life in myself, I have power to lay it down, and I have power to take it again**.” St.

Paul calls this physical transformation, "the power of the resurrection." Mentally, one passes from the inductive process of acquiring knowledge to the intuitive, and his ideas are no longer mere knowledge, but they are on the plane of divine Wisdom. Morally, one has risen above all selfish motives into the plane of pure unselfishness, and has become altruistic in his every deed. Spiritually, he has become one with God. He is no longer circumscribed as to duration or space, but is a citizen of the boundless, and therefore possesses perfect liberty, the liberty of the child of God.

This is the summary of the change thru which Moses had past in attaining mastership. The generic or all-embracing word "meekness" perhaps expresses the change as to his temperament, and this especially we desire to notice. Moses is said to have been the meekest of men. One of the characteristics of meekness is that of modesty. In Egypt Moses was self-assertive. He chose to constitute himself the champion of God's people, and perhaps aimed at the leadership of his people back into Palestine. Had the way then opened for such an endeavor, it would have been signally disastrous. It is not the man that is anxious for the fray, and that wants to be at the head of enterprises, that may be relied upon, but the man who sees the responsibilities of an undertaking, and feels its importance, and yet shrinks from leadership in the same, once he is persuaded to undertake it. But now the divine voice within Moses had great difficulty in persuading him to take upon himself the duty and to assume the responsibility of this vast undertaking. Almost to the point of divine impatience did God reason with him, meeting objection after objection, before he finally conquered.

Again, whereas Moses would formerly have gone in

his **own** name and strength, in the power of the human, to **utter** defeat, now he is anxious to substitute God as the **power** working with and in him. "But when I come unto the Children of Israel, and shall say unto them, The **God** of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I **AM THAT I AM**; and he **said**, Thus shalt thou say unto the Children of Israel, I **AM** hath sent me unto you."* This means the self-existent, He who is from everlasting to everlasting, the nameless One. Moses now realized this attribute of his **own** innermost being, and was ready to rely upon this divinity within. But these words in the original may be translated "I **WILL BE THAT I WILL TO BE**." This means that the Deity inherent in Moses, awakened within him by **meditation** and desire, was the Being able to be or to **achieve** whatever he willed—the Omnipotent One. No **longer** was Moses to venture upon the frail and uncertain **human**, but he now has as his reliance, the all-powerful. Thus equipped, no force would be able to withstand him. This invincibility Moses afterward demonstrated in the

* There is no authority or even reason for accepting the words "I am that I am" as the meaning of the great name or as the correct translation. Anyone can say "I am that I am." Everything is what it is, and for God to say to Moses, "I am that I am," would be mere nonsense. Moses knew that. But when we take the correct translation, "I **WILL BE WHAT I WILL TO BE**," then we have something to think about; we have a declaration of power to be, to do, and to accomplish, whatever the will is to be, to do, and to accomplish. And when God said to Moses, "This is my name forever, and this in my memorial unto all generations," and at the same time promised Moses to be with him, to be his strength and his power, we can realize what a tremendous meaning there was behind it, especially when we realize that there is no power of any name or nature in all the realms of creation, but will-power. Then we realize that the Source of all power promised to be Moses' guide and strength. This has meaning, this has force, this has intelligence in it, but the words "I am that I am," have not even intelligence in them. [Ed.]

miracles he performed before Pharaoh, and thruout his leadership in the wilderness. This secret name of God, the name of agelessness and of unlimited power, hidden away in every heart, "which no man knoweth save he that receiveth it," that is, in whom it is awakened, is essential to all real success along all lines, and it is within the reach of all who are willing to pay the price of quickening it to consciousness—the price that Moses paid.

But more than self-existence and omnipotence were needed in Moses to insure success. Mere force is destructive, not constructive, and Moses needed the constructive element. This we see symbolically represented in the shepherd's rod Moses held in his hand. Henceforth he was to be a shepherd—the Good Shepherd of God's people. In Egypt he was reliant upon his passion, but now this is superseded by divine Wisdom. While Moses yet hesitated God told him to cast upon the ground the shepherd's rod he held in his hand, and in obeying the divine command, the rod was converted into a serpent. The serpent symbolizes lust only to the uninitiated; to the master it stands for wisdom. "Be wise as serpents," is the Master's command. Wisdom is the great constructive force, and it is infallible, that is, never makes a mistake. This, another element of success, God freely bestows upon or awakens within his people. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."

There was yet another equipment essential in Moses in order for success, without which all else would not have availed. This was the spirit of a divine enthusiasm, or the force of the spirit within him projected into his every act. This was the especial equipment referred to in this story of the Burning Bush. It was symbolized by the thorn bush all afire, and yet not being consumed. Pas-

sion consumes, but the fire of God sustains. "God is consuming fire" indeed upon the low plane of the passions, but upon the high plane of the Spirit, it is the divine dynamic of all success. This is the gift of Power so ardently coveted by the earlier ministry of the churches. This is what St. Paul meant in his intercessory prayer for the Ephesian church, when he asked that they might be "filled with all the fulness of God." Thus filled, one possesses the electrified body, in which every one of the senses is electrified, and thus becomes the fit agent for the indwelling fire of God to operate thru.

What Moses needed above all things was this indwelling and active Shekinah, and it is this that you and I most need in the great and responsible duties of life. This is not the *gift* of God so much as it is God himself in his essential being and force. This is the fire that ever burns, but that never consumes. It is the baptism of the Holy Ghost and of Fire, that bestows the wondrous power that thoroly purges the threshing-floor. As an awakened force in man it is all-efficient.

This power of God within the soul is not phenomenal, but arises and acts without observation. It not unfrequently occurs, and has occurred in the past, that at meetings of a religious nature and of great intensity, the phenomenon is much in evidence. A minister, or a layman it may be, prays or exhorts with great fervor, when it is said of him that "he has the power." Under such circumstances there is a power, not only manifested, but back of the manifestation which produced the phenomenon. But this is not the power of God, such as Moses had in enabling him to carry out his mission. A prophet tells us that God is not in phenomena, but in the still, small voice within man. It is "not by might nor by power, but by my Spirit, saith the Lord." Phenomenal

efforts accomplish results that often astound the uninitiated, but they are usually shallow, as they spring from the astral plane, and consequently are ephemeral.

The time is rapidly advancing and perhaps near at hand when the fire of God on the essentially divine plane will be the force dominating our race, at least the leaders in all departments of life. This quiet, but determined and all-potent power is what Moses needed to equip him for his work; it is the same power every man in the world needs, be his calling what it may, to prevent the wholesale failures now so common. All men of genius need it—the painter, sculptor, poet and musician—or there will be no display of anything above the mediocre. Ministers need it perhaps above all others as they deal directly with the destiny of human souls. Filled with the divine fire, they will become veritable suns radiating a glory or divine aura that, as a spiritual magnetism, will penetrate the people with whom they have to do to the innermost temple, and there awaken the Shekinah within themselves into activity and unto the righteousness of God. Thus will they become leaders, conducting their people from the bondage of sin into the promised land of peace and rest.

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed.—EMERSON.

A brave man thinks no one his superior who does him an injury; for he has it in his power to make himself superior to the other by forgiving it.—ALEXANDER POPE.

THE NEW MAN

BY RUTH

AND YAHVEH Elohim said, Behold, the man is become as one of us, to know good **and** evil; and now, lest he put forth his hand, and take also of the tree of life, **and** eat, and live forever: therefore YAHVEH Elohim sent him forth from **the** garden of Eden, to till the ground from whence he was taken. So he drove **out** the man; and he placed at the east of the garden of Eden the Cherubim, **and** the flame of a sword which turned every way, to keep the way of the tree of life.—Gen. iii. 22-24.

IN these three verses of scripture is contained the mystery of the ages, the secret of the wheel of life and death, the key to the Order of Melchizedek, having neither beginning of days nor end of life. In them are revealed the purpose in the creation of worlds, and of forming man of the dust thereof, thereby creating conditions for the son, begotten of God, to gain experience in and thru a body of flesh, and in this manner to learn to take the dominion, and to subdue all things created by the Father.

While the son is with the Father all things are his; but when he is sent to work in his Father's vineyard, and enters upon his long pilgrimage in the flesh, the consciousness of the glory he had with the Father from the beginning becomes vague and uncertain.

We understand that the man born of woman is from beneath—of the earth, earthy; that he is the embodiment of all the elements of earth—of the mineral, the vegetable, and the animal—possessing the quality of life and soul with which the earth was imbued at the time it was created by the Word. "And YAHVEH Elohim formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living soul." (Gen. ii. 7.)

There was contained in the creative-word all that has been, is, or shall be to the end of time. God speaks of those things that shall be as if they were; and, indeed, as the history of the world repeats itself in great cycles, the chronicles of the Bible stand for all time.

When the man that is born of woman is sufficiently developed, and has the knowledge and wisdom to begin the regeneration by conserving the waters of life, his redemption draweth nigh. Before this time, he is one of those of whom the Lord spoke thru the prophet Haggai, saying: "This people say, It is not the time for us to come, the time for YAHVEH'S house to be built." (Hag. i. 2.) But *now* his people know that the time *has* come, and they are beginning to build the temple of YAHVEH, by laying the foundation in themselves; by recognizing the one that is in the image, he that is growing into the likeness of God, in that he is to take the *dominion* under the whole heaven. This is the "light of every man that cometh into the world. The light that shineth in darkness and the darkness comprehended it not." He has been ignored, trampled upon, spat upon, crucified from the beginning of the world. But when the house is builded, the new man will occupy it and will rule in righteousness, love, mercy, and justice; not as the mortal man ruled, when "might made right."

When the man that is born of woman recognizes the son of God within; prepares for him by building the house, and yields the kingdom and the dominion to him, he will realize the following condition within himself: "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition. Having abolished in his flesh the enmity, even

the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace. And might reconcile them both in one body unto God thru the cross, having slain the enmity thereby." (Eph. ii. 13-16.)

When Jesus, the Christ, came in a body of flesh, that he might spiritualize and quicken it, he formed the connecting link between his elder brothers in the heavens, and his younger brothers on earth. He made it possible for us to overcome the last enemy, *death*, at this present time, as they overcame in past ages. When he was about to lay the body down, that he might take it again, and that we might have "life more abundant," he said to his disciples: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." (John x. 9.)

THE CONQUERING CHRIST

BY JAMES ALLEN

"So ever shall the holy Conqueror come—
Thorn-crowned or halo-lighted—not with sound
Of praising voices or of echoing drum,
Nor proudly mounted, spurning the dull ground:
Oh no! still shall he come with lowly mien,
Poor, meek, obscure, scarce noticed by his age;
Moving 'mong men, yet by all men unseen,
Concealed by gentle wisdom: thus the sage
Cometh alway, Master of Law and Life,
Made such by uttermost obedience;
Bringer of peace, dispeller of all strife,
Making good deeds his deathless eloquence.
Victor o'er self, to men appearing small,
In truth the mighty Conqueror of all."

THE UNDISCOVERED GOD IN UNAWAKENED MAN

BY JOHN M. SHALLER, M. D., in *The Swastika*

No matter how great man becomes, that which makes him great must first proceed from within. There was a period in his life when he was not aware of his talent. This discovery evolved into realization by contemplation, by promotion, by cultivation, until utilization was possible.

Nor does this principle of development apply to his human traits only, but to his use of all latent powers in nature. Man discovers and utilizes lightning, air, sunshine, coal and light in this same manner.

Furthermore it applies particularly to the greatest Power, discovered by few, realized by fewer, cultivated and fully utilized, perhaps, by none. And yet it is a Power that can be known by all. It will respond abundantly to cultivation.

This Power is latent in each individual as potential energy. It is the undiscovered God in the unawakened man. No man is without God, no matter what his condition or station in life.

There is no high- nor lowly-born. The breath of life is God, and it is man's birthright. Call it, if you will, the soul, the mind, the spirit, it still remains to you the one God.

Man is great in proportion as the God-principle is developed. The world calls man great as he excels others in accumulating wealth, fame or knowledge.

It must be conceded that in each instance the mind is the active agent, the governing power.

But knowledge alone cannot achieve, for it is the timely

and proper application of knowledge that makes for success.

The recognition, the perfection of the God-power is this proper application, and it determines each man's station. But it is not enough merely to become conscious of the God-principle within us. It is, however, the first necessary step. This consciousness reveals the Divine just where it has always been.

Religions, however, have sought God in the heavens, and not having found his dwelling-place, know not where to direct prayer. The idea is growing that God is among men. The evolution toward perfection is advancing just as much now as during what we call the infancy of the universe. There is no separating the Creative Power from that which is created. Therefore, this Power resides in man. Man needs always to realize the Divine Presence, because it is Life of his life. Without this realization he attains not to his higher growth.

The greatest pleasure, the highest accomplishment of man, is to evolve the latent forces in Nature. Infinitely the highest of these is the evolvment of the potential God within! To discern God within, one must seek him there, and in seeking, the stronger the desire, the greater the evidence, the better are the chances of further finding.

God must be realized as a matter of fact, slight at first, maybe. But that little lived, grows.

After consciousness of his Presence is once awakened, the realization is positive, and the knowledge then grows absolute.

A feeling ineffable, of upliftedness, of strength—mental, physical and moral—pervades the organism. The brain itself manifests subjective sensations of irresistible vigor.

There is a condition of increased tonicity, of indomitable power that is new and prominent, in strong contrast with what existed before.

Accompanying this is a calmness, the majesty of which dominates, and proves its source.

These changes manifest slowly, and at first are not continuous. As advancement is made they become more pronounced and more lasting; they can be more easily revived. Until these changes are evidenced, man is *unawakened* and God remains undiscovered.

How then can the God within be known? Let all else be dismissed from the mind for the time being, except the desire to know. This transcends mere words. Think of the soul as existing, as personal presence, having power and knowledge. Turn sight and thought inward. They become insight. The soul is mine or me. The union of soul and body is the individual as long as the body lasts. Each helps the other. The body grows and the soul evolves. Cultivation of each leads to higher developments.

The innermost soul is trained by its recognition of its Source and Power. Then it may be consulted. Then it can assist and instruct. Thoughts will come into consciousness and bring with them the credentials of their Source.

Sometimes the thoughts are insistent, sometimes as fleeting as the commoner usual thoughts, and must be grasped quickly or lost. That they are not the usual fleeting thoughts is evidenced, because they respond only to this deeper yearning. Mere asking will not bring response; there must be this deeper striving.

Progress in soul-cultivation of any kind depends entirely upon the ability to withdraw the mind from all things else and concentrate it within, or, in more homely phrase, assume an absent-minded state to all things save the desire to know. This desire should be a strong, continued yearning. Words even are not necessary; sincere longing alone is prayer. Realize the immanence of God. This gives confidence and assurance to cultivate the

greater Power. Close relationship discards all thoughts of fear and establishes confidence and trust.

After this innateness or identity is realized, temptations are easier to resist. Desire to do what is felt to be right is stronger. To be thus conscious of God elevates and uplifts and creates greater inclination for advancement, not thru fear, but for very love of law and righteousness.

Thoughts of such relationship may at first seem strange, because of the prevailing idea that God resides in some far-off heaven to which all prayers must be sent. And also because of the belief in a revengeful, jealous, wrathful Creator.

But the clear truth of to-day, that God is not only omnipresent but immanent, should be sufficient proof of approachableness.

Knowing consciously is the result of perseverance and meditation. Inspirations come only after long preparation or fitness.

Meditation then leads to consciousness and full realization. Thereafter no urging or planning is necessary. What is pleasant, what inspires, what elevates, is eagerly sought, not alone for strength and upliftedness, but for direct help in all affairs of life. Not to save souls in after-life, but here, removing temptation and evil, and making sorrow less.

EDITOR'S NOTE.—THE foregoing article expresses the fact that he who wrote it has been thinking, and there are so many valuable thoughts in it that we publish it. But how like the mind of the horse is the human mind! It has been said that the horse can know but one thing at a time, and this is so characteristic of the human. The idea of a personal God, seated somewhere in the center of the universe, ruling the affairs of earth like a tyrant, has caused intelligent people to go to the other extreme. They are now turning their minds entirely away from God and toward themselves. This is an ex-

treme, and the idea of a God seated upon a throne somewhere in the far unknown, is also an extreme, but in the mean between the two extremes is the great truth, and it is this truth that we have been laboring for so many years to bring to the minds of the people.

The truth is this: YAHVEH, the God of the universe, is the fulness that filleth all things, the life of all life, the mind of all mind, the cause of all action and being. Therefore God is the life in you and he is most perfectly manifested in the interior consciousness. When man, as the author of the foregoing article has said, turns his mind within and desires above all things to know the truth, then the truth will be revealed to the consciousness. But this is only part of the truth. O how much those dear people who have just begun to think are losing by going to a radical extreme!

Does not reason tell you that in the multitude of worlds that have been from all eternity, there are souls so highly developed, so perfectly unfolded, that they are capable of controlling even worlds by their minds? And does not reason also inform you that in order to attain anything like a true spiritual existence it must be accomplished thru assisting others? Does this law change when it comes to those perfected souls that have past on before you, perhaps millions, or even sextillions, of years before you? Are they not anxious to assist you in climbing the heights? Here is the joy of life, to know that there are those whose mind-power is almost omnipotent, who are really omnipotent in a sense more perfect than the ordinary mind can conceive, and whose chief attribute is love.

The Bible truthfully states that "In the beginning Elohim [the Gods] created the heavens and the earth." Those perfected souls who have reached a similitude of the Infinite, by a word were able to cause a world to be manifested and peopled with the creatures that now occupy it, and we, the creatures, are their special care.

It is well for us to feel as Dr. Shaller has said in the foregoing article, for by that means only can we attain; that is, to strive to turn within and to develop all powers found therein, but at the same time it is wise, and Oh! so grand, to recognize the fact that there are souls who love us, and desire to help us. But remember always that those wonderful souls that we call God and the He-

braic Bible calls Elohim, help us only by inspiring within us, sending into our innermost consciousness, mind-powers, spiritual qualities, that enable us, when we turn our mind within, and make the effort to do the right, and desire above all things to know the truth that we may live in harmony with it, to accomplish the desired results, because that desire is in harmony with their object.

If we are faithful to the highest we know, the time will come prophesied of by the prophet when he said, "And tho the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 20.) We know—we no longer believe—that there are such teachers, that there are such wise and holy and exalted ones, who seek to lift us into their likeness. And those who have only half the truth concerning God, are losing half the blessings, half of the assistance they might have. Yet the half-loaf is better than none, and those wise and holy ones respect the honest effort of every soul, and to souls like the Doctor the time will come when E lohim YAHVEH will reveal himself to them; if they pursue the course of honest effort and seek to know the truth that they may live in harmony with it, they will in due time be caused to know the whole truth, and the truth will make them free.

"No man yet realizes his spiritual consciousness who thinks and speaks mostly of the dark side of life. The spirit is light, and he who lives in the spirit is in the Light, and sees only Joy, Peace and Good, and thus only Good manifests to him."—LUCY A. MALLORY.

RE-BIRTH

BY A. MCINNES (London)

How commonly our Lord is spoken of as *The Master!* His followers were named *disciples* or *pupils*. If we could picture to ourselves the earth-life as a schooling, the world as a school, our position in society as our school-class or form, the stars as our teachers or secondary rulers, the Son of God (Christ) as our Head-Master, and life's difficulties as our lessons—it would afford a fairly good idea of our true condition.

After death is the judgment, *i. e.*, we are put to the test. (In the A. V. and the R. V. *test* is translated *tortment*.) This test is the equivalent of the school examinations. The successful are rewarded and pass into a higher class. The unsuccessful are punished and sent back to learn the lessons in which they failed. Nicodemus was an old man and could not accept Christ's teaching, so the Lord told him, "You must be born again;" born into circumstances and environments where he could understand and learn his lesson.

Re-birth is the evolution of the ego, unfolding the self until it comes into the perfect image of its Father, God. And altho one is unable actually to prove the truth of reincarnation to another, analogy might help us nearer the fact. For, as has many times been stated, the same laws of God apply to all creation. And if evolution be true of the animal, there must be some means of evolving the ego. One life-time is altogether insufficient for the purpose.

The moon, we may say, is emblematic of the worldly—it is earth-bound. While in sight, it might be said that it

is **living**; when it passes out of sight, that it is dead. But it is **only** apparently dead, for it comes back next evening.

Let us say that planets are emblematic of the religious. They are not earth-bound; they have a more celestial center. They are *saved* from the mundane by the more powerful attraction of their sun. Comets belong to a still larger universe, a mightier power-center. They do not come into our ken as frequently as the planets. In this they resemble the more developed egos or hierophants. But, seen or unseen by the human eye, they are always **living**. Many of these, too, come back again.

The rain falls on the earth, rolls into the brook, thence into the river, and finally into the sea to be evaporated once more by the sun's rays, to fall on earth again and yet again. The short time it is on the earth is like our mundane life—"it passes like a vapor."

It must be admitted that God is just, that he is no respecter of persons. If this is the only life, how can we account in equity for life's inequalities? Our earth gets the sterility of winter, the tears of spring, and the scorching heat of summer. But it also gets the harvest of autumn. Surely the All-Father is not less just to his sons than to mother-earth?

As a final analogy—our night's sleep is like death (the Bible frequently speaks of death as sleep), our rising in the morning, like a re-birth to life. Of course Orthodoxy teaches that it is all put right in heaven. But, unfortunately, there is not one verse in the Bible that says so or even that any one goes to heaven. And, besides, one is sometimes led to think that the very teachers of this idea do not believe in it; for many of them seem to strive to get as much of mundane comfort as possible. Like the Bishop who consulted a medical specialist: upon being told it was Heaven or the Riviera, he at once chose the latter.

In fact if evangelical teaching is correct, heaven can be no place for the good, the noble, and the righteous. Because by this time it must contain a very large number of criminals, robbers, murderers, etc., who said, "I believe," before the bullet found its billet, or the hangman's rope launched them into the unseen. And, wonderful to tell, their poor victims who had not time to say, "I believe," are banished to eternal torture. In fact, it is like adding insult to injury, and placing a premium upon crime.

The sun and all other bodies move in a spiral. Altho they seem to come back to the same place, they really do not. They are always a little higher up. This must also be true of man. But it is a very slow process to rise with the earth. The much quicker means of advancement is to come under the attraction of the Christ, and to move out in the larger orbit.

The whole purpose of God is to manifest the Superman. And it has been promised to us that "the righteous shall shine *as the stars* for the ages of the ages!" Hence those who attain the perfect stature of Christlikeness are to be the stars of the future, ruling the environments of lives and the destinies of nations and peoples of lower race-rounds. Thus shall our name be written in the heavens.

Thru the ages there must be a continual series of rebirths from lower to higher, and from higher to yet higher manifestations of knowledges and powers at present unknown. It is true that few remember their past lives. But the command is, "*forgetting* the past, let us press forward to the perfect stature of God as revealed in the Lord Christ!"

ARIES

BY G. G.

THE icy pearls of Pisces from the throat
O' th' budding y·ar, are nearly rained away;
And Lo! young Aries' dark-blue dominant note
O'erwinging, leads the spring's inspiring lay
To orchestration of the deep'ning day.
No longer flies the breeze in freezing fear;
But murmurs pleasing prophecies of May
In breath of sleep, or wakes to draw anear
And whisper what the lovers' world delights to hear.

The forest's pink grey plumes seem lifting, where
In vistas of the overarching blue,
The vapor-falls are drifting white and fair.
How daintily the dawn of spring, in hue
Of every art of change, is spread anew
Where grasses peeping 'round the mosses' sleep
Form lashes for the daisy eyes to view
Unseen the drooping willow maids that weep
False tears along the dark ferns' melancholy creep.

The buoyant brooklet foots the wildwood hills
And lifts its lambent ripples far and free
With little laughs of nearby nestling rills.
List to that bird's light trill from yonder tree!
No scanned verse or breved bar could be
Fit vehicle for that untutored praise.
New life in Love's completed harmony
Pours thru the pipes of spring full roundelays
That harbinger the calm of coming summer days.

FASTING AND DIET

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

THERE has never been a religion worthy of the name which has not

ENJOINED FASTING

upon its votaries.

In the New Testament it is not indeed commanded but it is taken for granted that it will be practised. But as Wesley observed in his day "by the Protestant Church it has been

OVER-BOLDLY NEGLECTED."

There is certainly a needs-be for it, otherwise the Blessed Master would not have entered upon a forty-day fast before commencing his public ministry; nor would the Early Church have continued the practice during what we might term, from a spiritual standpoint, "its Golden Age."

Fasting preceded the call to apostleship of Barnabas and Saul, and indeed every important step taken by the primitive Church of Christ. (Acts xiii. 1-3.) No doubt they had learned something of the wonderful spiritual gains brought by fasting, from

A BLESSED HEAVENLY EXPERIENCE

of fulness of peace and joy, leading to the mighty signs and wonders which, done thru them in the Name of Jesus, put all their adversaries to shame, and ensured for the Gospel such acceptance and fame thruout the then known world that the Apostle Paul could say at a later date that it had been preached in "all creation under heaven" and in "all the world." (Coll. i. 6.)

In olden times fasting was regarded by some as

A SACRED DUTY,

and by others only as a superstitious observance, which the prophets had to denounce as fraud, sham and hypocrisy; as a mere pretense for robbing God, and a salve for the consciences of those who neglected the weightier matters of the Law—such as the giving of bread to the hungry and the satisfying of the afflicted soul, in order to clothe themselves in sackcloth and to hang down their heads like a bulrush.

But tho all such ceremonial fasts are as great an abomination to the God of Love as ever they were, yet we are learning to-day that they may, when properly understood, not only benefit the soul but the body also, proving that they were originally enjoined upon mankind for his good, as was also the case with many other ordinances of the Mosaic Law.

It will rejoice the heart of every Esoteric Christian thruout the world, when he reads the following excerpts from the Daily Press, to see how fully "Practical Methods" and the general teaching of the Fraternity is justified in regard to the importance of fasting as a cure for every kind of disease, and a sure and certain road to perfect health.

PERFECT health! This is the ideal for which the whole world is seeking, and while for so many millions the search has been in vain, Mr. Upton Sinclair, the famous American novelist, declares that he has at last discovered the secret. It may be summed up in one small phrase—

TO OBTAIN PERFECT HEALTH YOU MUST FAST.

"For ten years I have been studying the ill-health of myself and of the men and women around me," writes Mr. Sinclair in the "Contemporary Review," "and I have found the cause and the remedy. I have found not only good health, but perfect health.

"I have found a new state of being, a new potentiality of life, a sense of lightness and cleanness, and joyfulness such as I did not know could exist in the human body. 'I like to meet you on the street,' said a friend the other day. 'You walk as if it was "such fun"'"

Mr. Sinclair for years was a sufferer from headaches, colds, and dozens of other worrying complaints to which flesh is heir. Then he began a search for health.

"I made about every mistake a man could make," he says, "and tried every remedy, old and new, that anybody had to offer me."

So matters stood when he chanced to meet a lady "whose radiant complexion and extraordinary health were a matter of remark to every one." For ten or fifteen years she had been a bedridden invalid. Among the complaints from which she had suffered were sciatica, acute rheumatism, chronic intestinal trouble, intense nervous weakness, melancholy, and chronic catarrh, causing deafness.

A WOMAN'S "CURE."

"This was the woman," says Mr. Sinclair, "who rode on horseback with me up Mount Hamilton, in California, a distance of twenty-eight miles, in one of the most terrific rainstorms I have ever witnessed! We had two untamed young horses, and only leather bits to control them with, and we were pounded and flung about for six mortal hours, which I shall never forget if I live to be a hundred.

"And this woman when she took the ride had not eaten a particle of food for four days previously! That was the clue to her escape; she had cured herself by a fast. She had abstained from food for eight days, and all her trouble had fallen from her."

These facts made an immense impression on Mr. Sinclair. He devoted some time to the study of the question of fasting, reading up the subject wherever he could find any information on it, and at last he began the treatment on himself. He thus describes his impressions:—

"I was very hungry for the first day—the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning, and thereafter, to my very great astonishment, no hunger whatever—no more interest in food than if I had never known the taste of it.

"Previous to the fast I had a headache every day for two or three weeks. It lasted thru the first day and then disappeared—never to return. I felt very weak the second day, and a little dizzy on arising. I went out of doors and lay in the sun all day, reading; and the same for the third and fourth days—in intense physical lassitude, but with great clearness of mind.

LOST WEIGHT

"After the fifth day I felt stronger, and walked a good deal and I also began some writing. No phase of the experience surprised me more than the activity of my mind; I read and wrote more than I had dared to do for years before.

"During the first four days I lost fifteen pounds in weight. Thereafter I lost only two pounds in eight days. I slept well thruout the fast. About the middle of each day I would feel weak, but a massage and a cold shower would refresh me.

"Towards the end I began to find that in walking about I would grow tired in the legs, and as I did not wish to lie in bed, I broke the fast after the twelfth day with some orange juice.

"I took the juice of a dozen oranges during two days and then went on the milk diet, as recommended by Macfadden. I took a glassful of warm milk every hour the first day, every three quarters of an hour the next day, and finally every half hour—or eight quarts a day. This is, of course, much more than can be assimilated, but the balance serves to flush the system out. The tissues are bathed in nutriment, and an extraordinary recuperation is experienced. In my own case I gained four and a half pounds in one day—the third—and gained a total of 22 pounds in twenty four days."

The general effect of the fast is summed up as follows:—"I had always been lean and dyspeptic looking, with what my friends called a 'spiritual' expression. I now became as round as a butter-ball, and so brown and rosy in the face that I was a joke to all who saw me.

"Those who have made a study of the fast explain its miracles in the following way," continues Mr. Sinclair:—"Superfluous nutriment is taken into the system and ferments, and the body is filled with a greater quantity of poisonous matter than the organs of elimination can handle. The result is the clogging of these organs and of the blood-vessels—such is the meaning of headaches and rheumatism, arterio sclerosis, paralysis, apoplexy, Bright's disease, cirrhosis, etc.

HUMAN HOUSE-CLEANING

"As soon as the fast begins, and the first hunger is withstood, the secretions cease, and the whole assimilative system, which takes so much of the energies of the body, goes out of business.

"The body then begins a sort of house-cleaning. The tongue becomes coated, the breath and perspiration offensive, and this continues until the diseased matter has been entirely cast out, when the tongue clears and hunger reasserts itself in unmistakable form.

"There are two dangers to be feared in fasting. The first is that of fear. I do not say this in jest. No one should begin a fast until he has read up on the subject and convinced himself it is the right thing to do. If possible, he should have with him some one who has already had the experience. He should not have about him terrified aunts and cousins who will tell him that he looks like a corpse, that his pulse is below forty, and that his heart may stop beating in the night.

"The other danger is in breaking the fast. A person breaking a fast should regard himself as if he were liable to seizures of violent insanity. I would dwell more on this topic were it not for my discovery of the 'milk diet.' When you drink a glass of milk every half hour, you have no chance to get really hungry, and so you glide as if by magic from a condition of extreme emaciation to one of blooming rotundity."

Mr. Sinclair concludes his article by giving a number of true stories of people suffering from all kinds of diseases who have tried the fast cure with success, and he concluded, "I regard the fast cure as Nature's own remedy for all other

diseases." Mr. Sinclair's article should be read in its entirety by those to whom his revelations suggest a new way to health and happiness.—*London Daily Express*, March 25, 1910.

It is pleasing to see that doctors in this country are now waking up to see the value of fasting as a curative:

The "no food" cure recommended by Mr. Upton Sinclair, the famous American novelist, described in the "Express" yesterday, has already aroused much discussion in the medical profession and among the general public.

Medical experts interviewed by "Express" representatives yesterday, admitted the benefits to be obtained from fasting, provided it be discreetly practised.

"Fasting is most efficacious as a cure," said Dr. Wallace, of Russell Square, the editress of the "Herald of Health." "I have known it to work remarkable cures in my own experience.

"The person undergoing the 'no food' cure should take nothing but distilled water, and should exercise caution. The weight should be taken before starting the fast, and if it is below the normal, food should be taken in reasonable quantities until the patient is the right weight and ready to undertake the complete fast.

"A fast should not be started in cold weather, for that takes away much of the heat and energy of the organism, but in warm weather there is not this disadvantage.

CURIOUS CASE

"In my own experience I have known a patient to fast for fifteen days, and derive only advantage from the ordeal. The patient was a young Spaniard living in a London boarding-house.

"He had suffered from serious internal trouble since boyhood, and he came to me to ask advice about the fruit diet I recommend. He was very dark, and this I at first put down to his foreign birth, and he looked very ill.

"I said to him, 'The fasting cure would do you good,' and I explained it to him. When I saw him again many weeks later, I hardly recognized him.

"He was the picture of health. He held himself upright, and his step was alert and vigorous. His eyes were bright, his tongue a good color, and his pulse normal.

"But the most surprising thing was that his skin was much fairer, and he laughingly said to me: 'Perhaps all Spaniards are not really dark if they only fasted.'

"I learned—to my surprise, for I had never intended he should go so long without solid food—that he had fasted for fifteen days, taking only distilled water during all that time. And it certainly cured him.

"Another interesting case was brought to my notice by my friend Dr. Hillier, in Canada. A working man suffering from a tumor, fasted six weeks, keeping at work all the time, and he completely overcame the complaint.

"I have known many cases of short fasts of ten, six, and five days, and members of my own family have fasted with much benefit. I know of a young lady typist who fasts for one week in each year regularly in order to preserve her figure.

"I have no hesitation in saying that fasting is a great curative agency, and of the utmost value in many cases of disease and illness."—*Daily Express*, March 26, 1910.

But it might be of interest to enquire why fasting should prove such a restorative, when to the ordinary man, especially to those who are starving, it appears to have exactly the opposite effect. We believe the reason is that which is clearly pointed out in "Practical Methods;" viz., that the cleansing of the system is essential to the circulation of the vital fluid thru the body.

Mr. Upton Sinclair explains himself in almost the very words of Professor Butler as to what he terms "Human House-cleaning;" viz., that the body thru being deprived of the usual superfluous nutriment, is thrown back upon its own resources. It is then doubtless that transmutation would take place and the cleansing vital fluid which we call the elixir of life begin to fill the body with a new life and thus to expel disease.

Thus fasting would prove an invaluable aid to those who are beginning to live a life of absolute continence and conservation. But we can go further and say that we believe there are thousands who would benefit immensely if they would take about two meals a day instead of the usual four. This is what the writer has been in the habit of doing for the last six years, winter and summer; viz., taking two ordinary meals at morning and evening, with raw fruit at noon.

This will be found sufficient or more than sufficient for any one who is living the Esoteric life of perfect continence.

What we may term a fasting diet of two meals or even one meal a day is now being recommended even in this conservative country by high medical authorities.

The following clipping is also from the London "Express":

To the Editor of the "Express."

Sir,—As I was the first English writer to bring the dietetic rest cure before the British public five years ago in my book on "Betterment: Individual, Social, and Industrial," and later by an article, I should like to explain the rationale of this beneficent provision of nature, which I dubbed the heroic cure.

Fletcherism has proved that the average man eats nearly two-thirds too much, and does not chew it half enough; this gives rise to the worst of the doctor-baffling complaints.

The great discovery of Dr. Lewey, who introduced this system in connection with his "no breakfast plan," was that we have all from sixty to a hundred days of what I call stored-up food capital, on which we can live while Doctor Nature is making repairs. During the fast, which with a stout person may continue for sixty days, warm water only should be taken; as in cases of starvation it is the cold which kills thru lack of food-fuel. The strength tends to increase towards the end of a fast; and one music-teacher, who continued her work all the time, sang better on the fortieth day of her fast than she had ever done before.

A hopeless case of dropsy was cured by a sixty-day fast, and the occupation of baker was continued nearly all the time.

In this direction will be found the cure for ever-increasing insanity, and of cancer and other excruciating diseases, which come of overeating and the poisonous products arising from insufficient mastication of starchy foods.*

E. WAKE COOK.

Fairlawn Park, Chiswick, W.

A somewhat tardy but hearty support is thus being given to the Esoteric teaching, and we may therefore hope to see a great reform in diet among the intelligent classes in this country. We are at present considerably behind the U. S. A. in these matters, but the progress now being made encourages us to hope for better things,

* We agree with Mr. Cook with but one exception; that is, we would not advise any one to fast longer than forty days. [Ed.]

and **we** trust that the time may soon come when the **British** public, and especially the medical faculty, will **support** our views on sexual matters as strongly as those on **diet**, for the twain are so intimately connected that it is **impossible** safely to sunder them.

We read: "Except **YAHVEH** build the house, they **labor** in vain that build it." Again, "It is not of him that **willeth**, nor of him that **runneth**, but of God that hath **mercy**." These statements seem to imply that we have **nothing** to do with the work of overcoming, with the **conquering** of the carnal nature and giving predominance to **the** spiritual, but that God does it all.

On the other hand we read: "To him that **overcometh**, to **him** I will give to eat of the tree of life, which is in the **Paradise** of God;" "I will give unto each one **according** to your works;" "He that **overcometh** shall inherit all **things**." These promises imply that it is we who **must** do the work. But it has been said: "All great **truths** lie between two extremes." Therefore it is thru the **unity** of ourselves with God that the overcoming will be **accomplished**.

If we were to make no effort and God were to do it all, we **should** not be the overcomers and should naturally not **gain** the results.

On the other hand, if we attempt the overcoming without **first** uniting our life and all we are to God, our efforts will be in vain. We may attain worldly possessions without thus consciously uniting our life to God, but without **this** conscious union we cannot conquer the carnal nature and give predominance to the spiritual.—ARITA.

THE IMPORTANCE OF THE WILL

BY H. E. BUTLER

IN all subject-matter there is always a central or fundamental thought. This, of course, is well known to logicians, as it is frequently said by them, "Grant us the premises and we can prove anything." That is to say, grant as a central or fundamental thought any one principle and upon that hypothesis almost anything can be proved and made to appear true and correct.

This is remarkably in evidence among all the advanced thinkers of the day. Especially does it stand out among the so-called "New Thought" people. Many of them have a great deal of truth and talk well, but not having the chief corner-stone, the foundation-principle, correct, they do not talk long before they actually contradict their own position.

The difference between the "New Thought" people and the old masters or students of the old masters, is that the old masters had a vital center. That vital center was the result of many centuries of thought and of many a life given up entirely to seeking knowledge of the truth as found in universal laws. All these laws united at one center as the foundation of all phenomena, of all action, of all life, and of all power; and that center is called the WILL.

But the modern thinker, or, perhaps we should better say, student, has but one idea of the manifestation of the will and that is concerning the cause of physical energy. It is because of this that our mental philosophers, modernly called psychologists, teach that there is no distinction between the mind and the will, because they limit that

which they recognize as will-power to the human, and, of course, it is an imperfect knowledge of the human mind.

Any person who will really think and investigate, will find that the human mind acts involuntarily; or, in other words, without the conscious will; it acts like water running down hill—from its own weight. But there is another faculty in the human, and, in fact, it is manifested in all life to a certain extent, which is not in the fury of the beast, nor in the anger of the man, nor in the physical energy of animal existence—either of man or beast; but it is that power innate that enables man to be still, not to do; or it enables man to do and to be whatever he wills to do and to be.

The phenomenon of the will in this case is diametrically opposed to the will as generally known; it is the will of power. The facts concerning this will were given to the world as explanatory revelation at the time of Moses. We say “explanatory revelation” because the facts were known thousands of years prior to the time of Moses, but as Moses was to be the author and founder of a new faith and knowledge concerning the cause of all things, therefore that which was called the great name of God was the first thing revealed to him before he began his work of delivering Israel from bondage in Egypt.

The great name was pronounced YAHVEH in Hebrew, and for centuries it was known only to the Jews—perhaps we should better say to the Jewish Rabbis—and to the old mystics. While the pronunciation of the name was known and in use long before the time of Moses, its signification was known only to the master-mind. For we are prepared to make the statement that there has never been a time since the beginning of history when there were not men living who knew the name and its signification, upon which they organized their mental philosophy; yea, more, they built a system of knowledge on that name

as a base, that was true and most potent, enabling them to accomplish that which they willed to accomplish.

It seems, however, that at the time of Jeremiah, the prophet, the revelation was made to him that it was the will of God (Elohim) that the name YAHVEH should no longer be used by Israel, for Jeremiah was caused to say: "Behold, I have sworn by my great name, saith YAHVEH, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As the Lord YAHVEH liveth." (Jer. xlv. 26.) And because Israel was afraid to use the name any longer, because of their confusion of thought and transgression against law, the name became obsolete, and lay, as it were, dormant, until the advent of one, Joseph T. Curry, who published a pamphlet concerning the great name in 1874. But it was not generally accepted until the time of the great convention at which the Bible was revised and printed for the universities of Oxford and Cambridge.

In the revised version of the Bible, in a footnote concerning the great name, the various renderings are given as follows: "I AM, BECAUSE I AM, or, I AM WHO AM, or, I WILL BE THAT I WILL BE." (Exodus iii. 14.) As the revisers were dealing with a dead language, they were forced to comply with the requirements of that which was known concerning the Hebraic language in order to get a translation; but, according to the knowledge that has been in existence since the beginning of history concerning the meaning of that name, or concerning the foundation of all knowledge, the last form of the name here given is the nearest correct; namely, "I WILL BE THAT I WILL BE," or, when rendered in correct English, "I WILL BE WHAT I WILL TO BE."

Let any intelligent person in his quiet musings make the statement, "I will be what I will to be," and study the expression in all its bearings, and he will realize

what it means to make this statement. Similar statements are often made by children. When they have been told to do a certain thing, they have been known to say, "I will do just as I have a mind to." Which means, in part, "I will do that which I will to do."

But let a man in the presence of God, and in the presence of the fact that he stands before the world with its laws, social and political, make that broad, comprehensive statement, "I will be what I will to be." It will readily be seen that when that statement is made intelligently, it comprehends the fact that one has reached the point where he will be a law unto himself, whatever that law may be in his mind.

Another fact stands out before us; namely, let a man take that position whose mind is in disorder and who is disposed to error; he will not go far before he will find that there is a stronger than he that will coerce and force him into submission. The thief and the robber are illustrations of this fact.

But the true man, the clear-minded man, who thinks to take that name as the foundation of his life, will use wisdom. He knows that he cannot be that which he wills to be, if he does not will to be that which is in harmony with universal law, or, if you please, with the law of God. He knows that if he wills to be and to do that which is in perfect keeping with the laws that made the world and all things in it, with the laws that govern human thought and action, with the laws and powers from which all power is derived, he will then be in unison with the God of the universe. And by careful study and thought, and earnest desire to know the truth, he will be enabled to grasp the currents of that Universal Mind and to become one with it; and in that oneness with the Universal Mind he has with him all the powers in the universe.

Here is a field of thought too vast to put on paper, that belongs exclusively to the individual soul and mind, to be taken up here where we have left it, to be built into their mental structure, their soul-consciousness, and their spiritual aspirations. With this thought in the mind, the revelations that were made in the Scriptures, or that may be made to the individual, become plain, and harmonious with the embodied principles in the thought suggested. So that this thought becomes a revealer of all mystery, a foundation below which the human mind is not capable of descending; it is the foundation of all things and the center from which all things radiate.

It would be amusing, were it not saddening, to read the writings of many of the so-called "New Thoughtists" at the present time, who seem to grasp at error quicker than at truth. They are using the statement, "I am that I am," continually, and seem to think they are saying great things, but if one will stop for a moment to think intelligently, one cannot but realize that this statement means nothing. Anyone can say, "I am that I am," or, "I am what I am."

We remember an old lady with whom we were acquainted in our boyhood days. When she was told of anything mean that had been said of her, she would never retaliate beyond saying, "Well, he (or she) is what he is—and so is a pig." So when we hear people say, "I am that I am," we always think of the old lady's words, and feel like adding, "and so is a pig."

But how different is the coloring of the mind when one says, "I will be what I will to be." This has in it meaning, purpose, consciousness of strength and a will that is prepared to meet and to conquer anything that may oppose, but the other is entirely devoid of meaning.

We are told that God by a word created the world. A word is a thought formed in the mind and sent out

(express) by the will. We are also told that the word of God was endowed with sufficient power to cause to be that which was express in the thought. Here we have the foundation of all philosophy, of all knowledge, by which we begin to investigate the creation of the world, the formation of all matter, of all that is.

For centuries scientists have held before the mind the thought of two separate qualities; namely, mind and matter. As we are told, a certain scientist was asked by his pupil, "What is mind?" The answer was, "No matter." Then the pupil asked, "What is matter?" and the scientist answered, "Never mind." But this theory has been changed since the discovery of radium and since the discovery that the atom is not indivisible, but that the electron is a part of the atom.

The mind of the scientist is beginning to grasp the fact that the atom is a system governed by mind, and that even the electron may be, and probably is, a center of mind or will, or both. Thus scientists have arrived at the conclusion that the statement, "the worlds were framed by the word of God," is true, and if by a word, a thought formed in the mind and sent out by the will, the worlds were caused to be manifested, then the "New Thoughtist" is right when he says, "All is mind."

It is impossible for the human mind to think and to express any thought that is more important, more vital, to the mind of man than the thought express in this article; namely, the meaning of the great name of God. For, if by the word of God—a thinking, intelligent being—the worlds were made, then we are brought face to face with the fountain and source of all that is, or that has been, or that is to be. And you who are seeking God with all the heart and desire to know the truth above all things, can find the root or the center of all knowledge and power herein symbolized by words. And when one

has found the center, it is not difficult to find the circumference; but if one begins at the circumference, it is difficult to find the center. Herein lies the secret of the confusion of thought that now exists in the world, and we pray that the spirit of divine wisdom may go with this thought to God's people, wherever they are, that they may be centered upon the everlasting foundation. For we read in Exodus iii. 15, "This is my name forever, and this is my memorial unto all generations." So may it be.

THE WAY TO TRUE HAPPINESS

BY L. D. N.

No greater mistake is possible than the notion, incurred by false religious teaching concerning God and the spiritual life, that the cultivation and dominance of the spiritual nature will destroy all the normal and legitimate pleasures of this world. The full supremacy and control by the spiritual, will not destroy or suspend a single function of mind or body; but on the contrary, it will, by preventing perversion, hold every function to its true and highest use, and bring the whole man, body and soul, to the highest degree of organic perfection and vigorous activity. It will destroy all selfishness, subordinating the animal to the nobler supremacy of the human powers, and supply the motives of a perfect life. It will immeasurably deepen and expand the sphere of activity and enjoyment to man in all the normal and legitimate relations of his domestic and social nature.

"Lord, who shall abide in thy tabernacle?" sings the Psalmist, "who shall dwell in thy holy hill? He that walketh uprightly, and speaketh the truth in his heart."

"And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

The seeking of the spiritual life or the kingdom of God, was not designed to be left until death approaches, but to be the crowning glory of life from childhood. "Suffer little children to come unto me," said the Christ, "and forbid them not, for of such is the kingdom of heaven."

As the spiritual nature is the deepest, noblest, and most essential part of man, it is impossible for him to live his true and perfect life without it. While this has been the essential message of all inspired teaching since the world began, it was the especial mission of the Christ to exemplify this truth before the world. The universal carnality of the fleshly mind has prevented the world from entering into the full understanding of inspired teaching, and hence the distorted views set forth in the great mass of religious teaching.

The cultivation and development of the spiritual nature, or of the human powers on the plane of the spiritual life, is as normal and simple a matter as the cultivation of music or any branch of art or science. Jesus was no recluse or ascetic. He mingled freely with all classes of people, and entered into all their national enjoyments and festivities. The charge of the exclusive and self-righteous Pharisees against him was that he was a gluttonous man, a wine-bibber, a friend of publicans and sinners. "This man receiveth sinners and eateth with them," said they, reproachfully.

The kingdom of God or the spiritual life as exemplified in him, did not forbid nor destroy any rational or legitimate enjoyment of life, but he came to make man glad and joyful, by the presence of a divine Guest, in all the legitimate activities of life. "For God sent not his son into

the world to condemn the world, but that the world thru him might be saved," saved to its true and perfect order.

Man can be saved to the perfect life only thru his emancipation from the dominion of the fleshly and animal life, into the freedom and power of the spiritual, "The glorious liberty of the children of God." As long as men do not recognize the existence of God and his divine government in the world, they will and can have no motive for the laying down of self-will. But when God as Omnipresent Spirit and Providence, is recognized as the one supreme reality of the Universe, and the spirit in man as the only interpreter of the Being and Will, or Law of God, to the soul, he will have the true motive to seek the immediate inspiration and guidance of the Spirit, to make his will one with the divine and universal Will, and his personal life at-one with the Father, that he may "be perfect even as the Father in heaven is perfect." When this reconciliation or at-one-ment is effected, there will be no seeking for physical power in life, for the prize-ring, or expert rascality. Man was endowed with the higher psychic powers for a wise and beneficent purpose, and hence their cultivation and wise use is a duty as well as a privilege.

The sphere of true occultism is as legitimate as that of physical science; and when made universal, will vastly extend the sphere and power of human activity, usefulness and enjoyment. Hence the wisdom to all who would enter upon this occult study, of the injunction of the Master: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

PURPOSE AND METHOD

BY EZRA

IN the experience of human life, it is observed that **when** a man has conceived a purpose, or has firmly **decided** in his mind just what he wishes to do, he reasons that the next logical step is to discover a method, or a **logical** and consistent plan of thought and action, by **which** he may accomplish that purpose. For, tho he may **believe** that purpose to be legitimate, and may find it consistent with his inner beliefs and convictions, he also **realizes** that his mere belief in the righteousness of his purpose will not avail in its accomplishment, without **practical** effort. The knowledge of the means necessary to make of this purpose a material fact is the vital point, for, "Faith without works is dead."

We have decided that the purpose of human life, the **goal** of all noble and righteous effort, is, to attain unity in mind, will and purpose, with the mind, will and purpose of the Creator. This purpose, as declared in the **beginning**, is the Creative Word, "Let us make man in our **image**, after our likeness, and let them have dominion over all the earth." This purpose, reasoned out and **understood**, signifies that man is to grow naturally and **thru** varied earthly experience and thus to develop mind and to mature soul-powers which will enable him to **recognize** his Creator, and thru this development, **recognition** and unity with the Father, to become a co-worker in the establishing of God's kingdom upon earth. When, **thru** faith in God, man shall have come to an intelligent comprehension of this purpose, the leadings of the

inner consciousness will have become strong and persistent and will assuredly lead him in the right direction.

In 1887 there was published a little book entitled "Practical Methods to Insure Success." In this little book are given the fundamental, the only consistent, and the most practical methods of life for man, leading to ultimates of positive success in all spheres of human endeavor, and finally giving to those of mature mind- and soul-development an understanding of higher ultimates to be sought and attained than any that are possible of conception and realization in the material world. In other words, the faithful application of these methods in his individual life, will lead man up thru the various strata of mental states and conditions of the life in the material world to an intelligent grasp of life as a whole and of the purpose of life as evidenced in all nature and in man. And in carrying these thoughts and principles to ultimates, man will discover his relation to his Creator, the Source of his life and of all life, and will begin to realize his true standing and his real mission upon earth.

BOOK REVIEWS

THE GREAT CENTER. published monthly by Louise Alden, 95 West Bridge St., Grand Rapids, Mich. 5 cts. a copy; 50 cts. a year. We have received the January 1911 number, being No. 1 of Vol. I. This little paper of ten pages seems to be rather an announcement of what is to follow in future issues. It offers to help build the Kingdom of God in the soul of man, that is the Great Center. And, dear friends, helpfulness is not in the letter, but in the spirit; there is a beautiful spirit in this publication. The editress, Louise Alden, appears to be also a lecturer, and author of several booklets; we think you would do well to examine her writings.

THE ANCIENT THERAPEUTS, by Her Excellency Princess Karadja of Bovigny Castle, Belgium. A lecture delivered before the Psycho-Therapeutic Society. London. 19 pp., paper. Price 12 cents. Address, 4, Great Russell St., London W. C., Eng. This pamphlet endeavors to identify Christ, his apostles, and the early Church, with the sect, Essenes, and the Essenes with the Pythagoreans—to show that they were all Healers, and, further, that the doctrine of the Essenes was essentially the same as that of Christ.

THE ESOTERIC MEANING OF THE SEVEN SACRAMENTS, by Princess Karadja. 55 pp., paper. Price 30 cents. Address Princess Karadja's Sec'y, 11 Kings Road, Chelsea, London S. W., Eng. Introductorily, the author says: "According to the orthodox definition, the Sacraments are 'Ordained means of Grace, necessary to salvation, instruments of Eternal Life, which—thru outward and visible signs—transfer to the Faithful inward and spiritual Grace.'"

"The Sacraments have gradually lost their original signification, and have degenerated into mere ritual functions." Princess Karadja handles her subjects ably in this book. She shows that Baptism, Confirmation, bestowal of Holy Orders, Marriage, and the other sacraments, have become useless or despicable because perverted to the conveniences of a corrupt, self styled Christianity. We have not the space here to discuss this excellent work, but it is a pleasure to commend it to the consideration of our readers. But do not send to us for these books. They are published in England as above shown.

THE NEW CYCLE, or The Message of the New Dispensation, by Mrs. H. M. Bary. of The Order of the Unknown, 1277 West 23rd St., Los Angeles, Cal. 20 pp., in paper covers. Price 25 cents.

ANCIENT MYSTERY AND MODERN REVELATION, by W. J. Colville. 366 pp., cloth. Price \$1.00. R. F. Fenno and Co., 18 East 17th St., New York, N. Y.

This book could also be appropriately considered, in a mental sense, a panoramic scan or "moving picture" presentation of much—by no means all—of ancient and modern philosophy. We style it thus because of the facile expression and versatility of this author. He reveals in this book that he is a devoted student of the Bible, notwithstanding that his first chapter, Bibles Under Modern Searchlight, is so impartially and circumspectly treated as to leave the mind of his reader uncolored by any bias in the mind of the writer. He criticises Christian Science, but wherever a fair mind and a generous heart could express itself favorably toward any sect, cult or belief, Mr Colville in this interesting work has done so; and, unlike many other books by authors in Advanced Thought, this, his latest book, occupies a deserved place in the literature of our time. He writes very beautifully of the Book of Exodus, of Ezekiel's Wheel, The Story of the Passover, and the Pillar of Fire. Also, he touches upon Hindu Philosophy, and the five forms of Yoga, the character of Buddha, the School of Pythagoras; and throughout, his recountings and individuality are interesting.

Time of Cusp Transits
Washington D. C., April, 1911

Body	Enters	day	h.	On
				m.
☾	♈	2	8	40 p. m.
"	☊	4	10	44 p. m.
"	♊	7	2	6 a. m.
"	♈	9	7	14 a. m.
"	♈	11	2	28 p. m.
"	♈	13	11	58 p. m.
"	♈	16	11	37 a. m.
"	♈	19	0	25 a. m.
"	♈	21	0	24 p. m.
"	♈	23	9	31 p. m.
"	♈	26	2	53 a. m.
"	♈	28	5	3 a. m.
"	♈	30	5	30 a. m.

☊	♈	21	0	28 a. m.
♀	♈	5	1	25 a. m.
"	♈	23	1	45 p. m.
♂	♈	5	2	9 a. m.
"	♈	10	0	36 a. m.
"	♈	15	3	8 p. m.
"	♈	22	10	21 a. m.
"	♈	30	10	7 p. m.

On April 1st ♂, ♃, ♅, and ♄ are situated as follows:

♂	☊	8°	2'	39"
♃	♈	7	25	12
♅	♈	8	41	8
♄	☊	26	8	11

BIBLE REVIEW

VOL. IX.

APRIL, 1911.

No. 7

EASTER

BY IMELDA OCTAVIA SHANKLIN

SOLOMON was wise because he knew that in the heart of things there is nothing new under the sun. It is wisdom to know that perfection exists. It is wisdom to know that all things are in a state of becoming, and that the thing that appears is the thing that has appeared conformably with the ideal of the community in which the phenomenon occurs. The sea tides rush out and in, their heights registering the magnitude of the force that is acting upon the waters. Giant figures in world events are measures of the reverence mankind exercises toward the godlike.

The apex of greatness is to let the self be that which the self knows itself to be. When this is done the self becomes the Wise One; it ceases to war with ignorance because it knows that there is nothing of itself ignorant, and it knows that there can be no war where there is no unlikeness. The unknowing war with their own unknowingness—the ignorance that has built thick encrustments between recognition and the central glory of being. The struggle is the cloud's warfare with its own shadow. Ignorance is the turning of vision away from the light that harbors no shade.

However deeply the eyes may be veiled by the without, there is a perception of native grandeur; this is the within striving to become unveiled. The strivings generate creeds; they produce dispensations; they are revelations, and they are prescient of ultimate and abiding transfiguration. The groping consciousness calls to its aid the mental high lights that cast aspirations upon itself. The child decks himself as a war-lord. The man kneels before the shrine of a hero-deity. Folklore relates the deeds of former strong ones. Tradition enhalos. Symbols conceal and reveal. The race is big with expectation. Signs and wonders appear. The gods approach.

Great events in the records of the race are milestones in man's progress toward his heavenly estate. We do not celebrate the tragedies of time; we write them in the unstable sands of history and border them with black. Then we turn to the birth that springs from the disappearance, eager for the effect that runs so quickly after the cause. We do homage to those day-stars that herald the coming of the full light; we fix them in the chart of life, bright monitors of hope, joy-beacons of the still harbors where no storm enters.

All lands have Easter; all peoples have had a yearly observance of a symbolic resurrection. It is the soul's prophecy of victory; the dim visioning of the Deity within; the meeting with God of each son and daughter whom he has begotten. Christianity is the inheritor, the child-royal of all times, the pupil and the master of all learning and of all foreknowledge. That which has descended as the teachings of the unknown tongue, this Christ dispensation uncovers and elucidates.

The natural forces held for earlier man the inscrutability with which later forms of ignorance have sought to enshroud the spiritual. We are ever face to face with the mystery that permits no sloth. Primitive man was

beset by the necessity of survival. His fears dwelt as much in the unseen cause of things as in the apparently commanding physical agents of survival or destruction. Stammeringly he lisped the initial letter in the alphabet of cause; haltingly he wrought to express the thing he felt but did not comprehend. Desperately he wrestled with nature, his angel of life or his demon of torment. He marked his path of progress with such sign-boards as his knowledge could inscribe.

Monumental work was crude, typical as it is to-day. Architecture slept in embryo. Mechanical knowledge had not reached beyond the club or the stone sling. Artificial heat was a puny thing except when, thru the inadvertence of the flint-kindled flame, terrifying, destructive fires charred the sheltering forest or smote the sustaining prairie.

For a house he built a platform in the boughs of a tree and thatched it over, or he fought the wolf to determine homestead rights to a cave. He had somewhat outgrown the beast estate but had not recognized himself as man. He was at the mercy of the seasons but for the slight ameliorations with which his rugged strength, executing his aspirations, clothed his environment with a degree of comfort in advance of the jungle and the lair.

Nature was a mystery, terrible or beneficent as the fluctuations of days and times presented. Darkness let loose the enemies he feared and little knew how to combat. Physical dangers and the chilling terrors of superstition were upon the world with the sinking of the sun. When the welcome dawn flushed the east, the snarl of marauding animals was hushed and the menace of superstition slunk somewhat to the background. Warmth is life. The sun brought safety. The sun was the protecting father. The sun was very God, magnificent,

resistless, avenging. Because the east was the highway of the deliverer, buildings were erected to face toward it. For this most logical of reasons, postures toward the east were adopted. Why should not man pray toward the coming of his God? Why should not man place the stilled body of his brother with feet toward the east, that the loved and silent should be ready to spring to a glad reanimation when the thrilling life should descend with a burst of indefeasible perpetuity? It is spoken in the Christian tongue, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

The clod that man has fashioned shall not forever cause the God in man to stumble. Darkness is ignorance. Light is intelligence. The flower clinging to a rock in the dark crevasse strains toward the sunshine; the soul in man yearns toward the day. Life beckons to life, and faith afar discerns that which is to be. Knowledge lays hold of that which is, and the God in man reaches out here to lay his scepter of dominion upon his own, there to enforce the abdication of a pretender. The east came to be revered, as it still is. The east typifies the soul which makes manifest the unmanifest.

The seasons had their meanings. When the sun fled southward in autumn he carried with him the light, the flowers, the thousand cheers of summer, and the simple-hearted children of men looked upon his going as the withdrawal of their sustaining Deity. Sullen, cold, long nights, and the subtle footfalls of gaunt beasts of prey gave threat of ever-pursuing perils. When would their God return and, with the splendors of his face, dissipate the fearful shadows? He would come, for he had never failed them. He would come and renew life, for he was very life and very God of life. They waited and feared; they waited and hoped. A few months later, when the

day-king pushed his bed a little farther each night toward the north, and the bright flowers came forward to smile at him, and the spring birds sang him welcome home, the primitive people of earth held festival; they decorated their habitations and their persons with bloom and wreath. They danced and made merry in the glad spring warmth.

What did this mean to man bound in the fetters of tradition and blinded by the murk of superstition? It meant to him what Easter means to us, the joyous returning life, the resurrection from the shades of ignorance and despair.

Later in the world's life, regular forms of resurrectionary symbols came to be established. The Persians had it that the visible world came forth from the mundane egg; therefore the egg is both significant and sacred, for it holds the origin of all that shall appear. The Romans adopted the rabbit as the emblem of the abundant and reproductive force of nature. For this reason the little creature holds an honored place in the vernal festivities. The Jewish Passover has a color of the resurrectionary idea. It commemorates deliverance from the oppressor and assures the safety of the Promised Land. This celebration also comes in the spring, the season that brings the revivifying activities of nature.

The Easter is historical, coming down the ages as man's tribute to the highest in life. The Easter is prophetic, looking to redemption and accumulating the power that shall set its image within the sanctuary of immortality. These are the processes by which mankind conceives and bears its saviors.

An idea is launched in the mind of the race, an insistent pregnancy that demands its rightful embodiment. It begins preparing its representative, its John the Baptist crying in heraldic tones, "Prepare ye the way of the Lord!" The idea increases in magnitude and force until

it reaches its culmination in the life of mankind. The world has from immemorial days held fast to the recreating, the resurrectionary, power in life. This has its deep meaning. When man descended from heaven it was with a sure knowledge of an ascent to be accomplished. The reanimation he saw in nature spoke to him, awaking memories of the pledge he made himself when he started on his journey into the far country of effects. The homesick heart of man longs for God like the tired child at evening who stretches out yearning arms toward the home where the mother waits the coming of her beloved.

Moreover, because the mind of the race clung to the thought of a visible triumph of life over death, the resistless forces of mind set to work objectifying the demand. As a fulfilment of the law came Jesus, the substantial proof of the truth underlying the symbols.

The sun retreats and advances; the gloom vanishes and reappears; continents sink and rise—and man is approaching ever nearer to the consciousness that goes no more out from God. The innate recognition of continuous life, of mastery over the secondary creation, found its earliest exponent in Jesus, the Christ, the firstfruits of the faith that accepts only life.

This is the resurrection that the Christian world has in mind at Easter, but it is a barren triumph if the principle is considered satisfied in the resurrection of one. It would fall short of the glory of heaven if it should be restricted to a spiritual resurrection, for all of man's works shall follow him and shall partake of his glory. It would not satisfy the law of life if it should be limited to a physical resurrection after a physical death, for now is all power given unto man in the heavens of consciousness and in the earth of body. Here is the one field for the redemption we must accomplish before another redemption can press upon our understanding.

With his hands the little child builds a house of blocks, a prophecy of the house he later builds of brick and stone. By the guide of compass and plumbline, the man constructs a house of brick or stone, a prophecy of the house not built by hands, eternal in the heavens. Like the fabled Phoenix which renewed life by a consuming of the old, man turns into himself the cleansing fires of Spirit, and the dross of illusion is purged away. the quickened self springing up and up to meet its God and home.

The Easter has a vital meaning for man. Whether pagan or Christian, the essential, underlying truth is that he is to grow out of his past life. The rising sun announces a new day, and every day makes imperative the closing out of the past, a mounting above the weights of memory in dead things.

The self, stirring in man, appointed the Easter, and Easter is a figure of the final reconciliation of man and all his effects. The creatures of the outlying spheres shall be brought to know and to resolve themselves into their Creator. The Phoenix is a lesson in tradition. The past is memory of phenomena; it has no stability and no value, beyond the warnings it bears to alert minds. Now is life, and yonder up the slopes to meet the dawn, proceeds the beacon torch. That is where God leads. The Phoenix remembered the ashes of its former self and because it did so, it had to rekindle its own consuming flames. Wisely spoke the Nazarene when he commanded that the dead past be left to bury its dead. The now is alive, pulsing with the quick energy of potentialities. The past is to be immersed in the oblivion of that which never was, because it is not.

The self ascends. The risen Christ has no memories of the weight that lay upon his tomb. His own angels rolled away the stone. The cumulative force of the

world's faith broke the seals Rome placed upon the sepulcher of Jesus; it loosed the traditions that bound him, and set him upon his feet. Herein is condensed the teachings of Easter: The angel of life waits to roll the stone from the imprisoned self. Look not back to speculate upon the fact of the stone. Rejoice in liberation. Remember not the past. Let the glad song be of unending progress. Turn the life toward the unclouded Sun of the nightless Day, the Day when man shall be, in consciousness, even as he now is, in truth, the All-Glorious.

PRAYER

BY LURA BROWER

HELP us, O God, we pray thee, thru the day
To listen to the music of thy voice,
Then shall we hear from all created things,
Some notes arise that say, Rejoice! rejoice!

And when the day dawns dark and cold and drear,
Of outward joy and beauty seeming bare,
Open our senses to that kingdom near—
One full of sunshine and of all things fair.

Beneath the darkest cloud that glooms the sky,
Point where the gleams of purest silver hide;
Show earth's discordant notes and bitterest cry
Foretell the harmony that shall abide.

THE ART OF BREATHING

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

BREATHING is the most important of all the functions of the body, for all the other functions are dependent upon it. We may exist a long time without eating; and a shorter time without drinking; but without breath there is no life. Not only animal life but even plant life is dependent for its very existence upon the air. Life is but a series of breaths. Much is constantly being said and written upon the importance of diet, but the importance of correct breathing is immeasurably greater. For health and longevity are dependent, not so much on what we eat as upon what we digest, and proper digestion is dependent upon

CORRECT BREATHING.

Strange to say, the majority of civilized men and women need to be taught to-day, what seems to be the simplest of all arts—the art of breathing, an art which all the lower animals, and the savage in his natural condition, instinctively practice, while the contracted chest and stooping shoulders of the inhabitants of our great cities demonstrate the fact that correct breathing is with them

A LOST ART.

The highest medical authorities assert that one generation of correct breathers would regenerate the race.

And not only is the physical health dependent upon correct breathing, but the mental powers, self-control, and moral and spiritual growth.

One of the first lessons to be learned is that of

NOSTRIL BREATHING,

and how to overcome the common practice of mouth breathing, to which bad habit the many diseases from which people in every walk of life are suffering, are due. This is a matter

OF VITAL IMPORTANCE

because one method brings health and strength, and the other, disease and sickness.

It is clear that Nature intended us to breathe thru the nostrils, for no animal, excepting man, breathes thru the mouth, and while the mouth affords no protection to the respiratory organs, the nostrils and nasal passages show evidence of the careful design of nature in this respect. For the nostrils contain everything that is necessary, both for warming and for purifying the air, so that it can do no damage to the delicate organs of the throat or lungs.

MOUTH BREATHING,

on the other hand, admits cold air directly to these organs, causing inflammation, as well as sowing the seeds of other diseases by inhaling every kind of impurity with which the air may be laden.

The difference in the air which has past thru the intricate, purifying organization of the nostrils and that breathed thru the mouth, is as great as that between pure water and stagnant ditch-water.

Nostril breathing is therefore of supreme importance; the very first essential toward the enjoyment of perfect health, and the living of the esoteric life.

Too much attention is often directed to the function of nutrition, which is after all secondary to that of breathing, because perfect nutrition is dependent upon breathing; for every particle of food must be oxygenated before it can yield the proper nourishment. Imperfect breathing means incomplete oxygenation and therefore

imperfect nutrition and imperfect elimination of waste and poisonous matter, and is alone sufficient to render perfect health an utter impossibility.

Proper breathing is absolutely essential to a

GOOD CIRCULATION,

for the blood, when driven by the heart thru the arteries, is **bright** red and rich; but when it returns thru the veins it is **poor**, dull and blue, a foul stream laden with waste matter, like a stream of sewer-water, which is then distributed, thru an opening in the right ventricle of the heart, among millions of tiny air-cells in the lungs. Breath is inhaled, and the oxygen of the air coming into contact with the impure blood, renders it again pure, rich, **red** and bright.

It is estimated that 35,000 pints of blood traverse the capillaries every twenty-four hours, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both their surfaces. It will now be seen that unless air in sufficient quantity reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed, and still containing some of the impurities which it took up on its return journey, which impurities must manifest in some form of disease.

The blood when properly exposed to the air in the lungs, not only has its impurities consumed, but it also takes up a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may carry out her processes properly. Arterial blood, properly exposed to the air, contains about 25 per

cent of free oxygen. The oxygen obtained by breathing, vitalizes every part and causes combustion which generates heat and equalizes the temperature of the body. Good breathers therefore seldom or ever take cold because they have plenty of good warm blood which enables them to resist changes in the atmosphere. And it is the sudden change from heat to cold, which causes us to take cold, as explained so clearly in "Practical Methods."

The great necessity for a perfectly healthy life is perfect adaptation to environment, for, as Spencer says, "Were there no changes in the environment but such as the organism has adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."

There are various kinds of breathing that may be practiced. Many people breathe only from the upper part of the chest and lungs, and consequently but a minimum of air enters the lungs. This is the worst form of breathing, and many diseases of the vocal organs and organs of respiration are due to this pernicious habit. The best kind of breathing is that called the

COMPLETE OR PERFECT BREATH

which can be practiced by standing or sitting erect, and first filling the lower part of the lungs, inhaling steadily thru the nostrils, then the middle part, pushing out the lower ribs, breast-bone and chest, and then filling the upper portion of the lungs, protruding the upper chest, and lifting the upper six or seven pairs of ribs.

Having thus drawn in a complete breath, retain it a few seconds, and then exhale quite slowly. It may seem somewhat difficult at first, but practice will make it easy and natural. Complete breathing will make any one immune to consumption and do away with all liability to colds or bronchial troubles. Most colds can be cured or prevented by complete breathing and partial fasting for a day.

VOX CLAMANTIS

BY J. L. B.

THE Bible is a Divine history of man's attitude toward God **and** of God's attitude to Man: a progressive history and revelation of God and Man—a book of Divine inspiration **and** illumination worked out by human reason, and a true **portrait** of the life of the times of which it speaks. And **because** of the oneness of universal life, it speaks to **every** age. Hence it meets man's deepest need and **answers** to man's highest aspiration.

Therefore, intelligent, advanced souls are quite within the **range** of human reason when they are asking and seeking for a great awakening and feel an aspiration toward a revelation to meet the progressive need of their unfolding souls.

Among the many voices that are clamoring for most attention in this most wonderful age of our planet is the voice of *unrest* coming from every quarter of the globe—North, East, South and West—the discontent, barrenness and **instability** of this present age of Generation, Disease and **Death**.

The Churches on every hand are puzzled to know what is **best** to be done to meet both the decreasing membership of the churches and the indifference, materialism, and **sad** lack of interest in those great principles of truth which make for the uplifting, unfolding, and perfecting of the race.

A voice comes calling out of the chaos of the sense-world, echoing the word of truth "Without holiness,

WHOLENESS,

no man shall see the Lord." It is that of the Fraternity.

Men in despair are asking, "Who will shew us any good?" The gracious answer comes: I will write my laws on your hearts. Broken laws have led you away into carnality, disease and death—but I, who am the Resurrection and the Life, will restore you to the glorious order of regeneration—the Order of Melchizedek.

Father of light, Thou God supreme,
Oh teach me what is good! teach me Thyself;
Save me from folly, vanity and vice,
From every low pursuit; and feed my soul
With knowledge, conscious peace and virtue pure—
Sacred, substantial, never-fading bliss.

We place limitations upon ourselves by the negative words that we speak, and do not realize it. We tell of illness, poverty, all sorts of unpleasant conditions, which we say are ours; but it is untrue—they do not belong to us, they only stay with us because we claim them. We make many a law which works to our undoing when we say that we cannot do things, or when we think and say that others have more ability than we, and therefore but little should be expected of us. Arouse the will within you. Say that nothing can stay you in your determination to accomplish any righteous purpose. Do this and you shall be established in dominion over all things. We find that our word does not return unto us void, but forms convictions and creates conditions that fulfill the law: "As a man sows, so shall he reap."—JENNIE H. CROFT in *Unity*.

REVELATION

BY I. L. HARPSTER

WE do not here refer to the Apocalypse as given to the apostle John on Patmos, but to revealed truths as brought to light from time to time thru each and all. The great truths of nature unfold to individuals in different ways and in different forms, but it matters not the manner in which these truths are given, the fact remains, they are all derived from one and the same source.

One may see clairvoyantly the workings of some grand principle in nature, while another may hear clairaudiently a full explanation of some grand truth and formulate into words a clear knowledge of such truth so revealed. Still another may receive telepathically or by impulse certain thoughts or truths, and by close attention and study be enabled to unveil some simple yet great principle in nature.

It is no doubt well to note the differentiation thru different individuals in these processes leading to truth by which the world is greatly enriched. We look upon clairvoyance and clairaudience as gifts of a high order, something worth aspiring to, for the one possessing these gifts and powers may come into rapid possession of truths. To see and to hear seem essentially necessary for some individuals in order that they may believe; this removes all doubts and speculations whereas otherwise they would undoubtedly remain doubting Thomases. It becomes necessary for some to see beyond the veil to be fully convinced of the truth, and that life exists after death and beyond the grave. However the Master referred to a

more blessed state of mind when he said: "Blessed are they that have not seen, and yet have believed." It would seem that the Master here had in mind "faith," not a blind faith, but a reasoning faith, a faith based upon cause and effect. To believe where one has not seen is acceptance of truth upon faith, but this faith must be based upon reason, a faith where the senses are active and capable of analyzing a declaration of truth in all its forms.

The majority fail in true accomplishment because of their negligence in being guided by the finer impulses; they fail to respond to the inner workings of the mind as imprest from the realm of light thru the medium of the soul. Here is where so many fail of acquiring that "faith" that wavers not. The great mind in which we live, move and have our being, contains all truths, and it should be our purpose to come in touch with this mind and power. Because many do not see the spirit entities that surround them, they conclude that that which arises in their minds is but the workings of their brains, their imaginations, and having disobeyed this voice so long, they cannot depend upon the guidance of these finer impulses, these messengers of truth, which, if followed, would lead them into all truth. Hence the infidelity to belief in the higher guidance, which would displace that of doubt and unbelief.

Now let us look at that phase of revelation manifesting thru the mind as impression or impulse. Thru clairvoyance the individual is enabled to see; thru clairaudience he is enabled to hear, but thru impulse he is enabled to sense or feel. The impulse may be but a suggestion; then comes the unfolding of the thought in all its phases and forms; this too is accomplished thru the reasoning mind, thru previously acquired knowledge and experience, and

as far as we carry these impulses to legitimate conclusions, to that extent do we master them. When we have accomplished our part and are anxious to see beyond our present ability, then further light is reflected upon our minds, which enables us to discern new phases of truth not yet reached by the mind. This seems the plan of the SOHIM to lead us on and on to higher states of mentality and spirituality.

Following the guidance of the inner mind impressed by the higher intelligences is not chasing some favorite phantom, but as one divines and unfolds the truths contained in these impulses he grows in mental and spiritual strength. Rein is true growth. While it is true that the impulse is given, yet it is rare indeed that the thought is full-blown, and it remains for the receiver to carry out the impression to an intelligent conclusion. At times impulses arise in the mind that are in conflict with our past teaching and preconceived ideas, and when this is so it becomes necessary that we lay aside our prejudices and try to fathom these leadings of the Spirit. Here it is so important that we become as "the little child" spoken of by the Master. Unless we submit to the leadings of the Spirit, that is, we exercise due diligence to the impressions received, we simply stand in our own light and way of advancement, neither receiving truths for ourselves nor enabled to transmit them to others.

In the unfoldment of impulses the recipient apparently does all the work. In a measure this is true, and by so doing he develops power of thought, and the growth is actually his. It matters not whether the work is entirely his own so long as he puts forth the effort and comes into conscious realization of the truths as intended by the SOHIM. Herein is where "faith and works" become the true foundation-stones for success.

Just what attainments are possible to the human race

is impossible to foretell, but as mankind enters more and more into the domain of Spirit, obeying the promptings of the inner mind, and comes into conscious relationship with the ELOHIM, the possibilities are apparently unlimited. We do not pretend to say how each one is to come into divine relationship, but so far as we can see, to unfold divine impulses as coming thru the inner mind, is to grow in wisdom and in power. Self-mastery, exercising our reasoning powers and holding to the guidance of the Spirit, is the sure road to mental, moral and spiritual advancement.

As the Psalmist has said: "Stand in awe and sin not: commune with your own heart [soul] upon your bed, and be still." God speaks to man, and he speaks to man thru the soul; therefore "obey his voice," heed his word.

Will you believe me when I say to you that you have in your life to-day just the problems that you need, the very best ones for you? Some one may say, "You do not know the circumstances in my life, or you would not say that. This problem is limiting me, and if I could get rid of it I could grow." That is not true, and the farther along we get the more certain it comes to us that the problem in our life is just the problem that belongs to us. There evolves thru us and about us, according to our attitude and our daily living, just the problem that we need that will stimulate us to our best endeavor, that will make us get up and do something, that will give us the best opportunity possible.—REV. NONA L. BROOKS in *Power*.

TRUTH

BY EZRA

PILATE saith unto him, What is Truth?—John xviii. 38.

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John xiv. 6.

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.

SINCE it is the knowledge of truth that is to make man free from the law of sin and the power of death, and as we have found thru experience that all perversion of natural form and function is sin or leads directly to sin and death, we may also enquire, "What is Truth?"

Jesus said, "He that is of God [he that is naturally disposed to purity of life, justice and righteousness before God] heareth God's words."

We believe that the word of God, spoken in the beginning, declaring God's purpose to be to make man like unto himself and to endow him with power to rule over all the affairs of earth, is the embodiment of truth concerning man. Manifestly, all that conflicts with that purpose, that embodied truth, is perversion, because it defeats God's purpose and deprives man of his rightful state and dominion.

Jesus said to the unrighteous Jews: "Ye are of your father, the devil, and the works of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

"Which of you convinceth me of sin?

"And if I say the truth, why do ye not believe me?"

And further on he said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

Thus, the Christ, being the perfect embodiment of the Divine Purpose and Divine Truth, plainly showed that all perversion of life, thru lust and self-gratification, is contrary to the Divine Purpose, and defeats the power of truth; for all such perversion is prompted of the evil one, Satan, the adversary of human life, "he that deceiveth the whole world," the cause of all sickness, sorrow, sin and death.

If then, a man will keep the word of the Lord Christ, who was endowed with power from the Father, and who "came to seek and save sinners," he will abide in the truth and will incorporate the knowledge that will make him free from the law of sin and death. Living thus in harmony with the Divine Will, the Divine Purpose and Divine Truth, he must naturally attain the Godlike ultimate designed for him.

However, one will say, "Yes, I truly accept and respect these truths of the Christian faith. I can see no reason for doubting that God by a word created the world; that the Christ came into the world as the savior of men and to point out the way by which man might become one with God and live in harmony with the Divine Purpose; and I feel that no grander words of truth and power were ever spoken than those of Jesus the Christ in the Sermon on the Mount and in the Gospels. But, I find it difficult at all times to adjust my life, my experience and understanding, to these truths. That wondrous life seems all so far above me. I do not know the first step I should take in order that I may relate my life and all that I am to it."

Then, we may start at the beginning, for we may reasonably feel assured of the earnestness and love of truth in a mind of this nature.

The point of departure from the old order of life—generation and its attendant perversion—and the opening of the grand, limitless horizon of eternal life, is the knowledge of the primal truth: that all things, man included, were created by the thought-power embodied in the word of God spoken in the beginning. All that is is therefore mind-substance, spirit- or thought-force. This thought-force was not sent out into space to build and people a world and the world then left to manage as best it could of itself, but it was directed to a definite line of operation; that is, this thought, fraught with omnipotent power, was clothed with, and secured in its effectiveness by, the Divine Purpose it would accomplish.

We look about us in nature and in the world to try to gain a definite idea of some prominent fact that we may lay hold upon, that will give us an understanding of this Divine Purpose and of that which it is centered upon accomplishing. Search as we may, we find no higher form of development, no more delicately organized creature, than mankind. We reason then that this Purpose has directly to do with man, with his uplifting and perfection—for progress is the eternal law.

If we think upon this, we are forced to realize: that God, formless Spirit, is the life, the animating power, of all that is; that he is so by virtue of his mind-or spirit-power; and that all things bend to the accomplishment of his Will. We may realize that God is Spirit, formless, for form spells limitation, adaptation to a certain sphere of use, and a thing or entity confined in form or directed to a specific sphere of use or function, cannot give form or being to anything outside its sphere.

We then logically conclude: that man, potent with divine life and possibilities by virtue of the Omnipotent Word, is also spirit, and that, as spirit, he must live in harmony with the Divine Purpose, with the power that

called him into being. In other words, he must, in the love of truth, justice and righteousness, assert his Divine Sonship, assume dominion over the lower animal nature, over the life-creating power as represented in his own mind and body, and unite his mind and will, thru aspiration and love, to the Spirit of the Highest, YAHVEH, the God of the universe. And the knowledge of this Truth, this Spirit, this Purpose, positively laid hold upon, persisted in, and lived consistently in every situation in life and thought, will free man from the possibility of sin and the fear of death.

Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit of Truth; whom the world [those living in the darkness of the animal nature] cannot receive, because it seeth him not, neither knoweth him; but ye [who love the truth] know him; for he dwelleth with you, and shall be in you. . . . These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost [the *Holy Spirit*], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"He that is able to receive it, let him receive it."

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.

—St. John xv. 12, 13, 14.

SOLILOQUY NO. 1

THE UNGUARDED DANGER

BY ENOCH PENN

I WONDER why it is that the different reform movements accomplish so little, while they seem to accomplish so much. Many, many thousands of workers are striving to do away with the "drink evil," the cigarette, and other evils. We hear of states, counties and towns going "dry," yet, if we believe the newspaper reports, it is just as easy to get drink in a "dry" town or state as in a "wet" town or state. Apparently the distilleries and breweries, the cigarette and other factories, are turning out the usual quota of their products, and evidently it is all used, regardless of the reported enormous gains of the different reform movements.

It is evident that as there is a reason for all things, there must be a reason for the slow accomplishment of the reform movements of various kinds everywhere. It may be possible that reformers are not basing their efforts upon, or making them in harmony with, the fundamental principles involved in human reform.

I once heard a good woman say, "If I knew of any one offering either of my boys a drink, I would——," but she could find no word dreadful enough to express her feelings fully. But I could not help thinking that if that mother could have said, "I have so trained my boys and habits of self-control that I have no fear of the saloon for them," how much more comfortable she would have felt at the prospect of her boys being tempted to indulgence.

And when I come to think about it, that is the way a

man answered when told that his boy was in swimming. He said, "I have trained my boy to swim, so I have no fears for him." And looking at the matter in this light, this appears to be the true method of protection from evils of all kinds. In fact, to my mind it amounts to learning the use of things and developing the ability to use them and not to be used by them. Evidently it is better, ordinarily, for a boy to be trained to swim than to be forbidden to go into the water.

Sometimes it appears as if the temperance people as a body take the same stand that the mother took; they rail against the "drink evil" and those engaged in it, as a whole, and desire to save the youth from intemperance in that one particular. Also, I observe that they quote freely those parts of the Bible that admonish against strong drink, and some even try their best to modify the words and the evident meaning of such passages as approve of the use of it, even for medicine, as Paul recommended to Timothy.

Not only do the temperance reformers freely quote such statements as "look not upon the wine when it is red," and ignore those statements of contrary significance, because they do not suit their purpose, but some even go so far as to declare that Jesus could not have made wine containing alcohol, for then he would have brought upon himself the "woe" pronounced against "him that putteth the bottle to his neighbor's lips." I must confess however, that I shrink from the thought that Jesus simply fooled the feasters into believing that they were drinking wine.

The same spirit of unfairness, not to say untruthfulness, in quoting the Scriptures to suit their purpose, is practiced by some reformers in dietetics. Some of these go to the extreme of declaring that Jesus did not eat any meat; that the fish that he provided for others to eat was

not fish, but cucumbers; and that Jesus would not cause the death of any animal life. It is evident, however, that he was the direct cause of the death of the herd of swine that ran into the sea and were drowned, when he gave leave to the evil spirits to enter them, as well as of those fish that entered his disciples' net at his silent command.

I very much fear that such over-zealous reformers as quote and sometimes misquote the Bible, not to find out the truth that is in it, but simply to prove their own theories, are responsible for the half-contemptuous statement we have heard regarding the Bible; namely, "The Bible is like a fiddle, one can play any tune on it;" and some even say, "one can prove anything from the Bible." If this be true, it is evident that the sooner we lay it aside the better.

When reformers wrest the statements of the Bible from their very evident meaning simply to prove their theories, there is room to fear that instead of accomplishing a reformation, they are but bringing a new form of evil into the world.

Jesus of Nazareth made the statement that the people called him a "wine-bibber." It is evident that they did so because they saw him drink freely of wine, and because at the marriage-feast at Cana of Galilee his contribution to the festive board was stated to be three barrels of wine, and "good wine," as was declared by one who evidently was a good judge of wine. The statement of the ruler of the feast, that it was "good wine," implying that it was the best wine, would certainly indicate that it contained alcohol, for a wine-drinker would hardly call unfermented wine good, just after having drunk old wine. Even as Jesus himself stated, "No man also having drunk old wine straightway desireth new: for he saith, The old is better."

It would appear that Jesus did not approve of the pro-

hibition principle of reformation in any sense of the word. And if Jesus was not on the side of the prohibition reform movement, in the sense that the term is used to-day, it would appear that both could not be right in their views and in their treatment of the subject. The vast majority of the temperance people worship Jesus as God, tho it is declared that he made wine for the people's use and apparently used it himself. These things the temperance people condemn most vehemently, even while they worship him. Certainly if Jesus was God he could make no mistake.

It seems strange too, that Mother Nature continues to furnish her children with those things wherewith, by their self-indulgence, they work their own destruction, nor abates her plenty because of her children's folly; and this has caused men to remark of Nature, "How careless of the individual, and how careful of the type."

It seems reasonable that Nature's methods are right, since she is evidently working out God's purpose. Whatever God's purpose concerning man is, it is evident that he has not made this world "fool proof," for always and everywhere man is free to work folly and to bring about his own destruction. In spite of the many thousands every year that are sinking into a "drunkard's grave," God's principle of fermentation works freely on, accomplishing the creative design.

It appears also that it was not in Divine wisdom to make the Garden of Eden "fool proof." How easy it would have been to fence the fatal tree! That would have been the first thing the reformer of prohibitionist principles would have done. If this had been done, there would have been no fall, no sorrow, no death. Why then were not the principles of the temperance reformer and equally of nearly all other reformers applied at that apparently right time? Why was not the oppor-

tunity for evil removed? It may be that since this was not done, it was not the best nor the right thing to do. It is quite evident that not only was it in harmony with Divine wisdom that the fatal tree should not be guarded, that this was not an oversight, but that the opportunity for self-destruction was intentionally placed before the man. Always and everywhere man finds the means for his own destruction, and he is free to use them if he chooses. Nevertheless, in the case of Eden, the man was fully warned of the fatal effect of his action.

Since the principle of prohibition appears not in harmony with Nature's methods of dealing with her children, and evidently not in harmony with the Divine purpose, and since Jesus himself, whom we recognize as Lord and Master, seemed not to approve of the principle as applied by the different reform movements, the question arises: What can be wrong with it? Apparently to take from one the pistol with which he is about to commit suicide, is a laudable thing. To take away the drink or the cigarette whereby one injures himself seems the same. But since this is not the Divine method of dealing with man, there is evidently some fault in it.

If we consider what the Divine purpose concerning man is, and also the methods whereby that purpose is being accomplished, perhaps it will appear why, in harmony with Divine wisdom, the means of destruction are always at hand and cannot be successfully prohibited. Even tho man be tied hand and foot, he may sin with his eyes, and tho his eyes be put out, yet he may admit the destroyer into his heart.

The Divine purpose concerning man was declared to be that he should become like unto his Creator. And since he was put into the Garden and told to do as he pleased, but warned of the dread consequences of a certain act or line of action, while left free to do that thing, it is

evident that the method whereby man should become like his Creator was that of experimentation, whereby he could develop the knowledge and wisdom to live in harmony with nature's laws. And as Nature's laws all work toward the perpetuation of man's life, it would seem that God-likeness and perpetual life embody the ultimate designed concerning man.

Evil apparently can be known only by doing evil, and the declaration concerning man after he had done the forbidden thing was, "The man is become as one of us, to know good and evil." Apparently that body of intelligences, called the "LORD God," that made this declaration concerning man, could look back thru the eons past to the time when they had learned to know good and evil by passing thru the same cycle of experimentation upon which man was now entering.

And now begins to appear the reason why the opportunities for wrong-doing even to self-destruction are continually held before man. It is that by suffering the results of his mistakes and of his folly, and by enjoying the results of his actions in harmony with the laws of his being, he may learn to know good and evil, and be compelled by his sufferings to develop the self-control that will enable him to refuse the evil and to choose the good, regardless of the promises of pleasure wherewith the evil may allure him.

Here, then, appears the solution of the mystery. Only by the development of self-control can man take the dominion over this world and live forever. Always and ever the great teachers, sages and mystics have cried, "In self-indulgence is sorrow and death; by knowledge and self-control man may walk in the path of life."

Thruout the history of the dealings of God with the children of Israel, they were continually warned, "Thou shalt not," yet always they were free to do or not to do,

and to take the consequences of their action. For only by having freedom of action, with the knowledge that whatever his action, to him would accrue the result, could man develop that strength of character that would enable him to stand on his own feet in the dignity of true manhood, doing right because it is right, and refusing to do wrong because it is wrong.

While apparently Jesus did not hesitate to provide wine for the people at the feast, yet always the spirit of his teaching was self-control. "Let him deny himself" (refuse to do what he desires to do, but do what he should do), was an expression characteristic of the Master's teachings. And it is indeed a question worthy of pondering, whether or not, if the efforts that have been put forth to remove temptations from before men had been directed toward teaching and urging them to habits of self-control, they would have accomplished greater good.

It is quite evident that if reformers were to cease their efforts to prohibit this, that and the other thing, by which men harm themselves, and to teach and urge men to self-control, quite a large per cent of reformers would be out of a job. Not because fewer teachers would be needed, but it is evident that even among reformers as a class, that self-control which holds them to temperance of action as a principle of character, is sadly lacking.

Apparently one cannot teach effectually those virtues that are lacking in oneself. The one who eats to excess may reprove the slave to his pipe, but his words will have but little weight; the one who is subject to fits of anger, thereby poisoning the atmosphere and rendering others uncomfortable if not sick, may reprove another for his folly, but his reproof is weak. Parents who have accepted the marriage certificate as a license to unlimited indulgence of an unbridled passion, will ineffectually plead with their children for purity of life. It appears that the

law is, that one guilty party cannot convict another guilty party; the best he can do is to bring to another's mind his opinion of his own acts. The blind cannot safely lead the blind. "Physician, heal thyself," is a bitter pill to swallow, but it is a wholesome one.

The soul of all things is immortal and indestructible—the same imperishable essence manifesting in mineral, plant and animal. It is closely akin to our own—for all draw from the One Source. It may live in many forms, but its essence may not be destroyed; it cannot be extinguished; it cannot die!

With the lowly Monera in the oceans' depths; on far-away mountain heights where bloom the snow-lilies in dainty beauty; in the solemn forests where live the wild kindred; in the sunny meadow with the sweet-briar and the violet; with all the endless and wonderful forms of life that are constantly being evolved, here lives this all-pervading intelligence—this never-dying soul!

The whole Universe is a great, living, thinking, feeling thing, and back of it all is the One Life throbbing and pulsating thru it.

All life is one, and all are on the upward path.

We are all—from lowest to highest—enfolded and protected by a mighty entity; tiny atoms upon this planet, rushing with tremendous velocity thru space, yet ever safe in His loving care, and all, all are fulfilling the great purpose of that One.—CLARE DOYLE OLIN in *The Nautilus*.

IS LIFE A MYSTERY?

BY L. D. N.

By the recognition and the understanding of the law it involves, man may intelligently direct the creative energy of life to the construction of an organism to suit his own highest ideal and desire; and if he makes God's ideal his own, it will be made absolutely perfect.

When man has thus learned specifically to direct the force of life in the control of the elements in his own organism, he may then accumulate power within himself to master and to control the elements and forces in the world outside himself; but as this is to be acquired thru cooperation with divine power, he can attain absolute control over himself and that which is below only by first becoming at-one with the Divine, which is within and above him.

The direct and positive assurance of this divine possibility, has not only been given by seer and prophet, but Nature herself has for ages, in the most suggestive manner, given the same hint. The transformation of inert matter into the infinite variety of living substances of the vegetable and animal worlds, is perpetually repeated. We see the soul of each organism absolutely determining the character of its own physical structure, and when we come to man, we see the ideals, dominant convictions and impressions of his mind, which constitute the perfect faith of his soul, wrought out in his physical body and its conditions. Is it not time that attention be called to these facts, and men awakened to the study and understanding of the law of this mental influence over bodily

states, that they may intelligently apply it to the abolition of disease, the preservation of health, and the complete perfection of man in all his organic conditions and relations? Herein is established the firm and rational basis for the exercise of an intelligent faith, and the construction of a demonstrable science of health and healing thru mental supremacy.

The power of the soul over the body is absolute. Man can and actually does have the kind of body he himself has chosen, not by the temporary moods and fluctuating desires and resolutions of his soul, but by the prevailing ideals and convictions of his mind concerning the body and its limitations.

The power of mental supremacy cannot be overstated, nor its importance over-estimated. If true, it is certainly the most important truth for man to know in this world; because his health and well-being depend upon it and his personal destiny is involved in it. The health and organic perfection of his physical body are thus within his own keeping. Herein is to be found the key to that great law of faith to which the Lord Christ attributed a practically omnipotent power—"All things are possible to him that believeth." "According to your faith be it done unto you."

The whole being, psychical as well as physical, is embraced in the operation of this great governing principle—the molding power of the ideas, convictions and faith of the soul.

Both the life of the body and the light of the soul spring from the spirit within, which is the spirit of God's indwelling presence and power. Faith is the key that unlocks this store-house of God, and opens its exhaustless resources unto him who holds and uses this key. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Thus the spirit, or God in man, is an inward fountain of infinite possibilities. Man limits the divine inspiration and activity in his soul, however, just as he limits the spontaneous and harmonious activities of life in his body, by the limitations he imposes from the standard he himself sets up. His ideal of to-day becomes his actual for to-morrow. Hence, if he gird the loins of his mind to-day and hold them so, he will find to-morrow the loins of his body correspondingly girded. If fear and distrust concerning the body possess and hold the mind to-day, a corresponding physical demoralization will ensue to-morrow. Recognize the power of disease over the life in your own body, and you thereby give it this power. Deny the power of disease in the presence of that life, and you destroy its force and set the restoring and healing power of life in authority. Recognize God as the potency of your life in soul and body, and you are thereby clothed with power to overcome and to cast out in his name every evil, and to dwell secure forever in the consciousness of his protecting power and providence.

"In God we live, move, and have our being." He is therefore the life or inmost of our life, as he is the essential life of all things. The absolute Being of God, which includes within itself every form of life, admits of no possible imperfection of life's mysteries.

As rain breaks thru an ill-thatched house, passions will break thru an unreflecting mind. As rain does not break thru a well-thatched house, passion will not break thru a well-reflecting mind.—BUDDHA.

ETERNAL LIFE

BY H. E. BUTLER

THIS is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ.—John xvii. 3.

THERE are three prominent features in this thought, and if there is any importance in any thought, it is in this one. The first feature is, "This is life eternal;" the second, "to know thee, the only true God;" the third, "and Jesus, the Christ, whom thou hast sent."

As we have been treated to all kinds of sophistries in the Christian religion these hundreds of years, it becomes necessary to ask the question: What is meant by eternal life? If we could take the words, pure and simple, without the rubbish that has been gathered around them, there would be no need to ask questions; we would know that the word "eternal" means *unending, continuous, without interruption*, and we would also know that life means just what we know it to be; namely, a conscious, thinking individuality, a human being with all the faculties, powers and attributes of a man or a woman. But the church has been telling us for centuries that these words have reference to the immortality of the soul, and at the same time the church also tells us that all souls are immortal; the only difference being that some go to heaven and others go to hell, or, according to more modern conception, some go to heaven and others go to some other place to await preparation for heaven.

But let this be as it may, if we read the Scriptures as we read any other book, there is no question as to what the Master really meant when he said, "This is life

eternal," for in that great life sermon (the sixth chapter of the Gospel according to John) Jesus turns the question in every possible way to make it plainer and stronger, and as the last confirmatory declaration concerning this eternal life, he said, "This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live forever."

This statement is so strong that one of two positions must be taken. Jesus said, "not as the fathers did eat, and died." Are you prepared to take the position that all they that ate manna in the wilderness died the death of the unrighteous? or as the church would say, died as unrighteous men? and that they have gone to the place of punishment?—Certainly not, because it was said of Caleb and Joshua that they followed the Lord wholly. And was not Moses among the Fathers? and can you say of him that he died the death of the unrighteous? But Jesus said that the fathers died, and that they who are to obtain this immortality of which he spoke do not die as the fathers did; for they simply laid down the body and it went into corruption. This is not the way of those who obtain eternal life. As the Psalmist said, "Thou wilt not leave my soul to Sheol [or the grave]; neither wilt thou suffer thine holy one to see corruption." You may say that this had reference to Jesus, but you may say whatever you please, yet it means every man and woman that lives a holy life. It means every individual of whom it may be said, "thine holy one," and we have come to a time when men and women will live a holy life, and thru living that holy life they will never see death.

But what has this to do with the second thought: "to know thee, the only true God"? This is a part of the essential to obtain eternal life. We have made the effort to bring to light thru the columns of this magazine the revelation of the true God, the Creator of the world,

even YAHVEH Elohim, that holy body of perfected souls that created the world; that holy body that have reached the high altitude where they are many members but one body. So that there are not many Gods, but one God; one God made up of many members, as the Christ taught in his prayer to the Father for his people; namely, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." Mark you, he prayed that his people might be one even as YAHVEH Elohim are one, or as he and YAHVEH Elohim are one. So this oneness is not what the church has been teaching us; that is, that God is a great big man seated somewhere in space, ruling the world thru edicts; getting angry with his people when they do wrong, and destroying them; being pleased with their praise and adoration, and justifying them. No, this is not the thought.

To know the only true God is essential to eternal life, and when your mind once grasps the wonders and glories of the revelation that has been made thru this magazine and in "The Goal of Life" of YAHVEH Elohim, and of his holy angels, it will open in your heart a fountain of love, a renewed confidence, a condition enabling you to have faith in God, and this condition will make it possible for Elohim to come unto you and to reveal himself to you, for he is a reality, not a myth, and it is not an uncommon thing for Elohim or one of his angels to come to an individual and to make himself known to him. For the work of knowing the only true God is not wholly your work. Your work is first tacitly to accept the truth as has been revealed in this magazine and in "The Goal of Life," and if you tacitly accept it and earnestly and honestly desire to know the truth that you may live in harmony with it, then it remains for God to make you know him, and he will do it, for he never fails us. All that is requisite for you is to remove the barrier, to live a

good, pure, honest life, and to desire earnestly to know God, to become one with him, and to do his will; even though you pray as one did: "O God! if there is a God"—for even thus you are justified, if you are honest and really earnest and sincere.

It is God's part to make you know there is a God, and once you are made to know him, your soul will open into fountains of love and confidence, which will bring a peace and a joy that have never been known in the world.

We have now come to the third feature; namely, to know Jesus, the Christ. The church thinks it has known him; it has built up all kinds of theories concerning him: that he is God; that he is one of the trinity; and some think that he is the everlasting Father, the only God. We have heard the statement made in open meetings that God, the Almighty, was dead three days, when the Lord was crucified, and that during that period there was no God in the universe. But all this nonsense must now pass away. The apostle Peter spoke of Jesus as "*a man* approved of God." What would be said in the church if one should preach Christ in this way; namely, that he was a *man* approved of God? But this was the way the apostles preached the Christ in the beginning, and even Jesus himself repeatedly called himself "*the son of man.*" But the church has gathered around these words a myth; it does not think he meant the son of a man; so much rubbish has been gathered around the words of the Christ that they have lost their real meaning, but he meant just what he said. Just as the angel when addressing the prophet said "*thou son of man,*" meaning the physical, intelligent manhood, so Jesus when speaking of himself as the son of man meant that he was the son of a man.

We have tried to bring to light in "The Goal of Life" the fact that Jesus, the anointed one, was not only the

son of man, but, having been begotten of God, he was the son of God, and being the incarnation of one of the Elohim, he was in a higher sense a God incarnate than any that had been known before. But this did not change the fact that he as a man had to live the life of man, had to conquer the evils just as you have to conquer them, and had to overcome just as you have to overcome; but, being the son of man and having overcome the world, he said, "Be of good cheer; I have overcome the world." As much as to say: If I have overcome it, you can. And not only this, but after he had overcome the world, and the Spirit of YAHVEH Elohim descended upon him and abode with him, he was in a condition to bring to earth the qualities of heaven that had never before been brought to earth. And because he brought the thought, the potentiality of life, down to earth, and clothed it with his manhood, the emanations of his brain and body, you and I are able to think thoughts that could never have reached the earth had it not been for him.

So we know Jesus, the anointed one, as the son of Joseph and Mary, a man who had overcome the world and had become the temple of God; we may say he was the incarnation of a perfected soul that had come down from heaven to bring the thought conditions, the feelings, and all the attributes that belong to that heaven and to incorporate them into the flesh of man, to make it possible for you and for me to partake of those same thoughts and to obtain that same knowledge that he had. And when this is accomplished, then will be fulfilled the triune realization of the thought under consideration: "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Thus you have presented in a nutshell the very center of deathlessness, of a life that cannot die, that no power can assail. And if you take up these thoughts and follow

them carefully and live them honestly and earnestly, with the simplicity of a little child and yet with the mental capacity of a man or woman, you will obtain this germ, this center of eternal life, and no power can destroy even the body in which that life is. The Christ demonstrated this fact, for his body was nailed to the cross, his heart was pierced with a spear, and his body was dead for the time being, yet the Master was there, he who said, "I have power to lay down this life, and I have power to take it again, and this power have I received of my Father." This power will be received by you of your Father if you take up the suggestions herein embodied and desire above all things to know God and his will and to live in harmony with it. Then will you receive from the Father that spirit of immortality that will give you the power that the Master, Jesus, had, and you will never taste death.

May the spirit of him who made the world illuminate your mind and cause you to know the truth, is the prayer of your fellow-servant.

Whosoever does not persecute them that persecute him; whosoever takes an offence in silence; he who does good because of love; he who is cheerful under his sufferings—these are the friends of God, and of them the Scripture says, "They shall shine forth like the sun at noontide."
—TALMUD.

If the man of the world who carefully picks holes in the character of others, would but expend the same skill on himself, what could prevent him from breaking thru the bonds of ignorance?—UPANISHAD.

“AFTER DEATH, THE JUDGMENT”

BY MARY

CHURCHES and religious sects thruout the ages have held varying opinions with regard to the Judgment hereafter. From the terrifying spectacle of God as a merciless judge, meting out our deserts according to the balance-sheets of the heavenly ledgers, to the more up-to-date conceptions, every man or woman with the slightest degree of religious sentiment consciously lives his life in full knowledge that “As a man sows, so shall he reap.” The question then naturally arises: What is to be the outcome of such judgment? Use determines all qualities, and liberation or punishment *must* be the result; there cannot be a universal pardon, as this would render judgment superfluous and the mission of Jesus a mockery.

There is no time limit beyond the grave, and surely all classes of sinners do not merit the same degree of punishment. Nor can we conceive that God will call forth guilty ones (and who is not guilty?) after a term of punishment, to enter at once and forever into the realms of the blest.

Why do we vainly speculate? Christ came to give us truth, and within the “Sermon on the Mount” is sufficient Truth to enable us to become Sons of God, were all other literature to be done away with. Christ’s words are so plain that even the most illiterate among us cannot err therein, unless, instead of accepting the words as they stand, we twist them around to fit in with our earth-worn conceptions.

“Judge not,” says Christ, “that ye be not judged, for with what judgment ye judge ye shall be judged.” Surely if the judgment which we make use of in judging others will at some future time be employed in judging ourselves,

we *must* undoubtedly be going to judge our own lives.

We are Words of God incorporate for the purpose of developing man in God's image. As such then, are we not embryonic divinities? Apart from our earthly limitations, we conserve only that portion of us and our experience that is Godlike and that is desiring to bring to completeness the work it was formed to accomplish.

When a man sets himself the task of developing a "perfect" physical frame, he is interested in his training. Onlookers may judge the strenuous labor, the stoic living, to be evil; the man in training, altho perhaps not thoroly enjoying the discomfort, looks upon his efforts as "good" in view of the desired end; nay, he even chafes if any event which, tho in itself may seem good, steps in to interfere with or to curtail the labors. Shall we who are training to become Sons of God be less interested, less strenuous?

Generation has forced us again and again to leave the "body of death" and to enter again into the spirit state wherein we know ourselves even as we are known. Dissatisfied, we hasten to return, selecting by preference the conditions that are most likely to produce the maximum benefit with the least waste of time.

We shall not always need to leave our physical frames to appear at the judgment-seat of God. When the senses are stilled and the Prince of this world is no longer in dominion, we shall, like St. Paul, "die daily," and daily judge ourselves, till the birth of Christ be accomplished in us.

The first-born of God is nearly ready to be freed from the great womb of Mother Earth, and Christ shall see his seed brought forth. Let us not be weak in our training, but with firm tho gentle insistence still all the outer courts that Christ may work his work unhindered, and be satisfied with the travail.

BOOK REVIEWS

OLD AGE DEFERRED; The Causes of Old Age and its Postponement by Hygienic and Therapeutic Measures, by Arnold Lorand, M. D., of Carlsbad, Austria. Translated, with additions, by the author, from the second German edition. Published in 1911. 472 pp., cloth. Price \$2. 50. F. A. Davis Co., Publishers, 1914 Cherry St., Philadelphia, Pa. This splendid work is devoted thruout to showing the great influence the ductless glands exert in the perpetuity of life, and the best habits of life that maintain these glands—mainly the sexual, the thyroid (in the throat), and the adrenals. While the author evinces no knowledge nor advocacy whatever of the value of absolute chastity, he does impress the necessity for all restraints (partial) which are required by divine law for prolongation of life, and especially enjoined by reason upon all who have entered upon the true life (regeneration by conservation of the sexual energies), and it is a great satisfaction to find the medical profession (willing or not) arriving in scientific ways at conclusions otherwise found correct. The author says: "we have had to enter, sometimes very fully, into the question of the ductless glands, in order to point out the marvelous influence they exert upon the various vital functions. . . . we have paid particular attention to the thyroid and the sexual glands, which we have carefully studied anatomically, histologically, experimentally and clinically." He is conscientious and thoro to the extent of considerable repetition in varying expression of valuable points, and gives many corroborations of therapeutic facts generally accepted, as well as important suggestions, all of which are consistent and very encouraging, because they come from another reliable authority than that which every intelligent seeker has found. In the preservation of the glands mentioned, he advises avoidance of excess in intake of foods, especially of animal foods; abundance of pure air, great moderation in sexual indulgence (and doubtless he views this as a necessary evil), plenty of milk as food, especially sour milk, and vegetables; the aim being to avoid putrefaction in the body and the generation of uric acid and other poisons which it is the function of the thyroid to destroy, and which it does destroy unless overworked. He claims that a characteristic element of the thyroid is iodine, derived most bountifully from milk and vegetables. The emotions, grief, worry, are enemies he particularly warns against.

Another important fact he associates with degeneration or injury to the thyroid is obesity, which increases with age, because the thyroid has lost its power to

oxidate and to cleanse the body by burning out its fatty accumulations. We consider this book of exceptional value, for which the price is exceedingly small, and we regret that space does not permit a more extended presentation of its values.

YOUR FORCES AND HOW TO USE THEM, by Christian D. Larson. 329 pp., in large type, on nice paper, neatly bound in cloth. Price \$1.50. Address The Progress Co., 210 Monroe St., Chicago, or L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, England.

It is recognized as of paramount importance in the regenerate life to keep the mind active; not excessively so, but predominately over the senses. The book in question is a mental tonic and a decided uplift. The author deals almost entirely with the training of the mind and beliefs. He Can Who Thinks He Can, is the title of one chapter; others are, How We Secure What We Persistently Desire; Concentration and the Power Back of Suggestion; The Development of the Will; The Building of a Great Mind; The Art of Building Character; Imagination and the Master Mind, in this he shows the creative faculty of imagination, especially when by practice the individual is able to vitalize the imagination which, in his terms, means entering the "psychological field." In other words, it is simple faith: First you hold a mental concept or image, then you feel your way into that state; thus one psychologizes self into being what the self chooses to be.

OSRU: A Tale of Many Incarnations: The History of a Soul, by Justin Sterns, 127 pp., beautifully printed in clear, open type on very nice paper, bound in red cloth and gold. Price \$1.00. Whether this book is fact or fiction the reader must guess. You will see that it is called both a tale and a history. In the Introduction, however, the author states: "It is not at all necessary to believe the doctrines of Karma and Reincarnation, on which it is based, in order to follow this history of the soul Osru—known to man as Nero in his most conspicuous incarnation." The book could probably be read in an hour, and some would find it entertaining. Address The Theosophical Publishing Co., 253 West 72d St., New York.

A Handbook of the Millennium: Compiled from the Teaching of Oahspe, the Cosmic Bible, Concerning Jehovah's Kingdom on Earth, compiled by Charles L. Brewer. A booklet of 63 pp., price 25 cts. Address Aumond C. Davis, Ph D., 993 New Hampshire St., Los Angeles, Cal.

—ADNAH.

EDITORIAL

WE read that "Obedience is better than sacrifice," but there is something in most of us that rises in rebellion as soon as the idea of obedience is mentioned. The idea of blind obedience to anybody or anything is repulsive beyond expression. Sometimes when we think of the word "obedience" we feel that we would rather cease to be than to be subject and therefore obedient to some personality or mentality. And because we feel thus in ourselves, therefore in all our work and effort, even in the Fraternity, we abhor the thought of having any manifestation of obedience. We feel that we want to do right and that we will do right as near as we know how, and beyond this we simply rebel.

We know, however, that we are in a world of law; that if we put our hand in the fire, it will burn us; if we are immersed in water, it will drown us; if we fall from a precipice, it will destroy the body. All these laws we know and have no feeling of rebellion against them, nor even against the laws of right and wrong, justice and injustice. There is nothing in us that rises up in rebellion against them. This is what the impulse of our nature leads us to do; that is, to seek to know the right and to do it, and to know the wrong that we may shun it.

We believe the original meaning in the words above quoted, "Obedience is better than sacrifice," was, that it is wise to live in harmony with one's nature and with the laws of nature in general, and the inner consciousness of every good man or woman causes him or her to desire to live in harmony with the law of rightness. At the

same time we feel that it is just and right that every manly man and womanly woman should rebel against obedience to the edicts issued by any man or any personality. For such obedience at once makes of man a servant, a blind, ignorant slave, and everything within the organism of a true man or woman rebels against that condition, and should rebel against it.

We of the Fraternity have a common purpose and we are united in trying to work out and to accomplish that purpose. Each one's methods may differ a little, but the purpose is the same and we are working for that purpose, and just so long as we work toward that purpose, harmony must necessarily follow; but if one comes among us who is not in harmony with that purpose or who is working toward the accomplishment of some divergent purpose, it does not take long to recognize the fact that that individual is not one with us, and nothing remains but separation.

"How can two walk together unless they are agreed?" If one wants to go north and the other south, they certainly cannot walk together. Neither can men and women work together in the great object relative to eternal life, to the establishment of divine order on earth, unless they are all agreed and are working along the same general lines for the accomplishment of the same purpose. If they are thus working together, then harmony prevails, for every particle of inharmony or discord means divergent, opposite, purposes—going in different directions; and all people going in different directions in a physical sense, may meet, but they immediately separate.

There is a great general purpose ruling the life of all men, and all who are working toward that purpose are in harmony and are going in the same direction; they are companions; but all who are not working toward that

purpose are going in other directions and cannot be companions with those who are working toward that purpose. God is one, and they that are in God are at-one with each other.

IF there is any one thing above another that an author, who is really an author, dislikes, it is to repeat what he has written. But in this magazine, and in the Esoteric work generally, it is not in accordance with the spirit of Divine wisdom to have a continuous stream of entirely new thought, for then they who are just beginning to learn the Esoteric thought would have no hope of getting it all. But there is a central plan, or a limited amount of knowledge, that is absolutely requisite to all persons, and this limited amount of knowledge must be continually kept vibrating in this magazine in order to make it useful to all classes of people.

For instance, judging from the letters we get and from the articles that are sent to us to be published in the magazine, there are many who think they are Esoteric students who have not yet grasped the basic principle contained in the article in this number, entitled "Eternal Life." So if those who have been readers of this magazine for years find a repetition of the thought, they will know why, for it is our purpose to lead the people into a knowledge of the truth. As God said by the prophet, "It is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little;" and so it is with all the work the Lord is doing for his people. Therefore let us be patient and get the central thought well fixed in our mind, then we can help in this work, and, as the Lord said, "Pray ye the Lord of the harvest, that he send forth laborers into his harvest."

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

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.	Sante 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.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., May 1911

Body	Enters	day	h.	On m.
☾	☾	2	5	58 a. m.
"	♊	4	8	0 a. m.
"	♋	6	0	42 p. m.
"	♌	8	8	18 p. m.
"	♍	11	6	27 a. m.
"	♎	13	6	24 p. m.
"	♏	16	7	12 a. m.
"	♐	18	7	31 p. m.
"	♑	21	5	44 a. m.
"	♒	23	0	30 p. m.
"	♓	25	3	38 p. m.
"	♈	27	4	3 p. m.
"	♉	29	3	29 p. m.
"	♊	31	3	55 p. m.

♄	♈	22	0	11 a. m.
♅	♉	7	5	54 p. m.
♆	♊	12	0	50 a. m.
"	♋	30	0	33 p. m.
♇	♌	11	1	52 a. m.
"	♍	21	10	34 p. m.

On May 1st ♈, ♉ and ♊ are situated as follows:

♈	♓	9°	42'	38"
♉	♍	9	45	51
♊	☾	26	28	15

BIBLE REVIEW

VOL. IX.

MAY, 1911.

No. 8

THE WORD

BY H. E. BUTLER

JOHN begins his gospel with the words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him [or it]; and without him [or it] was not anything made that hath been made. In him [or it] was life; and the life was the light of men."

If we examine the Scriptures carefully, we find that this idea of the Word is brought out in a great variety of ways. Paul, speaking of that Word, said, "By faith we understand that the worlds were framed by the Word of God, so that what is seen hath not been made out of things which do appear."

Again, in the last book of the New Testament, the book of Revelation, we read of a personification called "The Word of God." (Rev. xix. 13-16.) Here we are brought to a deep, mystic and yet basic principle, from which all things have come and of which we, as living beings, are part and parcel.

Would you know yourself? Would you know your origin and relation to the cause world? If so, then the

place to begin this most profound study is just where the beloved disciple began—"In the beginning was the Word." Stop a moment to think—first, the Word; second, All things were made by it; and without it was not anything made that hath been made. In it was life; and the life was the light of men. All light is the revelation or consciousness of things that are. When you are in a perfectly dark room or out in a densely dark night, how restricted and limited your consciousness becomes; you are necessitated to focalize all your consciousness to penetrate the darkness and to maintain a consciousness of your immediate surroundings, otherwise you close your eyes and cease to be conscious of externalities. Herein is a world of thought.

Again, "In the beginning was the Word." All intelligent persons speak only when they have a thought to express. A thought is the embodiment of the consciousness of the speaker. This Word, then, that was in the beginning, by which all things were made, was the Word of YAHVEH Elohim, and by virtue of its potentiality a world came into being, and that world was filled with life; that life sprang forth in all its varied formations, ultimating in man.

Man in his highest development is the beginning of the expression of the purpose in the Word, the thought of the Creator. Would you feel that you were dwarfed and had lost your selfhood if you realized for a moment that you were merely the embodiment and expression of the mind of God? If you could realize that of yourself you had no knowledge, no power, not even consciousness, and that all was derived directly from the Spirit that created the world, would you feel that you were lost? You might feel so, but it would arise from the deceptive influences of the animal nature.

On the other hand, when the mind is capable of grasp-

ing correctly the thought that you are the expression of the Word of God, that you are the embodiment of a thought of the Infinite Mind, then you will see that in place of being dwarfed, you are expanded beyond all imagination of the human mind at the present time; that you are a part of that Mind that embraces infinity. What a wonderful inheritance! Who can grasp it? Yet it stands forth as an unquestionable fact that the world did not make itself; that it did not originate itself; but that there was a Creative Mind behind its manifestation. If this is true, then you are a word, a thought-form of Divinity, and being a thought-form of Divinity, you are near kin to God—a son, and you are a part of all that he is. Being a part of all that he is, it requires only diligence to be able, thru being a son, and heir of all things, to go out in your consciousness and to possess all things.

Let us help you to think: If you were out in a wilderness, your mind would be limited to that which you saw around you; but if you were suddenly transferred into an evening company of intelligent people, how quickly your whole mental attitude would be changed; your mind would grasp things that you would never have thought of alone in the wilderness; you would partake of the mind and consciousness of those present, and you would be able to think, to speak, to act, and to be, far beyond what you would have been alone in the wilderness.

When you realize that you are a part of Divinity, a word, a thought projected from the Infinite Mind, and that you are therefore a part of the thought of God, this realization of itself will place you consciously in the great mind-currents of God and enable you to sense, to realize and to know all that belongs to that wonderful Mind.

These facts only the quiet, contemplative thinker can ever realize, and let me say here that the only one that can ever realize true spirituality is the contemplative

thinker that is not bound by preconceived ideas, but is free to think, to know, and to be whatever is true and in divine order. And when you realize that, independent of God, your Source, you are really nothing, that you have no consciousness, you have no power, in fact, that you cannot even live, that you would dissolve like frost before the morning sun, then are you willing to be only a word of God sent forth by the Infinite will to express a purpose? Are you? What does this mean to your mind? Does it mean what God said by the prophet, "Thou hast wrought all our works for us"? Are you willing—when we say "willing" we mean just what you mean when you say, "I will do thus and so," and have the will excited with a determination to do it—we repeat, are you willing to be merely the expression of God? merely a word of God sent forth to be and to accomplish a specific purpose? This means an entire giving up of all that you are—all that you have imagined you are—and merging every desire, every ambition in God; relinquishing every appetite, passion and perverted inclination, in order that you may become the perfect expression of the mind of the Creator.

Here before you is a whole world of thought for you to contemplate. This brings you face to face with "Practical Methods to Insure Success," the little book that has been sent forth from this office, and with "Practical Instructions for Reaching the Highest Goal of Human Attainment;" also with the thought embodied in our last work, "The Goal of Life or Science and Revelation." All these have been brought before you in order that you may imbibe the true idea of unity with Divinity, of passivity to the Spirit of God, and willingness* to be the expression

* Do not forget that the word "willing" implies not a passive, negative state, but the energy of the mind to act, to do and to accomplish. The use of this word in common parlance has destroyed its real meaning and value, but we wish herein to restore it to its active, positive, energetic relation to the human mind.

of the mind of God. This constitutes you the word of God.

The church has got it all fixt up that there is no one but Jesus, the Christ, who is the word of God; that there never was another, and that there never will be; but John said, "In the beginning was the Word"—in the beginning of all things, the beginning of the creation of the world—and that that Word that was in the beginning of all things, in the beginning of the creation of the world, was made flesh and dwelt among us, and its first manifestation was the Christ. Paul said of him that he was manifest that he might bring many sons unto glory (Heb. xi. 10), therefore we have a right to say that he was manifest that he might bring many words unto the fulness of the expression of the mind and will of the Father.

Are you one of these words? Do you want to be one of them? Are you willing to be simply a word of God, embodied and active for the accomplishment of a specific purpose? If you are, then you will necessarily put into practice the methods that will enable you to attain. To attain? What does this mean?—It means simply that you conquer all inclination to be like the rest of the world, and that you take up the methods by which you may become a pure, natural child of God, expressing the word that went forth in the beginning, by which all things were made. Thus you may be the son of God, joint creator, joint savior of the world.

Divine peace and love attend you.

THE MENTAL ATTITUDE

BY ARTHUR S. HOLLIS B. A.

WHEN we start to analyze the power of mind, there is a phase that is met with at the outset, that is of great importance, which, for want of a better term, we have called the Mental Attitude. We all have faith, to a certain degree, in the various phenomena of life; we "believe without a shadow of doubt" that certain things will occur; we believe that we can move our arm at will; and this attitude of mind toward these commonplaces, if once grasped, realized and appropriated, is the key to a vast realm.

It is this idea clothed in various ways that is the center, the kernel, of the New Thought and Christian Science teachings. "I am A SOUL." "God is GOOD." Do you believe these statements with a certainty, a fervency that is ABSOLUTE, that admits of NO doubt? If you do, you are in possession of a keystone which already will have raised you from the mire of worldliness into a heaven of peace, power and understanding. If you do not, the world of life is closed to you as yet; your mentality is biassed, it is not in line with the eternal power of God, and you are shutting yourself out from your life of true spiritual reality.

It is hard to apply these truths, however easy we may find it to grasp them intellectually. Think of each in turn for a moment. "I am A SOUL." When this thought is present constantly in the consciousness, being a thought of truth, it must bring results to our mentality and physical being. Oh, try to REALIZE its truth! Make the intel-

lectual idea REAL in the mind, so that its presence will act constantly as a check upon your thoughts and actions. Think, speak and act from that eternal consciousness and no power for evil can do harm. Analyze your mind and feel the power of faith, and then let the Truth of your soul-perfection sink into its crevices and permeate its very essence.

Then consider the thought that "God is GOOD." Have we realized its truth? It is a great watchword among the Christian Scientists, and it is mighty in its potency for good. Nothing can worry, nothing can annoy, nothing has power to touch the Soul with its holy temple flooded with a KNOWLEDGE that God is GOOD, and that His strength, His power and His love, are in the grasp of him who makes real to his consciousness the thought that the Power of Good is eternal and stronger than any power of evil by a million infinities of greatness.

Let us learn to distinguish an intellectual grasping of an idea from a spiritual REALIZATION of its truth, and then, when we have fostered these thoughts until they blossom in our nature, let us water them with the flood-tide of a pure life and our consciousness will verily expand into its rightful likeness to God.

A positively developed spiritual nature is invulnerable to any evil thing known in the whole universe of God. No claim of animal magnetism, hypnotic suggestion, witchcraft, ill-luck, external circumstance, malign astrological influence, nor even adverse heredity, can shake a soul-structure of Truth.—HENRY WOOD in *Ideal Suggestion*.

GOD IS LOVE

BY EDWARD SUMMERS

BEFORE light or night or depth or height,
Ere form was, or time upon its flight,
Before all beginnings and beyond all end,
Alone was God—was Love.

No heart was there that Love to behold,
No ear to ravish with its story when told;
No face to answer that Love can entrance,
No eye to return recognition's glance;
Alone was God—was Love.

Then forth of his Love by the Word of His Power,
Potentialities awoke of lofty star and lowly flower;
Of the high expanse and myriad abodes of light;
Of earth's embosomed treasures where broods the night;

Of mighty seas and rippling rills,
Of mountain chains and gentle hills;
Of forest giant and soft green sward,
Of cloud and sky and feathered horde.

All these and more than tongue can tell
Did Love provide where man should dwell,
That heart might answer love with love,
Beam bright with glory from above
And learn that God indeed is Love.

SOLILOQUY NO. 2

MEMBERSHIP IN CHRIST'S CHURCH

BY ENOCH PENN

AS I read the words of the old Church catechism, words so familiar to my memory but so strange now to my mind, I feel strongly the changes that maturer years and deeper thought have wrought in my understanding of those grave questions concerning faith in Christ, life and death, and life after death, questions concerning which so many believe so many things but so few know anything. Alas that this world should be so full of those that know so little but believe so much!

It is indeed strange that men in reading the Bible arrive at so many different conclusions concerning what it really teaches. If in it is revealed God's will concerning man, and if that is the purpose of the book, then most assuredly it cannot teach divergent truths. Its scheme of teaching must be one harmonious whole. Even tho, because written at different times and by different persons, the truths in it have been formulated according to the peculiar bent of the minds of the different writers, yet the truths enunciated should not conflict, but should harmonize in spite of the different styles of expression and methods of exposition.

Certainly if the Bible is God's message to man, it must contain a clear, orderly line of thought, a system of truths, of facts, even tho this line or system of thought is deeply veiled in symbology, allegory, parable, proverb, historical event, or in whatever cloak of verbiage it is hidden, it must be there.

If the Bible does not contain a clear, definite scheme of truths, however deeply veiled, truths obtainable and useful to man, the use and purpose of its existence can hardly be perceived. Any other conclusion seems inadmissible.

I read in the catechism the question, "What does God require of man?" and the answer, "Obedience to his revealed will." Certainly it would seem that God's will as revealed in the Bible should be so plain that there can be no misunderstanding on the part of searchers of the Scriptures that carefully seek and honestly desire to know the truth that they may live in accord with it. But, alas, experience and observation prove how very many of even sincere Christians read the Bible carefully to find proofs of their peculiar doctrines and of their doctrines only. In view of this fact it is little wonder that the Christian church is a conglomeration of isms and schisms. It would seem that this state of affairs would be impossible if all Christians searched the Scriptures to find out the truth and the truth only, regardless of preconceived opinion, creed, or ism.

In his prayer to the Father, Jesus breathed forth the desire that his followers might be a unit, in the words, "That they all may be one." Certainly the various interpretations and the doctrines resulting in the isms that have rent the church into many units, are not the answer to his prayer. If we accept that Jesus was a clear-headed reformer only, and not a god-man, or as the church teaches, God himself, certainly his teachings must embody a coherent system of thought, a system of thought subject to one interpretation only. Therefore those of his followers that correctly interpreted his teachings would be a unit in belief and practice.

There is one thing, however, regarding which all the isms of the Christian church are united, and that is in

the belief that Jesus was a vicarious atonement for man's sin and that each one accepting and acknowledging him as such would after death be taken to heaven to live in happiness forever. But, strange to say, Jesus never taught such a thing. And those who believe this fail to manifest the signs that they follow him. Only those that read the Bible to prove the theory of a vicarious atonement can find it there. Those that read the Bible to find what it teaches, do not find this thought anywhere in the teachings of the Master. They do find, however, that the Master plainly taught that if a man believed his teaching he would never die and that he came to bring to man a knowledge of the fact that eternal life is attainable by man. Yet in answer to the question, "Do we remain long in this world?" the church says, "No, . . . we must all die." This is a flat contradiction of the Master's teachings.

The careful searcher after truth will also find that Jesus taught that heaven is a condition that a strong man may press into; while the church declares that man must die then go to heaven.

If the Christian church of to-day is united only in those points of doctrine that flatly contradict the teachings of the Christ, they are united, not in truth, but in error. And it is upon the common ground of a vicarious atonement and heaven after death that they now prepare to unite into one organization, for, faith in Jesus as a vicarious atonement is the fundamental principle of the modern church.

Perhaps the modern church is not the church of Christ. Jesus spoke of his church on the occasion when he asked of his disciples, "But whom say ye that I am?" and upon Peter's answering, "Thou art the anointed son of God," the Master declared, "Upon this foundation I will build my church." Is Divine sonship the foundation of

Christ's church? Must one attain to Divine sonship, become a son of God, before he can be admitted into the church of Christ? The church seems to have grasped this thought in a vague way, for its members say, "we are children of God."

If it is essential that one become a son of God before he can be admitted into fellowship in the church of Christ, it is evident that the Bible should not only state that fact, but give clear and unmistakable directions, by following which man may become a son of God, and with the attainment of that condition, have positive proof of being a son of God.

To the question, "What advantages are secured to baptized persons?" the church answers, "They are admitted to the visible church of Christ . . ." This is declaring that the sacrament of baptism is the initiatory rite into the church. And none are admitted into fellowship in any Christian church without baptism.

Since baptism is a sacrament, and a sacrament is by the church declared to be "an outward and visible sign of an inward and spiritual grace," then, if the church symbolism is correct, the inward and spiritual grace signified by baptism must be the initiatory step into the true church of Christ, that church concerning the membership of which Jesus declared Divine sonship to be the fundamental preparation.

Concerning the inward and spiritual grace signified by baptism, the church declares it to be " . . . a new birth unto righteousness." This new birth is that being born again of which Jesus spoke to Nicodemus—being born of God, or becoming a child of God, the attaining of Divine sonship.

The "beloved disciple" appears to have had a fuller understanding of the Master's teachings than had the other disciples, and his declaration is, "he that is born

of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest." These declarations that he that is born of God retains his seed, and that "in this the children of God are manifest," explain the statement that we are "saved by the washing of regeneration," that the substance expended in generation if retained causes regeneration, the new birth.

When one is born into the realm of this earth, he becomes conscious, begins to sensate, in this realm, and his father says, "It is my child." And if one is born of God, he should be able to sensate in the realm of spirit where the angels of God, his elder brethren, are. The account declares that when Jesus was baptized "he saw the heavens opened," and he heard his Father declare, "this is my Son." This, then, is the process thru which must pass all those of whom the Master may say, "ye which have followed me in the regeneration."

But why did Jesus forbid his disciples to declare that he was Jesus the Christ, the son of God, as Matthew states in chapter xvi., verse 20?—Was it because the world was not then ready to receive that truth; was not able to grasp the idea that the son of a man could, by retaining the forces of generation within himself, become regenerated into a son of God? Is the Christian church of to-day able to receive this truth? The Master declared "There be some that make themselves eunuchs for the kingdom of heaven's sake," and adds, "he that is able to receive it, let him receive it."

If indeed membership in Christ's church is based upon Divine sonship, and that sonship is attained by one's overcoming the powers of generation and retaining them in his own organism, and being able to see in the heavens and to know that he is recognized where God's angels are, where then are the members of Christ's Church?

Where are those to whom the heavens are opened; those that are able to pierce the dark veil between earth and heaven; that know the angels of God and are known among them, and that are able to press into the kingdom while yet they live on earth? Yet only by overcoming the generation and following Jesus into the regeneration can we hope to attain the ultimate for which we were created and become a co-inheritor with him.

How often I have heard earnest sculs say, "We are children of God and joint heirs with Christ." To what were Jesus the Christ and those that attained Divine sonship heir? St. James speaks of the heirs of the kingdom that God has promised. The kingdom that was promised in the beginning was the kingdoms of this world, "Let them have dominion over . . . all the earth." To Daniel the angel declared, "The saints of the Most High shall take the kingdom and possess the kingdom forever." And the angel repeats, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." And those spoken of in the Revelation, that had been redeemed, cried, "We shall reign on the earth." And again an angel said to John, "They shall reign forever and ever."

If these shall reign forever and ever on the earth, certainly they can never die. After St. John says, in effect, "We may know the sons of God because they do not lose their seed," he says, "This is the record, that God hath given to us eternal life, and this life is in his Son." Then it seems that he that has become a child of God thru overcoming the powers of generation has attained eternal life.

For one to lay hold of and to control the generative powers within himself, then to take control of the forces and powers of nature to such an extent that he shall

dominate all nature below him forever and ever, is to attain the ultimate designed concerning him by the Creator, as declared in the beginning.

This does not look much like dying and going to heaven. It looks more like doing what Jesus did, as he declared, "I have overcome the world." Was not this what Jesus meant when he said, "Follow me"? And we read the statements: "He that overcometh will I grant to sit with me in my throne." "Ye which have followed me in the regeneration shall sit upon twelve thrones." "The earth hath he given to the children of men." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

Certainly the attainment of these things is the fulfilment of the purpose of God in creating man, as declared in the words, "Let us make man in our image, after our likeness, and let them have dominion over . . . all the earth."

And now I begin to perceive the intent of the Master's words, speaking of his Church, "The gates of hell shall not prevail against it," for, "they shall take the kingdom," and "they shall reign forever and ever."

Good deeds as well as vices follow after us,
And live in our children to several generations.
Nature's moral laws are as stern as her physical;
So if thou hast been foolish in the past,
Bemoan it not; she never overlooks or forgives;
The past is gone, and for thee is irrevocable:
Bestir thyself afresh, and be wiser in the future.

—CONFUCIUS.

PRACTICAL ISSUES

BY PAX (London)

THERE is no doubt that at the present time there are thousands and thousands of people who are doing all they can to live the true life. How difficult it is for one to do so, surrounded by a world in which the impulse of generation is the most powerful influence at work, can hardly be described.

The desire to get on, to do something, to create something, is inborn in every healthy man. This will to do, or to be, is the mainspring of human life. It lies at the very vitals of our being. It is the God-given impulse that pushes us on, and that forms part of the Creative Word that spoke this planet into being. It has been referred to in the Esoteric writings as the Creative Spirit of God, and it has been pointed out that it is only in and thru the action of this spirit that we have our life and being.

Every one, whether he knows it or not, is absolutely dependent upon God for his birth and continued existence. The longer one lives the regenerate life, the more this spirit is quickened, or becomes active within him. In every sense of the word, this spirit makes up "the measure of the man." Every regenerate person should remember that it is God's gift to us to use, to utilize to the highest and most beneficial degree that we can imagine. Therefore a constant desire must be active within us to know and to do the mind and will of God continually, for He alone is best able to instruct us with regard to what we are to do, or to be. This desire must be kept alive by our own will. It must reside permanently in the interior of our nature, in our innermost thoughts and feel-

ings, if we would hope to go forward toward the realization of a perfect life, and of our most cherished dreams.

At the same time we have to be constantly attentive to the real needs of our own bodies, so that they are always kept by us in subjection to our will. Our decisions must not be influenced by the desire for ease or by the natural inertia of the flesh. Inertia is the symbol of matter, of standing still, and of ultimate decay.

Our earthly bodies are a form of matter, and without the controlling influence of an educated and aspiring will, they will certainly be at war with the law of progress, and the will of God. To be at war with the law of progress and the will of God, is to be at war with your higher nature, which in itself is from and of God. No one can attempt to live in this state and be happy.

The course of events, of every event, is onward and upward. You need never fear to go forward, for God is at hand to protect you, and to furnish you with everything—mental, spiritual, or material—that you require.

The only danger there is, comes from looking back. That is the one thing that you should never allow yourself to do.

Educate your mind and your conceptions of life in every possible way. The highest light that has been given to the earth shines forth from the Esoteric writings and Bible Review, but there are countless other things that God would have you learn and that can only be learned where you are, and now. Never be afraid, however, of changing circumstances, of changing friends and ideas, but fix your faith and hope on your conception of an all-powerful and omniscient God.

A time of change is approaching; an entirely new order of life on earth has begun; an order of life wherein those who attain to it will never taste of death, wherein sorrow and sickness will have past away forever.

Do not forget that the mind and will of God enter, not only into the minutia of your own life, but also that of the *world's work*.

God's people must take their place in this world as the leaders in thought and action, as well as in purity of life and a perfect faith in God.

BACK of all material manifestations works the One Intelligence, the One Spirit of the universe. And in this Spirit we live and move and have our being. This Spirit is an inexhaustible storehouse of all the health and happiness we are prepared to make manifest. If you turn away from the Source, and fix your attention on material agencies for gaining health and happiness, you will meet with but indifferent results, and sooner or later you will be driven to return to the Source of being, or die the physical death.

The intelligence, wisdom and power of a creator are always greater than that which is created or made manifest. Therefore if you would have perfect health and happiness and wisdom, seek oneness with the eternal Spirit of the universe, in which the principles of health, happiness and wisdom eternally abide. The bed-rock, eternal principle of health must be received from the Source, and made manifest in your life. Before this can come about there must be entire and complete willingness on your part to make this at-one-ment. Your personal feelings and desires must be completely given over to Divine guidance. You must be ready to follow the Divine leading at all times in preference to your selfish, personal, mortal *feelings*.

This is the true self-healing—the healing that endures. It is the coming forth into manifestation of the Divine Self.—WILLIAM E. TOWNE in *The Nautilus*.

“LOVE ONE ANOTHER”

BY EZRA

THE Lord Christ said: “This is my commandment, that e love one another, even as I have loved you.” In commanding his disciples to learn the lesson of love that he came to teach, we believe that the Christ spoke from a higher standpoint of realization of the true nature of man and of life than is usually understood in the world. It was from the standpoint of actual knowledge of man’s real nature, that he loved men and the world. He saw the Divine Image in all, and was rejoiced to find the Father’s purpose being accomplished: “Say not ye there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields [the countenances of men]; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal” (John iv. 35, 36).

In speaking to the doctors and learned men, announcing the greatest commandment of the law: “Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul, and with all thy strength,” we may well believe that the Christ was filled with joy to find one among them who evinced a strong faith in his teaching, and who said, “Thou hast said truth, there is but one God, and to love him with all the heart and with all the understanding, were greater than all whole burnt offerings and sacrifices.” His faith called forth the reply, “Verily, thou art not far from the kingdom of God.”

We see then that the love the Christ manifested for his disciples and for the world was of a more exalted

nature and more vital than any mere human affection, more true and real than that confused state of fancy, sentiment, emotion and passion, by which the world is deceived. His was a love inspired by the highest wisdom and truth.

The realization of this love springing up within the soul, should bring a much higher conception of our relation to life. We should then recognize the presence of the Divine, the Christ-Spirit.

As we believe that God created the world by his Word, the almighty power, and that the nature of God is Love, we must realize that all created beings, all created things, express that love in accordance with their nature. We understand, also, that in man, placed above all created things as their rightful lord and sovereign, this Divine Energy, God's love, is to have its highest expression, and that the pledge of this culminating development of the highest order of created life is expressed in the declared purpose of God in creating man, namely, "Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth."

We reason: that the love of God is the very fountain-head of man's existence; that he cannot live without love; that without love his body would die and disintegrate; and that where there is no love there is death and the fear of death. And we shall come to know that Love, the love that the Christ exemplified, is stronger than death.

It is evident, therefore, that love is the sustaining power of man's existence, and that it should be the natural expression of man's life. But the world is too busily occupied with "the grim necessities" of life, and too often deceived by the impulses and attractions that lead to generation and death to take note of the undeveloped treasures of the inner life. Therefore, the love that is characterized by faith in God, purity, and genuineness, is but little

known. "It is the Spirit that quickeneth; the flesh profiteth nothing" (John vi. 63).

But when we realize that the inexhaustible fountain of God's love and wisdom is ever open to us; that he is ever with us; that we may "be still" and "know" God; then all artificialities, all mistaken ideas of life and of life's purpose, and fears of any and every nature are forever dissipated.

THE thing that makes an experience hard is our *attitude* toward it. We resist and fear and fight it, and this is inharmony. I would have you get rid of fear and be so strong that you would face the very hardest problems that could come with a strength and courage that befits the Living Soul. There is one thing for which there is no reason or excuse in life, and that is a coward, a weakling. "Quit yourselves like men, be strong," is Paul's injunction.

The moment we face a problem in that fearless attitude, the condition begins to pass away. We need to face conditions and to know they cannot harm us. There is not a condition in life that can harm us. There are many opportunities which, wisely embraced, will mean growth, development.—REV. NONA L. BROOKS in *Power*.

He who lives for pleasure only, his senses uncontrolled, immoderate in his food, idle and weak, him Mara, the tempter, will certainly overthrow, as the wind throws down a weak tree. He who lives without looking for pleasure, his senses well-controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a rocky mountain.—BUDDHA.

“I AM SPIRIT”

BY L. B. GOODYEAR M. D.

WE hear the statement “I am spirit” so often in these times, especially from those who are reaching beyond the limits of the old creeds and dogmas. To the student that has thought much on the subject, this statement is very confusing; particularly is this true to one that has studied along the line of “Solar Biology” and the thoughts express in “Bible Review.” It is in a sense true— a half-truth, which, unless well understood, may be more misleading than an untruth. We must go to the Bible, that book of paradoxes to some, but a wonderful book of enlightenment to the soul living the “regeneration” after the Christ method.

We see in Gen. i. 26 the statement of the purpose in creation. The Word declaring that purpose was endowed with power to accomplish. In that purpose were the processes of generation, evolution, etc. Generation *had* to prevail until its part was done. This *word was spirit* and had as its sole object the creation of man. That spirit could not manifest the Christ in man save by a long process of development. It was essential, however, in order to bring or to develop the soul to the point where the Christ-spirit could manifest in it. Therefore the human soul is a spirit different from the Christ-spirit. It is a thought made of the mind-substance of the Father for a different part of the same purpose, the same as we have different thoughts for the separate parts of a house we are building, such as the foundations, cellar, sidewalks, roof, etc.

We hear a man say "I am spirit." But what does he mean? We enquire, and find that he has no idea of the regeneration and wants none of it. But he means that he is of the spirit such as the "Elohim" created in the beginning, and he knows no better nor in most instances does he wish to know any better. He is spirit, but of the spirit of "multiply and replenish;" of the "carnal mind" which is at "enmity against God" and subject to the law of "sin and death." That spirit that he should have in mind when he says "I am spirit" is not so subjected. Otherwise this statement is to him a stumbling-stone. The process of generation is *necessary*. But at a certain stage of development it must cease *absolutely* and *regeneration* be substituted. The seed must still be generated by the generative organs, but it must not be allowed to leave the body; it must be retained and transmuted by the fires of the sex-function into the "water of life."

"That which is born of flesh is flesh," and the soul, prior to the Christ-life, is most emphatically born of flesh. The "Word" in building bodies and entities of whatever nature gets experience and that experience constitutes the soul, be it in the vegetable, animal or mineral kingdom. Thus from this simple cell in the very lowest formations comes the soul, adding to its experiences until in time it stands forth in the highest of the animal kingdom, the white race. Having stored up in its consciousness all the knowledge gained by its past experiences, it takes the Christ-life and ultimates it; it then becomes *immortal*, but *never before*.

How can we become spirit, the Christ-spirit, so that we can truly say "I am spirit"? Jesus says we can do all he did by following the law as he followed it. And he says "I am born from above." "That which is born of spirit is spirit." "Flesh and blood cannot inherit the kingdom

of heaven." We have seen how the soul is born of the flesh, but how are we to be born from above?—In the same manner that Jesus was. Those of us that have read the "Goal of Life" find it explained therein. It is not the object of this article to go that far, but to try to put us as near right as possible on the sometimes meaningless and therefore senseless repetition of "I am spirit," which at the present time seems to be a means of the adversary to hold some in bondage to disease and death.

SOME are slow in the work of establishing spiritual consciousness, because they fear ridicule and are timid about acknowledging God. Jesus promised that those who acknowledged him should be acknowledged by the Father. He acknowledges men by manifesting himself within them as their life and intelligence, and all that goes to make up the spiritual consciousness. The ultimate of Jesus Christ's doctrine is that the whole human family shall be one in him. All shall come into spiritual consciousness of Divine Love, know the law, and apply it in every department of life. We shall never be absolutely free until we share all that we have with all men. "Give to him that asketh thee." This giving will not impoverish if it is done in the understanding that God is the unfailing resource. Selfishness will disappear when we all see the seed of everything as an idea, and all ideas open and free as the air. When men have learned how to conserve the substance and life of their bodies, and thru their transmutation give form and power to their ideas, then full meaning of the tangibility of spiritual consciousness will be understood.—CHARLES FILLMORE in *Unity*.

THEOSOPHY: TRUE AND FALSE

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

TRUE Theosophy is that of which St. Paul speaks in I. Cor. ii. 6-9: "Howbeit we speak wisdom among them that are perfect: yet a wisdom not of this age—but we speak the wisdom of God in a mystery, even the hidden wisdom which God foreordained before the ages unto our glory."

This wisdom of God (Theosophia), formerly hidden, but now being made manifest to his saints or initiated ones, is what we understand as the Esoteric teaching. In this sense the term Theosophy has been in use from a remote antiquity. St. Martin and his contemporaries constantly used the word "Sophia" as denoting Divine Wisdom. Dr. Pordage has a splendid article on this subject: "Happy are they," he says, "who hunger and thirst for Sophia for she promises to descend into them with her divine principle and her world of light. A considerable time may elapse, sometimes twenty years or more, before the Eternal Wisdom really communicates and reveals herself so as to shed tranquillity and peace on the soul of him who desires her. The only path to arrive at Divine Wisdom is by descending to sink inwardly into one's own ground and look no more without."

Bohmen called the Sacred Body "Sophia" for: "He is *made* unto us wisdom." "Every time we breathe with entire abandonment of self and full trust in the loving kindness of our Divine Master, 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."

This is the Esoteric doctrine, the true Theosophy, which, as the Blessed Paul said, could be spoken of only among the initiates, but not to carnal men or babes. But it was foreordained before the ages unto our glory—hidden in a mystery from all ages and generations but now made mani'fest to his saints.

Their knowledge comes from the inspiration of the Holy Spirit which they say is hidden in the air we breathe, and the interior being of the true Theosophist is opened up to receive the Divine intuition by an internal spiritual breathing, corresponding to the outer natural breathing. As the bodily lungs imbibe air, so the spiritual lungs inspire and respire the Divine aura, refluant with the highest thought and purest sentiment, and without any labor and trial of brain. As all these are taught by the one Spirit—the unction or anointing which abideth in them, and teaches them all things and no lie, but leads them into all truth—so their teachings in all ages agree in one, for as St. Martin says: “Truth is only one, its language also is one, and all who walk in the Way must say the same thing, without seeing or knowing each other.”

This spiritual truth also can be imparted entirely without words—as that sweet saint, Madam Guyon, says: “All those who are my true children are drawn in their minds at once to continue in silence when with me, and I have the like tendency to impart to them in silence what God gives me for them.”

The teaching of the true Theosophists of all ages, when gathered together, forms a beautiful mosaic. There is no contradiction, seeing that all of it proceeds from the same Divine Mind. The true Theosophy consists of “Things which eye saw not, and ear heard not, and things which entered not into the heart of man, but God hath revealed them unto us thru the Spirit.” For the true Theosophist has power to penetrate into that innermost

sphere wherein the soul obtains and treasures up the knowledge of God, until finally the soul in the closest intimacy of which she is capable, knows God alone—He dwelling in her—and is obedient to His entire will, which wills in her will after He has freed it from every touch of an evil compulsion. This is the faculty whereby true revelation occurs—the true God-wisdom or Theosophy, when we cease, as Bohmen says, from our own thinking and willing, and begin to hear the unspeakable word of God. “When both the intellect and the will are quiet and passive to the expressions of the Eternal Word and Spirit, the outward senses being locked up by holy abstraction, then the Eternal, Hearing, Seeing, and Speaking is revealed in me, and being now the organ of His Spirit, God speaketh in me, and whispereth to my spirit, and my spirit hears and knows his Voice.”

The true Theosophy consists of what the great initiate Paul styles, “The deep things of God.”

False Theosophy consists of “The deep things of Satan” and between these it is sometimes exceedingly difficult to discern, seeing that Satan fashions himself as an angel of light, and works great signs and wonders, which would, if it were possible, deceive the very elect. Much wisdom, much truth, and knowledge that has been handed down from an antiquity so remote as to be almost inconceivable to the ordinary mind, will be found in such a system, but for all that it will be found entirely subversive of the Bible, denying the God who is worshipped by Jews and Christians and setting up Lucifer or Satan as the true God. Such a system is that contained in “The Secret Doctrine,” for on pages 70 and 71 we read:

“The devil is now called Darkness by the Church, whereas in the Bible he is called the Son of God, the bright star of the early morning, Lucifer.”

“There is a whole philosophy of dogmatic craft in the

reason why the first Archangel, who sprang from the depth of Chaos was called Lux (Lucifer) the Luminous Son of the Morning or Manvantaric Dawn."

"He was transformed by the Church into Lucifer or Satan, because He is higher and older than Jehovah and had to be sacrificed to the new dogma." Jehovah—esoterically (as Elohim) is also the Dragon that tempted Eve.

We write this in order that any Christian who has fallen into this snare of the Devil may be enabled to recover himself, and to escape from the seductions of a Society which, according to its own text-book, is really leading men away from God into a false theosophy and preparing the way for the world-wide worship of the Dragon predicted in the Book of Revelation (xiii. 4).

"MAN, clothed with immortality, revealing
Divine affections in divinest deeds,
Celestial pure in life, in thought and feeling,
Shall rise at last above all outward needs,
And hear the immortal trumpet loudly pealing,
And rise and dwell amid the elysian meads
Of the serene abode of Angels blessed.
Then man, star-eyed, sun-featured, golden-tressed,
From heaven's dear lap outborn,
In Immortality's white arms carressed,
Shall win a glorious form,
Like that wherein the SAVIOR rose to heaven—
His sorrows all effaced—his sins forgiven."

DIVINE HEALING

BY RUTH

THE Master said: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek)" (Matt. vi. 31, 32). How true is this of many of the Gentiles to-day, who are seeking health, wealth and happiness, by repeated affirmations, or by auto-suggestion; others believe their salvation lies in the practice of dietetics. But he who understood, and was in harmony with the perfect law, said: Take no thought of these things. Wherefore?—"Because your heavenly Father knoweth your need. Not even a sparrow falleth to the ground without him." "Seek ye *first his kingdom and righteousness*," and, when ye have found these, "All things shall be added unto you."

This is the vital point: the establishing of God's kingdom within one's self; to be righteous as he is righteous; this alone will give the true and lasting riches, health and peace. If obtained in any other way (for there are other ways), they will be temporary and liable to be withdrawn at any time. "Be not wise in thine own eyes; fear YAHVEH and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honor YAHVEH with thy substance, and with the firstfruits of thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 7-10).

Satan has the power to confer certain worldly benefits upon those who fall down and worship him, or that

which amounts to the same thing, namely, the kingdoms and the glory of this world, for so it is plainly stated in Matt. iv. 8 and 9: "Again the devil taketh him up into a high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord, thy God, and *him only* shalt thou serve."

To his disciples Jesus said: "My meat is to do the will of him that sent me, and to finish his work." And truly if one is engaged thus, all else will sink into insignificance; all that is necessary for his well-being will be forthcoming; health will be his, the desire for material wealth will be lacking, and he will come into possession of his true inheritance, "The kingdom and the dominion."

We would not minimize the importance of any method that tends to the control of the body, or of perverted desires; but the evil lies in this, that in the effort to get control, many make the mistake of becoming so absorbed in applying "methods" that they lose sight of the real object for which they are striving, *i. e.* mastery and God-likeness, and thereby degenerate into *faddists*, with the result that they give far more time and thought to the creature than to the Creator. And what is due Him? "He hath showed thee, O man, what is good; and what doth YAHVEH require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah vi. 8).

SPIRITUALIZED WILL-FORCE

BY A. P. MUKERJI

(Copied from *The Kalpaka*)

"WHEN the ears of the student are ready to hear, then cometh the lips to fill them with Wisdom."—*The Kybalion*.

"Where fall the footsteps of the Master, the ears of those ready for his teachings open wide."—*Ibid*.

You cannot escape it, shirk it, shake it off or stultify it. You cannot crush it to destruction under your haughty feet. You cannot spit upon it with your scornful lips. You cannot shoot it dead even with your Maxim Guns. You cannot "electrocute" it with your modern science. You cannot buy it off with your dollars, sovereigns and rupees. You cannot kill it off by any or all of your designs, whether ancient, medieval or modern, it matters little. It rolls with ceaseless rhythm in your very blood. It dominates the very cells of your brain. It reveals its hand in the sub-conscious workings of your organism. It lies all "coiled up" in your Solar Plexus. It is the central pivot around which revolve the activities of your personality; the issues of your destiny; and the forces of your mentality. I say, what is this mystic it? Well, well, my anxious and impatient friends, this it, so troublesome to understand, so tantalizingly slippery like the proverbial eel, is SPIRITUALIZED WILL-FORCE; the common objective of the saint, mystic occultist, theurgist and the Yogi. It is the long-sought-for *Elisir Jurante* of the disappointed seekers, enthusiasts, and dreamers of the ages. It is the "Open Sesame"—the master key—that shall unlock the inner doors to the Temple of Mystery. In other words, become a centre of Love and Power; possess in perfection Heart-Power plus Thought-Force, and you will obtain expression as a human Electromagnet, as it were—a combination of positive strength and irresistible magnetic power; a Mighty Human Atom polarized upon the Positive-Negative principles of being.

This is no numbo-jumbo business, no gassing, but the most Positive Fact realizable for humanity. So this is the ideal. Don't you ever permit anyone to call this mawkish sentimentalism. Hold hard. Don't ever lose sight of the ideal even if so-called grim death stares you in the face. Return the stare with compound interest, my dear, and remain immovably poised upon your ideal.

One of the commonest flings indulged in by scoffers against Occultism is that he that happens to possess a strong penchant for the mystical side of things shuts himself off from the all-important concerns of this world and keeps sailing up in the clouds. I have heard people say with fine scorn that a partiality for Occultism breeds a disrelish for the duties of life; sends a man flying off his normal centre; incapacitates him for rough experiences in the prosaic rush of civilized existence whose grand motto is "the survival of the fittest" and "every man for himself and the devil take the hindmost;" converts him into a backboneless neurotic; an ideal visionary; an abominable sot; a dirty scoundrel at times on the lookout for a safe 'pick' at other men's pockets; a curse to 'refined' society (generally composed of dyspeptics and thoroly animalized men); a human clod-hopper, and what not? They further assert with absurd dogmatism that if a nation were to turn to spiritual ideals—ideals which are as "Grand Colossi with feet of clay"—and devote itself to spiritual training, it is bound to lose its place in the community of progressive nations; to lose its value in the practical and more visible walks of life which alone can yield points of instruction. They say many more things, but to silence their impertinent and libertine tongues that utter such blunders of the most competent kind, much time and space are necessary, and I have neither to spare. However, I would have you remember that the assumptions have no bases of truth in their attacks upon the inner life of thought, and if they have any basis at all it can be summed up in one word: IGNORANCE—downright folly—stone-blindness—besotted sensualism.

When you start into operation CAUSE-WAVES on the Spiritual plane, you have liberated energies of the most irresistible type; you have set free forces that will infallibly exert their full measure of influence upon *you*—the initiator of such a force, the man responsible for the motive-power back of such Karma.—and, mark you, they

will affect this world—the physical plane—and all the millions of other planes of life that range between the Spiritual and the Physical with all the grades and hierarchies of beings thronging these intermediate planes. They will influence the nation, yea, Nations, in all their multiform activities. Such a cause-wave shall work downward thru the other planes of life developing consequences in each plane, gaining in impetus; liberating fresh energies; and continuing in effect as it rolls onward thru the measureless periods and cycles of time exactly in proportion to the force that gives it the Primal Impulse—the originating push—as it were. Do you not observe the deathless and resistless power of endurance and the hall-mark of eternity on the waves of energy propagated by the Spiritual Leaders of mankind—it being of absolutely no significance whether such leaders flowered in India, Egypt, Persia, Chaldea, Medea, China, Japan, Assyria, Ancient Greece or Rome? Don't you observe how the intellectual life of India, yea, of the whole world, has been leaping forward with remarkable vigor ever since Bhagavan Ram Krishna and his disciple Vivekananda set forward the revivalist movement in Vedanta and Yoga Philosophy; how the emotional life is being cleansed and purified; how the physical life is showing fresh vigor; how the noble labors of Mrs. Besant are acting as a spiritual leaven upon the entire thought-life of the world? Do not let us eat the fruits of their labors and then spit upon the trees. Rather let us be thankful to the core and admit same. Do not let us be blind to these constant acts of self-sacrifice performed by these workers in the cause of spiritualizing humanity. I say DO NOT. Ingratitude is the greatest sin. Again, we must not lose sight of the fact that much depends upon the receiver, *i. e.*, the man who specializes such spiritually-initiated energies and the particular plane of development. "To him that hath, more shall be given, but he that hath nothing shall lose even what he hath"—Christ said something like that. Christ, Buddha, Zoroaster, etc., all liberated certain mighty forces, but the results wrought out of those energies will vary in their nature according to the various types of mentalities utilizing them. You cannot label one form of energy as purely "good" and another as purely "evil."

Force is a force. Energy is an energy. The idea of

good and evil, of right and wrong, of morality and immorality, are all of them associates with the results brought about by such individuals as differentiate these energies along their own special lines and utilize them for certain purposes, so that you may justly conclude that if Christianity, Mahomedanism or Occultism have led to bloodshed and Black Magic, and activities of opposite character, they are not to blame, but the individuals who interpreted them into conscious life-activities twisted these teachings and revelations according to their personal tendencies and idiosyncrasies. Realize, therefore, please, that the evolution of an individual or a nation into Spiritual Knowledge cannot but be an immense addition to all the factors of the progress at work either on the physical plane, or on the astral or emotional plane; or on the mental or intellectual plane; cannot but be a lifting force on the great ladder of evolution up which we are mounting. Further, that the waves of force radiating from and being liberated by such an individual or nation will first of all react upon the originating centre and then be viewed and specialized by the good man, as Divine Energy is utilizable only for divine purposes, and by the bad man as a means for the gratification of selfishness and sensual tendencies without the least regard for the divine economy. You may take it, therefore, that the fact of having devoted yourself to the Life Spiritual will not "make the affairs of the world suffer" as a very intelligent man once put it to me. The more completely you can do so, the better for all around. But, please mark, measure, weigh and gauge the *motive* prompting. If it springs from *ahankara*—self-love—you had better stop and purify this "pride of personality." If it is motivated by the desire to acquire Wisdom and Love to be past on to others coming after you or walking side by side with you, then you need not hesitate to begin work even without a Guru, because your aim is pure and inspired by Love—the divine principle in man—and all the forces of nature will rush to your aid. Do not be frightened by idle threats as to the dangers of turning to Occultism and Yoga without a Guru. Nonsense. The Lord is present at each point of the universe and once you have resolved upon being an active centre for the diffusion of Love and Power, this Infinite Intelligence will simply overwhelm you with its helping forces and life shall become a constant source of Expression and Expansion. Stop right

here and learn this truth. I can never voice a more positive fact.

Once you centralize yourself in a complete decision to work always conjointly with the Divine Plan; once you resolve upon rendering your life a means for the expression of the Universal All-Go(o)d upon the plane of the Particular; once you send forth your earnest prayer into the Great Unseen to be accepted as a centre of spiritual influence for the upliftment of humanity;—I say, once you dedicate yourself, body, soul and spirit to Higher Ends, you may rest assured that nought in the Universe can handicap you. You have by your mental attitude attached yourself to Universal Energy and you cannot fail. Remember this: *You cannot fail*. Altho perhaps to your narrow vision everything seems enveloped in impenetrable clouds, and failure and death seem to await you, yet forces are at work around you that will soon brush aside these apparently insurmountable obstacles and clear up the skies. When a student at first plants his feet earnestly on the *nivrithi marga*, all his past Karma becomes concentrated and that which he would have worked out, in the ordinary course of things, in several lives, he has to work out in a few years. No wonder the initial difficulties call for desperate efforts. I receive letters from ever so many readers of the *Kalpaka* complaining of their peculiar positions in life, and they all seem quite ready to break down in frequent despair. On such occasions you should relax all over; take all sense of tension, strain and personal struggle off your mind; shut your eyes upon your difficulties and in perfect faith and silence pray earnestly for more Light and Life; pray earnestly for things to be straightened out for you. Think not, yes, care not *how* such a miracle could be effected for you. That is not your concern. You have but to ask and then wait to be satisfied in full measure. You may hear people say many unique things as to prayer. I could fill pages on this profound subject, yet not touch even the fringe of it. Better not attempt the task. Rather leave it for you to find out the immense importance of prayer. My prayers have always been immediately accomplished, and the thing came to me quite naturally from childhood. Never mind your psychological, theosophical and other expositions on prayer. Its power for good is unquestionable. Now, what is Occultism?

"Under, and back of, the Universe of time, space and change is ever to be found the *Substantial Reality*—the Fundamental Truth."—*The Kybalion*.

Now, Occultism is the study of this Reality. Occultism is the study of "mind in nature"—the study of the Universal Mind—the Divine Mind—and its in-working and out-working in the Universe. It is the study of all such energies as have a spiritual centre for their basis and starting-point, and which then work themselves out in the world around us. It is the study of those creative principles that act as molding and formative forces in nature. The gaze of the occultist pierces thru the illusory form to the animating principle behind it which underlies all phenomenal existence; thru the veil of Maya to the one Life, one Self, one Force existing in and moving everything. As Sri Krishna said: "He who sees *me*, i. e. the One Self, in everything, and everything in me, verily he seeth." If you pause a little and reflect upon this statement, you will agree with me in the conclusion that such a study implies, not only the deepening and broadening of our intellectual vision, but the unfolding and developing of all the higher spiritual faculties, since only by the spirit can the spirit be recognized. You cannot demonstrate the theory of the correlation of forces, the molecular constitution of chemical compounds, the atomic theory, the propositions of Euclid, to a dog;—no more can you obtain actual, visible proofs of the spirit thru the sensuous, the emotional, or the intellectual channels. The demonstrations of Spiritual truths and Spiritual verities are only possible thru the spiritually developed souls; in the meantime, what you and I conclude by intellectual reasoning must perforce be taken up and applied to the daily events and situations of life on the physical, emotional and intellectual planes, altho they can at best be a mere reflection of truth, a pale *simulacrum* of the Real Spiritual vision. Still these conclusions should never be despised, since they serve as pointers-out of the Real Truth and at last put us on the right track.

Hence the true Occultist must be *Spiritually* developed. As I have told you elsewhere, spiritual development begins in right earnest and spontaneously only *after* the purification and cleansing of the lower parts of our nature. We must be pure emotionally and intellectually, and free from 'Egoism' before anything can be achieved in this direction.

Here we are face to face with an interesting question: Does intellectual development lead to the spiritual? Yes and no. What is at first the controlling principle in Intellectual Development? It is that principle that analyzes, divides, and separates; that builds up the "Individuality"—the "I"-making faculty; you come to realize YOURSELF as a separate entity marked off from other entities. You covet for yourself. You grasp for yourself. You antagonize others for the quickening of your growth. You set yourself against all others. This is a necessary stage in human evolution. The "I" becomes INDIVIDUALIZED. It recognizes its controlling power over its vehicles and environments. It also builds up a coating of selfishness which is necessary at one period of the individualizing process. The intellect is thus essentially separative—the principle of illusion. Again, what is Spiritual Unfoldment? "It is the recognition and growth of the One Self into manifested activity, first within that sheath that has been formed by the intellect, and then by transcending it and bringing about that Realized Unity that is the object of our evolution. It is for this that we place the Unity of mankind in the Spiritual regions; it is for this we proclaim the Brotherhood of man as a spiritual reality; for the Spirit is one, and it is only as that unity is recognized, consciously known—not simply intellectually seen, but consciously realized—it is only as that is done that the spiritual nature is in course of evolution." Thus you will note how the Spirit is essentially unifying. It transcends the Intellect, the centre of Individuality and Personality. It leads us to Love. Therefore you see, my friends, you are *not* the intellect. You have developed this intellect only as an instrument to work with in the Lower Worlds. You must control and transcend the Intellectual Evolution completely. Then alone can you touch the plane of the Spirit of Universal Love. Now that you know this fact, you will read Mr. Raghavachary's views on Wisdom in the "Magnetic Aura" with greater, yea, keener appreciation. As he says:—

"It was with a full realization of the truth of the statement that 'Wisdom is a principal thing' that Solomon said so. Wisdom by itself is incomplete. The idea that wisdom is an inherent quality of love is quite mistaken. Love and wisdom make a wonderful team. Love without wisdom leads into all sorts of labyrinths thru which one

has to pass. Truth never runs from us, but we fail to run toward it. Our constant attitude should be to seek it, and if you realized the object of your sojourn on this earth, how joyous would be the search!

"He who does not heed to the still, small voice within does never come to *life*. Intellectualism is nothing but a delusion. Intellect is the slayer of the real. It is only love that leads to the real. Heads retard; hearts promote. Now-a-days at the sacrifice of affection brain is worshiped and over-developed. What brain awards is transitory, unreal, evanescent and perishable, while those who have love are possessors of what is Godlike and eternal.

"The knowledge of science and the practice of charity are different. The present-day world has studied everything but love. Electricity and Radium are here. Chemists' wonders are in evidence; eclipses are calculated to the second; yet love, which is the constant miracle of the hour, is the least understood of all things, and frequently is even ridiculed. Architecture and landscape-gardening have well-nigh reached perfection; yet hint at the beauties of conscious character-building and its study, the world nods.

"Who cares for character- and soul-unfoldment as a study? However, in spite of the self-hindered man, the great on-march of the millennium is being felt because of its superior force. Neglect of soul is far more apparent than neglect of brain. This is the age of the brutal thinker.

"The ever-increasing spiritual wave will develop the tender love. Brain says love is anguish. Soul says love is life. Brain must be satisfied to know its limitations. Love has no limit and it can never end. All the world loves a lover. Love with your brain and you will have pain. Love with your soul and you will be in heaven. The really cultured want love and have it in all its fineness and purity. The so-called educated fear it, berate it and desire none of it. Men and women are thus ignorantly robbing themselves of more abundant power, health, light and life. Develop yourself, but don't forget that there is something else you have to do and it is the biggest something conceivable, and its discovery and use will bring you returns a hundred-fold greater than the brain.

"If you don't want anything to pain you, shut the sight of your soul and let the light rush in. Love is the highest good, but your limited brain is unable to comprehend this.

Think well, think all that is necessary; but pass into your latent larger capacity and include your spiritual duties in your make-up.

"If you understand love, it will silence pain. Brain is mind; Soul is a magnet. Hither and thither go the unsatisfied thinkers. Brain is nothing but a cumbersome and unsatisfactory tool. Work with it till you come into possession of the soul.

"What is your goal? Illusion first says one, and then another. But what does truth say? It says that unfoldment is our goal. Enter upon the beauties, land off all feeling and heart, and listen to the Love's tune.

"You are already in the field of the psychic atmosphere; a reliance upon a higher law will not come spontaneously, but it may be cultivated. Tho not easy, it is not a very hard accomplishment if based on spiritual reality instead of credulity and superstition. A higher consciousness and a more rational rule of the ego over its subordinate kingdom may be made a practical and an every-day accomplishment. The latent psychical and spiritual elements in man may be made to occupy their legitimate place and potency. Then the higher forces will come of their own accord and LIGHT will shine on you."

My esteemed friend, the professor, has nobly expressed his views and my readers will find his book packed full of valuable gems like the above.

In conclusion I would urge upon you the importance of not mistaking *Love* as *sex-passion* or emotionalism, but as the right recognition of your relations with humanity and the lower planes of mineral, vegetable and animal evolution. You may feel disappointed at my not giving you exercises and so forth on Will-Culture.

My friend, your will is already strong. The best exercise I could give you is this:

Be perfectly pure in thought, word and deed. On no account permit any Fear-thought, Hate-thought, Sensual-thought, Selfish-thought to pollute your mind. Be positive to them. Have moral courage. Check low tendencies. Control the lower nature by cultivating Indifference toward it and by opening up channels for the expression of the Higher. On no account permit yourself to be broken under the grinding wheels of Despair and Worry. Think Energy and manifest Energy. Think Courage and manifest Courage in your bearing and actions. Say

"I can and I will" and act up to your motto. The Lord is at the back of every clean-souled, pure-hearted, fearless and loving individual, and so long as he obeys his Soul-Suggestions, *he cannot but succeed in whatever he undertakes*. His motive is pure, and everything in the Universe will in time be attracted toward him. Such a will alone is free, for it is strong with the irresistible strength of Divinity. Understand! please understand: *The pure soul lives in conscious touch with the Creative Mind of God and it shares the powers of God.*

Such is your birthright, and any amount of effort you put forth is as nothing compared to the Infinite Life beyond, which you can claim for yourself by transcending the Lower Self and by subjugating it to the controlling influence of Spiritualized Reason, *i. e.*, by combining Reason with Love. This is the ideal from my view-point. Accept it if you will. Remember your will is already strong. Recognize it by expressing it and asserting it, not for selfish ends, but for the unfoldment of your Higher Nature. Recognize it and it will reveal itself. Recognize it and its power is sure, either over your Lower Nature or over your Environment.

"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 mighty sea,

Thy silent mind o'er diamond caves may roll.

Go seek them and let pilot Will control

Those passions which thy favoring wind may be.

No man can 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 must tread some heights now unattained:

Why not thine own? Press on, achieve, achieve!"

KNOWLEDGE OF THE TRUTH

BY H. E. BUTLER

DURING the last twenty years there has been an opening up before the people's minds of a fountain of truth that had been sealed. We read in the book of Revelation, in chapters v. to viii., of a book that was sealed with seven seals; that the angel of the Lord opened one after the other of these seals, and that certain results followed the opening of each seal.

It is unquestionable that a book is a symbol of certain knowledges. According to the vision given to John on Patmos, and also according to Ezekiel's prophecies, the angel held in his hand a book and Ezekiel and John were told to take the book that was in the angel's hand and to "eat it up" (Ezek. iii. 1-3; Rev. x. 9).

As everyone in sympathy with revelation must perceive, this implies to take a concentrated form of thought of some kind into one's organism. We often say, "I read and thoroly digested the contents of a certain work." Divine symbolism is not unlike the symbolism of the language of modern times.

The book being sealed with seven seals implies that there are seven vital truths involved; and as all vitality has in it mind, thought, consciousness, therefore the opening of the seven seals is the opening of the seven vital truths to the consciousness of the people.

We have been engaged for nearly twenty-four years in writing and in giving to the world vital truths. The people have taken up these truths and have expanded

and incorporated them in what they term "Mental Science" and "New Thought" in all its varied forms. The truths have even been taken up by Spiritualists; in fact, by every class of thinkers, and the magazines and books that convey these truths in detached form, mixt, of course, with error, are multifarious. But the truths are being spread broadcast, and it seems plain to us that the book with the seven seals has been opened, and that you, our readers, have it at your command; and shall we attempt to make another book?

The book contains a complete plan of salvation. This is a theological expression, is it not? But when we say that it contains a complete plan of salvation, we mean more than the church means. We mean that there was a purpose in the creation of the world, which we have ever tried to keep before your mind, and that that purpose comprised the plan or embodied the methods by which, if followed, one may attain to immortality, to eternal consciousness, to an undying state. Immortality or an undying state implies a continued life of perfect health and the consequent peace and happiness.

Has all this been given to you?—Yes, it has all been materialized from the spiritual book to the material books and placed at your disposal. What more can we do? What more is there to be done? As we sit in our quiet retreat and center our mind upon God and the spirit of life that animates his people, and inquire: What more do they need? the only response that seems to be given us is, "Practice; they need to take up these great truths and to incorporate them into their lives."

Every individual who would attain immortality must take the little book from the hand of the angel (the messenger of God) and must eat it up. While digesting the thought it may prove bitter, because of your love for the world as it is, for the old order of life, embodying

generation, labor, sorrow and death, yet it will not be bitter to you if you have grown up to that standard where you love God, Spirit, and the laws of rightness, more than all else in the world. To whatever extent this is true, the book will be sweet to you. As it was said in the Revelation, "in thy mouth it shall be sweet as honey," that is, the reception of it is beautiful, and this has been the case with the multitude that have received it during the last twenty odd years, but the practice ("it shall make thy belly bitter") has been bitterness.

You do not like the bitter, do you? But you cannot have the sweet unless you have the bitter. You cannot have immortality and conscious unity with God without suppressing and killing out all animal desires and passions, and subordinating every faculty of the animal nature, which we all possess, to the mind, appetites and passions of the spiritual nature. Therefore the book becomes bitter in the bowels of many, but it is the way of salvation; it is the light of life to all who receive and follow it.

Again we ask: What more can we do? As we look over the volumes that have been written, the words, words, words (not empty words, however, but words of truth) that have been sent out to the world, we feel like closing our mouth and being silent and waiting for you to put into practice the truths that have been given to you, and to attain the consciousness that has been active in us all these years.

Therefore we simply present to your minds the necessity of an absolute consecration of your life to God, and not only the necessity, but the wisdom and desirability of so doing. For, if you will but reason intelligently, correctly, you will discover that, as Jesus said, "you have no life in yourselves," that all the life or mind or consciousness that you possess is inspired from the spirit of the mun-

dane, and if you would have life in yourself, you must obtain it from the Cause. Turn your mind away from the mere effects, the material world, and reach out beyond to the Cause, to the God of the universe, and desire above all things to begin to know and even to live from the Spirit of Life that originated the world.

Please stop here to think: The world was made by the *word* of God. The world is a phenomenon; the effect; the externality; but he that spoke the *word* is the cause, the fountain, the source of all that is, and the source of your life. What is necessary is to leave the shadows. A shadow is the effect of a substance. (There is so much that is worthy of your thought in regard to this word "shadow" in connection with this thought.) If you desire above all things to leave the shadows and to enter the cause, become one with the cause, then the full sunlight of divine wisdom, knowledge, understanding and power will begin to vibrate thru your entire organism.

This seems to us to be the point where the only work in and for the people can be accomplished, and this depends wholly upon you; all that is possible for us to do is to try to "stir up your pure minds by putting you in remembrance" (II. Peter iii. 1), and to try to impress upon your consciousness the reality of your existence and your relatedness to spirit; also the possibility that you possess to become, not only one with the Spirit, but conscious of the Spirit, and in that consciousness of the Spirit will come peace, joy, rest and immortality. For in an immortal state, suffering is impossible, anxiety cannot enter, fear is a myth of long ago, and love, knowledge and power become the substance of existence.

The spirit of divine peace attend you.

THE ROYAL GATEWAY

BY L. D. N.

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.

This, then, is the third fundamental and positive affirmation of the true Christian Theosophy, "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 flesh is flesh; and that which is born of Spirit is spirit." "Howbeit, that is not first which is spiritual, but that which is natural [pertaining to outward nature] then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "The law was our schoolmaster to bring us to Christ," and Christ by his method—the internal and spiritual—brings us to the Father. And no man cometh unto the Father but by him or the method instituted by him. No other way is possible. The teaching of Christ is the "Royal Gateway" to divine wisdom and supremacy.

This anointed Teacher is indeed "the light of the world," and they who follow him "shall not walk in darkness,

but shall have the light of life." He truly says, "I am the door; by me if any man enter in, he shall be saved, and go in and out and find pasture." And again, "If ye continue in my words, then shall ye be my disciples indeed; and ye shall know the truth, and the truth shall make you free."

He was a living example of "The Way, the Truth and the Life" for all men, and no man can follow that example without coming to the Father, nor can any man come to the Father without following him in that example. The spiritual senses and the inspirational power conferred on man, as a source of enlightenment and means of unfolding and bringing to perfection all the powers of the personal life thru following that example, as much transcend the external senses and methods of education and development, as the soul transcends the body. The cultivation of the inner psychic powers and the processes of their development and activity, are as normal and legitimate also, as are those on the plane of the external.

The deepest research and highest attainment of external science, only bring more forcibly to bear the painful consciousness of the sensuous limitations; and the aspiring soul the more deeply yearns to break thru these narrow confines of physical sense, and to find some more direct access to the arcana of knowledge and wisdom. Such access truly awaits man thru spiritual sense and inspiration.

The philosopher's stone and the elixir of immortal youth were no vain dreams of medieval sciolists. They exist, and will be found by man when he shall cease his vain seeking thru the physical, and turns to the spirit within. The outward universe or the external departments of the Macrocosm are but the projection outwardly from the internal or inmost, which is pure Spirit, and in itself embraces all.

Man being a microcosm or reproduction in miniature of the Macrocosm has within himself the elements and substance of all that is. As the inmost of his being is pure spirit, it embraces in its exhaustless depths all that he can possibly yearn for and aspire to, as in and thru it he is made one with the Divine, from which all things proceed.

EDITORIAL

WE publish in this issue an article written by A. P. Mukerji, Associate Editor of *The Kalpaka*, a magazine published in Tinevelly, South India. We think our readers will see that there is exprest in this article a knowledge of truth that is very unusual for us to receive from India. So far we consider *The Kalpaka* the most advanced magazine of Indian origin, in fact, of any origin, that we know of. It is because of this that we recommend it to our readers, not but that all the great truths that are set forth from the Indian standpoint must be modified and organized into instrumentalities of usefulness suitable for our people.

That there are those in India who understand certain laws and are able to apply them and to gain results, there is no doubt, but all results are dependent upon the object, the ultimate, toward which the individual is striving. As is readily seen, the idea of the Indian is to free himself from death and re-birth, reincarnation. While this is a truth in itself, yet so far as we are concerned, there is an object that is still higher, which is that of which Jesus spoke as "eternal life;" and, as we have tried to set forth in this magazine, there is now to be a gathering out from the world of the first ripe fruit of the creative energies; that those who are to be gathered are to be formulated into a body, and that that body is to become the center thru which the Lord, the Elohim, will find expression, and by which the Spirit of the Highest will take control of the whole world, banish evil and establish righteousness, peace, joy and harmony. In short, by which the ultimatum of the purpose as declared in Genesis i. 26, may be accomplished—man made in the likeness of his God, formed into his image (organized into a body), having dominion, control, over all the elements of the earth.

Time of Cusp Transits
Washington D. C., June 1911

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"	♒	22	1	4 a. m.
"	♓	24	2	36 a. m.
"	♈	26	2	11 a. m.
"	♉	28	1	46 a. m.
"	♊	30	3	27 a. m.

⊕	♈	22	8	28 a. m.
♂	♊	24	1	11 p. m.
♀	♌	18	2	53 a. m.
♄	♏	1	1	56 a. m.
"	♊	9	2	46 p. m.
"	♋	16	0	54 p. m.
"	♌	22	6	26 a. m.
"	♍	27	6	53 a. m.

On June 1st ♄, ♋ and ♂ are situated as follows:

♄	♌	12°	4'	55"
♋	♌	10	52	49
♈	♈	26	49	0

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WHAT IS PRAYER?

BY DUDLEY WRIGHT

PRAYER is the communion of the unseen self with the unseen realms, the practice of being placed in telepathic communication with minds and forces on higher planes than our own. For this words are not necessary, altho they may be employed. It is by such thoughtful aspirations that we become conformable with the will of the Eternal; and prayer has for its aim the lessening of the distance between the individual and the Eternal; not that the Supreme Power is separated from us by geographical or spatial distance; "The Eternal," said Phillips Brooks, "is everywhere, giving Himself to us; the opening of the windows is a signal that we want Him, and an invitation that He will be glad enough to answer, to come into every window that is opened to Him and turned His way." We can pierce thru the materiality of this expression, especially when we read the same writer's definition of prayer as "the fastening of the life on to the Eternal, the drinking of the thirsty soul of the great fountain of life," which is closely akin to that of a Swedenborgian, the Rev. James F. Buss, who said that: "True, living prayer is the reaching out of the soul's hand to take the divine blessing which the Eternal is every moment waiting to bestow."

Prayer, therefore, may be objective or subjective. When used in an objective sense only, the Eternal is invariably addrest in anthropomorphic language and regarded as a distant resident Deity, tho even in this form there have been strikingly marvelous results, as the Orphan Homes at Ashley Down, Bristol, the Quarrier Homes and other institutions bear witness.

M. Auguste Sabatier has pointed out that "Prayer is no vain exercise of words, no mere repetition of a sacred formula, but the movement of the soul putting itself into a personal relation of contact with the mysterious power of which it feels the presence." F. W. H. Myers has defined it as the general name for the attitude of open and earnest expectancy, and distinguishes between prayer and supplication. He gives as the highest meaning of prayer "communion uttered or unexpressed with the Supreme Spirit" and defines supplication as "an attempt to obtain benefits from modern beings by an inward disposition of our own minds."

Prayer, therefore, is not a matter of petition alone, altho it may sometimes take that form. It is communion with the Eternal. How tiresome we should think our little ones if they climbed upon our knees merely to ask favors, but how they gladden our hearts when the tiny hands steal round the neck and the lips utter the words "I don't want anything, I only want to love you." That is real prayer, because it is the communion of spirit with spirit, and, as Madam Guyon has said: "Prayer is nothing but the application of the heart to God and the internal exercise of love." No further words may pass, but the communion, far from ceasing, becomes intensified, until, perhaps, the little one falls asleep in that loving, clinging attitude.

The main function of prayer lies in the spiritual reign

of fellowship or communion with the Eternal, as exprest by Thomas Moore in the words:

As down in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So deep in the soul, the still prayer of devotion,
Unheard by the world, rises silent to Thee.

A liturgy, or any form of words, tho intended as a material aid to spiritual communion, often retards it and causes the mind to centre upon the form and thus prevents the true aspirations of the soul. This is the Buddhistic objection to prayer, for the Buddhist maintains that "Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power." Prayer, for the Buddhist, takes the form of contemplation, self-examination, concentration, and aspiration.

Are liturgies or set forms of any value? We find a well-known ethical writer, Mr. W. M. Salter, saying that, "Almost everyone who has tried the experiment of setting aside a little time each day for serious thought, knows how difficult it is to concentrate one's attention without some external help," and, on the other hand, a well-known Spiritualist, Mr. W. J. Colville, says: "Whoever in the calm, restful silence of a sequestered retreat can realize the highest spiritual communion with that omnipresent, divine life, which is both Over-soul and indwelling spirit, needs no outward aid to devotion, and, therefore, can well afford to dispense with all religious and other ceremonials."

Words are not necessary or essential for prayer, which has been aptly described as:

The soul's sincere desire,
Uttered or unexpressed;
The burden of a hidden fire
That trembles in the breast.

But when words are employed they should be the accurate expression of inward aspirations, and not mere random utterances.

My words fly up, my thoughts remain below;
Words without thoughts never to heaven go
said the writer of *Hamlet* (III. iii. 97).

The efficacy of Mantras lies not so much in the words themselves as in the concentration of thought expressed in the formulae. Spoken prayer is, in a sense, an incantation, and it is only when spoken by the heart as well that it has power to attract good and to repel bad influences.

The Pharisee prayed and the publican prayed, but the utterances of the first named were characterized by the 'official polish' which is a feature of most liturgical prayers, and bore upon the face of them evidence of rehearsal in private before being publicly uttered. The prayer of the publican was a cry wrung from the heart. It was spontaneous, not formal, and its spontaneity ensured its answer.

Liturgies or set forms were unknown to the early Christians and are a relic of pagan customs.

One of the requisites of prayer is our consciousness of the deep necessity of that for which we pray or desire and the possibility of our receiving it. Mrs. Besant, in her work on *Thought Power*, said: "The frequent effectiveness of prayer over ordinary good wishes is due to the greater concentration and intensity thrown by the pious believer into his prayer. Similar concentration and intensity would bring about similar results without the use of prayer."

But to pray only without putting forth the effort, is useless. A student about to sit for an examination, will do well to pray and to keep his mind firmly centered upon success, but, at the same time, he will find it ad-

vantageous and even necessary to master the contents of the prescribed text-books. The wisdom of Cromwell's advice to "Trust in God and keep your powder dry," cannot be called into question. True prayer will lead to labor, to the putting forth by the individual of the effort to fall into line with and to accomplish the will of the Eternal when that will becomes known as the result of prayer and meditation. That will be an exercise of zeal in the right direction. Paul, as a Pharisee, was zealous, but his zeal was misdirected.

We want to realize the serious importance of prayer. We want to pray and not babble. A few seconds on our knees with the thoughts far away from the words uttered is not prayer. We may be even constantly in prayer without ever getting on to our knees, but whatever may be the physical attitude, let the mind be concentrated, a concentration corresponding in degree, tho not in kind, but comparable with that practiced by the Fakirs in their physical austerities.

Self-deprecation is not prayer. Prayer must be positive, a demand even, rather than a request, a demand springing from the consciousness that we are asking only for what is ours by right of attainment. Prayer—not saying prayers—is intense concentration, in consequence of which there is a strong outflow of magnetism into the ether, or thought-force that pervades the ether surrounding the individual. "He who thinks prays," said the Countess of Caithness, in *The Mystery of the Ages*, "and one who disdains the spiritual exercises of St. Ignatius may respect the transcendental exercises of the Platonists."

By continuance in prayer we make our religion what the very word signifies it should be—a matter of daily living. "Sacrifice," says Mr. Gorham, in his *Ethics of the Great Religions*, "is religion made easy," but when

religion becomes bound up with life, it is not so simple as when it is confined to observance on one day of the week with occasional holy days added, when attendance at some public ceremony or function is regarded as discharging all obligations. When religion springs from an inward source and does not become perverted with theological dogmas, which cramp the intellect, there is little necessity to set up an external code of laws or commandments for the regulation of conduct, which will then become self-regulating.

It is the conscious, constant intimacy with what Emerson described as the Oversoul; the Buddha, the Uncreate; the Jews, the Eternal; the Moslem, Allah; and the Christian, God. There must be such perfect and complete harmony between the human desire and the divine will as to ensure that the human desire will be granted.

Prayer is not the condescension of the Eternal to the human, but rather the ascension of the human towards union with the Eternal. Buddhism rejects prayer, yet there is no religion that more completely emphasizes the true meaning of prayer. It is a complete and perfect system of meditation and concentration, and that is prayer.

A number of clergymen once waited upon President Lincoln and in the course of the interview expressed the hope that God was on their side. Mr. Lincoln replied that he wished to make sure that he was on God's side. Prayer is the harmonizing of the self with God, the constant aspiration towards the Ideal, and is, or should be, realized in the constant progressive character of the individual. It should not be a personal petition for a personal favor. "Seek ye the kingdom and all these things shall be added unto you." Prayer is the seeking of the kingdom, "the kingdom is within you," and it is the most effective aid to self-realization.

Men are sometimes apt to think that the mere act of prayer will lead to the imparting of some divine or holy influence to them. Such thoughts have a tendency to cause prayer to become a mere formality and to lack the necessary concentration. It is well "always to pray and faint not," yet prayer must be spontaneous, the outcome of a continuous process, a constant state of watchfulness combined with prayer.

A most forceful article on Prayer appeared in *The Kalpaka*, an Indian monthly magazine, for July 1910, from the pen of Mr. A. P. Mukerji, from which I cull the following extract:

"Prayer is the concentration of the spirit on the problems of the Divine Life; the turning of the searchlight of the superconscious self upon the riddles of existence. Prayer is the filling of inner vision with positive light—light that rends asunder the veils of Darkness and Maya. Prayer is the soul-ascent up the magnetic chain of Evolution. Prayer is the meditation on the Infinite in the silence. Prayer is the faith of the seer in his vision; in his contemplation of the facts of life, inner and outer, subjective and objective, from the highest standpoint, in the utmost trust that he reposes in the Infinite Law that sweetly and steadfastly seeks ever to provide our feet with iron shoes for rough roads."

Prayer, true prayer, should never be limited to petition, even if, indeed, it takes that form at all. There are other factors that must enter into it—contemplation, meditation, and realization of the Unseen, and the individual should cease from active and conscious prayer only to enter into the state of non-conscious dependence upon the Unseen and thus continue in prayer, altho the conversation and thoughts have perforce to be in another direction.

If what is frequently called "the pattern prayer" or "the Lord's Prayer" is carefully examined, it will be seen to consist of affirmations and not petitions, and, moreover, that these affirmations are of a spiritual and not a material character. The only 'petition' strictly so-called: "Give us this day our daily bread," should, in the opinion of more than one commentator, be translated: "May we remain content with our daily lot."

If, however, prayer does take the form of petition, it must be offered with the intention of securing the accomplishment of Divine purposes by the employment of Divine methods. It should be confined to spiritual necessities. "Your heavenly Father knoweth that ye have need of these things [food and raiment]. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

A New Era is the turning over of a new page in the history of humanity. The scroll of time rolls up the Old Order of things, and progressive humanity begins a blank page on the New Order. In the New Era, just to unroll, we shall make a better record. The Old falls of its own corruption; it has lived its time and dies. All the fetiches and idols that now reign will have past away. The corrupt laws and usages and customs will disappear with their own corruption, and give place to those adapted to a more progressed condition.—From *World's Advance Thought*.

THE WAY OF LIFE

BY GEO. BERGMANN

IN burning our lamp with the oil of life from the Spirit, we are apt to get the idea that we must wait upon the manifestation of the Spirit within us in order to avoid any action that might be considered as futile or as frustrating our purpose, and thus we limit ourselves in regard to the workings of the Spirit, who is ever willing to serve as All-Power in our aim toward higher unfoldment.

The question arises: How can we obtain the divine power to destroy such a limitation, or to prevent the entering of it? The answer is: Thru our profound meditation upon the All-presence within us, that Eternal Light, that never ceases to be, which will illuminate our soul as a lamp; and this is the desired unfolding.

By meditation we draw near in awe and deep reverence to the Fount of Life and Love which draws our heart and soul nearer and nearer unto Him as our Father, and we feel the indescribable, mighty impression deep in our innermost being.

The overwhelming impression results in deep, profound silence; it is the attitude for receiving Life, Love, and Power to know our own divine inheritance; and the trust in our Father so near to us, gives us unspeakable peace, resulting in the constant illumination of our path of attainment.

Nothing is attained without knowledge, and knowledge is the fruit of experience; therefore we are compelled by Law—Karma—to live a life of experience, that we may acquire the knowledge necessary to the perform-

ing of our action of life; may it be a experience within or without, it is all good and well, because all experiences lead to our final goal, the return unto the Father of all.

The Law of Karma or Spiritual Cause and Effect is in its operation the manifestation of Perfect Justice. Not only have individuals their own karma, but families, races, nations and worlds have their collective karma. The karma of a nation is made up of the collective karma of the individuals composing it, so far as their thoughts and acts have to do with the national spirit and acts. Nations as nations cease to exist, but the souls of the individuals composing them still live on and make their influence felt in new races, scenes and environments. All the prevailing conditions in our carnal life are in harmony with the Law of Karma and are necessary to the cyclic purpose.

There is a remarkable piece of occult literature in the Secret Doctrine, namely:

“Nor would the wages of Karma be inscrutable were man to work in unison and harmony instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind fatalism, and a third, simple Chance with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world’s evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act thru. We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then

accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life."

If we are acquainted with the Law of Spiritual Cause and Effect, we are compelled to recognize the fact that the prevailing unrest is caused by the enlightened souls of the past life still among us, as the leaven of the dark mass of men, keeping the holy flame alive, to be preserved for the successor and follower of the Light. The unrest will increase as time goes on unto the parturition of the New Birth, the Coming of the Christ Principle, the Brotherhood of men; but the people cannot understand such spiritual process, and run hither and thither as if in hot delirium; this is due to the personal "I" not being developed to conceive the dim light of the indwelling spiritual "I"; it is the gross nature of man that cannot reflect the light of the spiritual soul within.

God in the All has not ceased to speak, to work, to manifest His Creative Will by His Law, for God is Law Itself.

The Law of God embraces the spiritual as well as the physical realm; therefore the Law impresses itself upon us and we are compelled to work in harmony with the Father, and, like Him, in love to all and each, without respect to any particular being. Life is One: we are linked one with another, and as the highest spiritual being must work in its next lower sphere, so the angels must work in love in our beings by means of mental influence, that we may be enabled by profound meditation and prayer to unfold into higher spiritual beings.

In all our doings is the Law working and manifesting; it is our duty to use our mind to lift ourselves and brothers and sisters ever up and onward that all may be perfect.

ELOHIM YAHVEH

BY H. E. BUTLER

THE words *Elohim* and *Yahveh* are ancient Hebrew, and why should we use untranslated words? The greatest difficulty in the way of the acceptance of the Oriental philosophy in the Occident is the frequent use of untranslated terms in the Hindu writings, which spoils the thought. But in the words *Elohim* and *Yahveh* there is something very different from anything heretofore used in the way of untranslated terms, owing to the fact that they are distinctively cognomens of Divinity in its dual phase.

Some may ask: Why not use the words *Lord* and *God*, the same as they are used in the Bible? The reason it is not best to use these terms is that the word *Lord* is a common title, especially in England, for a man to whom certain powers have been delegated by the king. It has but little significance to the ordinary thinker, beyond designating one as superior because of having a little unusual power.

In regard to the word *God*, Paul says, "There are lords many, and there are gods many," because the word *god* has been used in all image worship, and it has been so freely and promiscuously used that it ceases to have any special significance to the minds of the people. And the fact that the promiscuous use of these terms has destroyed their real meaning, makes it necessary, when we come to know God in that higher and holier sense, to have a term that is exclusive, that brings but one

thought to the mind; and a term that has been given by the authority of the Supreme Intelligence, has been given for the purpose of distinguishing Itself from all other personalities, objects or things.

As we have frequently said in this magazine, the word *Yahveh* conveys to our mind, and also conveyed to the minds of all the ancient mystics, seers and sages, the idea of the all-pervading Spirit and Mind of the universe, the fulness that filleth all things, the fountain from which all life is derived, the formless former of all that is, and the power behind all that is, the *Will*. While the term *Elohim* is related directly to the personal, intelligent creators of the world, if not of the solar system; it points to and names the individuals who, thru many ages of growth and development, have reached a point where they know YAHVEH, know the laws by which all things were made. And as Jesus said, "What things soever the Father doeth, these the Son also doeth in like manner." The Elohim, being Sons, having had an earth existence at one time in the millions of years that are past, and having gone on thru all these millions, perhaps many sextillions of years, were enabled to say, as was revealed in the beginning of Genesis, "Let us make man in our image and like us," and in the first verse of the Hebrew Scriptures we read, "In the beginning the Elohim created the heaven and the earth."

This brings to light the fact of an intelligent personality or body of personalities, who had been developed and unified so that they became one body, one individuality in reality, yet many members; each member of that body having a different function and office.

The Lord Jesus had abundant reason for saying, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Think of what these words comprehend: This is life

eternal, to know God. This has been the central object of all religions from the beginning of all history, and for one who was so wise and so directly in touch with Divinity as the Lord Christ to say, "This is life eternal, that they should know thee, the only true God," centralizes everything that he taught, everything that he did, around these few words.

Of course it is not enough to know what we say about it or what anyone says about it, or what the technical terms *Yahveh* and *Elohim* mean, because that would be simply knowing the words and their meaning, but to know him whose name is thus exprest is the real essence of the whole matter.

The Spirit thru us in "The Goal of Life" made an effort to impress upon the minds of the readers the importance of knowing the only true God and Jesus, the Christ, and gave you the methods by which you may know this truth, and knowing it have eternal life. But the object of this article is to bring to your mind the necessity of dwelling upon this thought, looking into it more deeply than the majority of the readers are inclined to do. For we repeat, everything that the Lord Christ taught, the whole object of his mission, centers in the knowing of the only true God and the anointed savior that he has sent.

Therefore we wish to impress the thought that if you are living the regenerate life as taught in the Esoteric books, which means conquering generation, consequently labor, sorrow and death, and have united your consciousness with God; in other words, if you are seeking to know God above all things, then it becomes important that you know and realize the true significance and use of the terms *Elohim* and *Yahveh*. And you will no doubt find something that may astonish you, when your mind can let go of the world and you want to know God, want

to receive something from his hand and reach out and ask the Lord, Eloah YAHVEH, in the deep reverential spirit of loving desire, for you will find how quickly the response will come to you. It is like being in a large room with many people, among whom is a dear friend, and you ask a question in a general way, but your friend pays no attention to you; then you call him by name and lovingly ask him something that you know he knows, and how quickly he will respond to you. So it is when you reach out to the Lord, Eloah YAHVEH.*

This is no doubt what the Lord Christ meant when he said, "Whatsoever ye shall ask in my name, that will I do." And again, "If ye shall ask anything of the Father, he will give it you in my name." This brings the soul in more direct touch with Elohim, and there is another thing about it, it does away with that vague, uncertain idealism concerning God that has pervaded the world even from the time of the children of Israel and that has been the curse of the world; it led the children of Israel into the worship of strange gods, which our people are doing to-day; they are worshipping the gods of gold and silver, stocks and bonds, trusting in them and not in Elohim YAHVEH.

But when you can get this thought clearly fixt in your

* We use herein the terms *Elohim* and *Eloah*, which have been explained in "The Goal of Life," but for the benefit of the present reader we will say that *Elohim* is the plural form of *Eloah* and relates to the whole body of the God who created the world, and perhaps the universe, but this we do not know. We have been impressed that the one to whom the Lord Jesus called at the time of his crucifixion is the one who has special charge of the planet earth and its inhabitants, and, like our Master, when we reach out to God, we call on Eloah in place of Elohim, because *Elohim* is a general term and *Eloah* is a personal term. The Lord Christ is undoubtedly the Door, the guide that has led the race into a consciousness of Eloah and a knowledge of the existence of Elohim. Therefore we recognize him as our Master in connection with his Eloah whom he spoke of as *Eloi* (my Eloah), translated "My God."

mind, that Eloah is a personality, just as much as you are, and even a great deal more so, that he is a real individuality that you speak to and get response from, that loves you because you love to do right, that will help you as a loving friend will help you under all circumstances, it will make the Christian religion a real, tangible religion, something that you can rely upon; it then ceases to be a blind belief, but you are permitted to know God and his Holy Ones. We cannot say it is like finding a long-lost friend, for it is even much more than getting back home after being away a long time; there is so much more in it than words can express, but we will simply sum it up in the highest term we know, namely, it is like getting into heaven.

And when your mind is centered upon Eloah and you lovingly ask him as you would ask a dear friend, and you realize that loving response that is not imaginative, but absolute, real, tangible, what more could you desire? And this is brought about, just as Jesus said, by knowing Eloah as the only true God or power, and knowing him you call him by name when you wish to commune with him. You do not call all the time, you do not call when you are not in need, but you realize that you are in loving touch with him, and when you want anything, you have only to ask and it will be given to you.

You will notice by reading the book of Jeremiah, that he uses the two terms *Yahveh* and *Elohim* very intelligently. We admit that those ancient prophets did not reach a state of development that enabled them to realize the fulness of the significance of these names, for if they had they would never have died, but they used the terms *Eloah*, *Elohim*, and *Adonai* as relating to the personality of the individuality that communicated with them and gave them the message they were to give to the people.

Ezekiel, the priest and prophet, seemed to have a clear conception of the difference between YAHVEH and Elohim, but his early instructions and prejudice led him to avoid the name *Elohim*, and he used the word *Adonai* instead. You will notice that he says the Spirit of YAHVEH was upon him and caused him to do thus and so, for the words indicate that he recognized that it was the all-pervading Spirit and Will of the universe that had come into him and prepared him so that he was able to hear and to know the word of Elohim, and then he says, "Thus saith Adonai YAHVEH." He thus personified the individual that came to him and required him to speak in the name YAHVEH, by calling the individual Adonai (or Lord) YAHVEH. This carries the idea that there was a personal, intelligent being or beings, who spoke thru the prophets—shall we say psychically? That expresses our understanding of the method by which the Spirit spoke thru them, better than anything we know of, as a people.

Thus we have clearly defined in the prophecies of Ezekiel, and in fact to some extent in all the prophecies, the distinguishing idea between the all-pervading Source of all things and the conscious, intelligent souls that have reached the inconceivable eminence that enabled them to produce worlds, to cause those worlds to develop human intelligences, and to cause human intelligences to develop—by living in harmony with the laws of nature that were put in operation when Elohim spoke the world into existence and said, "Let us make man in our image and like us, and let them have dominion"—to the point where they will come in touch with the mind, the thought of Elohim, those wonderful Masters; or, if you please, with Eloah, who was the guide, the thought and the intelligence of the Lord Christ. To whom the Christ cried in his last moments on the cross, "Eloi, Eloi, why hast

thou forsaken me?" and to whom he referred when he said, "I can do nothing of myself; the Father who dwelleth in me, he doeth the works."

If you read the sayings of the Christ in this particular, you will see that he kept before the minds of the people, so far as they were able to comprehend his meaning, the fact that Eloah, one of the Elohim, was with him and was his intelligence, his power; in fact, was the soul and life of the man; shall we say, was incarnate in the man Jesus, which made him the Christ, the Anointed? for as soon as he cried, "Why hast thou forsaken me?" he bowed his head and died, for Eloah was the source of his life.

This makes clear the fact that those wonderful teachings of the Lord Jesus were the direct teachings of Elohim, the creator of the world, for Jesus distinctly said, according to John's Gospel: "The words that I say unto you, I speak not of myself; but the Father abiding in me doeth his works." And to reject his words, as he declared, is to reject the Father, Elohim, the God of the planet.

These thoughts bring us to the realization that Elohim YAHVEH (for these souls that created the world had become one with and the embodiment of the Spirit of the universe) produced us and purposed in us to make us like unto themselves, and this can only be accomplished in each individual by his following the instructions that have been given from time to time in this magazine and in the books that we have published, which have been concentrated and condensed in the last part of "The Goal of Life." These instructions, if followed out carefully, will elevate you to where you come consciously in touch with the mind of Eloah, and if you earnestly desire that which Elohim intended when they created the world, namely, to be like them, and realize the truth

that you can rise to their likeness only by being united with and inspiring the qualities of the Creative Mind, then you will naturally take the attitude of a little child, knowing that you are but a child in view of the immensity of Elohim, and you will reach out in earnest, childlike desire to know them and to be like them.*

This earnest, childlike reaching out to Eloah, and the careful following out of the instructions given by Eloah thru the Lord Christ, will bring you so perfectly in touch with Eloah that you will realize that you are not only accepted of him, but that you are in his love, and that love unites, unifies, makes you one with him. And once you reach that point of consciousness of Eloah, you will thenceforth be at peace, because in his love you will find such a perfect fountain of love, wisdom, knowledge and power all combined that it will create in you faith, that faith of which the Lord Christ spoke when he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

You will also realize when you have reached this point, that whenever you feel the need of anything and call upon the Lord, Eloah YAHVEH, in reverential outreaching, it will open up in your soul the fountains of love

* We use the plural pronoun *them* in order to convey to the mind the correct conception of Elohim as manifested in the first chapter of Genesis: "Let *us* make man in *our* image, after *our* likeness;" not but that God (Elohim) is one, but one body; as Paul exprest it, "Many members, but one body." The oneness is because they have reached the degree of attainment where the mind that is in them is one, and every individual part of the body (the body of men) becomes a function to supply a certain quality of mind, consciousness, capacity to know, and all these functions unite in every act of thinking, by virtue of the fact that every member knows the thought, feeling, and desire of every individual member and of the whole membership of the body.

and consciousness of oneness with him, which is worth more than all the world can give.

If you enter into covenant with Eloah YAHVEH, promising absolute obedience to the guidance of his Spirit, and strive earnestly and honestly to live right—as near right as you know how, as far as you are made to know it by the Spirit—and subdue the body so that the spiritual consciousness becomes the dominant of the body, then you will know what Elohim meant when they said by the prophet: “Thy teachers shall not be hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying. This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left.” When you have reached that degree where your eyes are open and you see your teachers, you have then really past from death into life; you have really left the earth-sphere of consciousness and have entered the heavenly sphere of consciousness, and the consciousness that you have then attained is immortal, because it is the consciousness of him who created the world by a word. Therefore that same consciousness that created the world by a word, is able to create for you a perfect body, to remove disease, decay and death; then you have eternal life. Thus will be fulfilled the words of the beloved Master when he said, “This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ.” For then you will know Eloah YAHVEH.

GOD *

BY GABRIEL ROMANOWICH DERZHAVIN
(Translated from the Russian by John Bowring.)

O THOU eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged thru time's all-devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime search, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure—none can mount
Up to Thy mysteries. Reason's bright spark,
Tho kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord! on Thee
Eternity had its foundation—all
Sprang forth from Thee—of light, joy, harmony
Sole origin—all life, all beauty Thine:
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be! Glorious! Great!
Life-giving, Life-sustaining Potentate!

* A true thought of YAHVEH; not of Elohim. [Ed.]

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds sprang forth from Thee.
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
Wander, unwearied, thru the blue abyss:
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with Thy joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost—
What are ten thousand worlds compared to Thee?
What am *I* then? Heaven's unnumbered host,
Tho multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatest, is a cipher brought
Against infinity! Oh! what am *I* then? Nought!

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

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

The chain of being is complete in me:
 In me is matter's last gradation lost;
 And the next step is spirit—Deity!
 I can command the lightning, and am dust!
 A monarch, and a slave; a worm, a god!
 When came I here? and how so marvelously
 Constructed and conceived? Unknown!—This clod
 Lives surely thru some higher energy;
 For from itself alone it could not be!

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

Oh! thoughts ineffable! Oh! visions blest!
 Tho worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God! thus alone my lonely thoughts can soar;
 Thus seek Thy presence, Being wise and good!
 'Midst Thy vast works admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

BODY-BUILDING

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

THERE is nothing more unstable than the human body. Instability is the law of life, for as soon as it is succeeded by stability there comes death. The cells of the body assimilate and destroy without pause. The cells indeed die without ceasing, and only because they are renewed without ceasing is there an apparent stability. But, the body is no more permanent in its states than a fire is permanent, for it is continually undergoing a similar process of transformation, by the disintegration of some atoms and the continual formation of other atoms. And just as a fire needs continually to be fed with fresh fuel to secure its continuance, so life is maintained only by an incessant using up of the materials borrowed from outside.

The organism is said to contain only half of what is essential to life; the other half is contained in the environment. So that the environment may be said to be an unappropriated part of ourselves. The majority of men therefore are suffering because, having no power over their bodies, they are absolutely dependent upon their environment, and indeed are the slaves and sport of their environment, and so it is sometimes affirmed that to the majority of men life is not worth living. But it is out of this condition of bondage that regeneration can deliver man. And when we say regeneration, we mean regeneration not of the spirit only, but of the triune man—body, soul and spirit. The great weakness of present-day theology is, that it makes no provision for the body. But we realize that however much we may despise “this body

of our humiliation"—“this vile body” as the A. V. incorrectly termed it—it is absolutely essential to our functioning on the natural plane, for as far as we know anything about discarnate spirits, we always find them with an intense desire to be clothed with a body of some kind. So the Scriptures picture to us a legion of demons praying to be allowed to enter into the bodies of a herd of swine. The Bible often represents the naked or bodiless state as a state of shame* and extremely undesirable.†

Nearly all of us recognize the fact too, that health of mind is dependent on that of body, and the physical very largely upon the mental; and we may go beyond this and affirm that spiritual health is largely dependent upon the mental and physical. The triune man is regarded in Scripture as a whole—he is to be healthy in body, soul and spirit. Each of these acts and reacts upon the others and the health and purity of each is dependent upon the others.

We should therefore endeavor to keep our bodily health in such a sound and vital condition, that it may help and not hinder our spiritual life.

Our bodies must be pure and holy in order to be fitting sanctuaries of the Holy Spirit, and so fulfil the design of the Great Architect in their construction. “For there is but one Shekinah in the universe and that is the body of man, ‘and to lay hands upon the human body,’ as Carlyle says, ‘is to touch God Himself.’”

From this point of view therefore it is impossible to overestimate the importance of the physical body. It is the Temple of the Living God of which we may all become builders.

But the question is, how may we obtain the power to become master-builders of our own bodies? Let us con-

* Lest he walk naked and they see his shame. † Not that we would be unclothed.

sider how we may gain such a control over the functions as shall enable us to adapt the organism to every change in the environment, and become masters over the environment, so that nothing shall by any means hurt us, but having authority over all the power of the enemy, disease and death may become things of the past.

The chief factors in the building up of the body are;

(1) The Vital fluid

(2) Air

(3) Water

(4) Food

(1) By living the regenerate life, which means a life of perfect continence and consequent conservation of the vital fluid or elixir of life, the body can be kept always at a high state of vitality.

(2) To do this it is necessary to know how to secure the circulation of the vital fluid thruout the organism by means of a system of breathing, which may be called the Regenerative Breath. For we have found by experience that the reproductive organism is a most powerful storage battery and its forces may be drawn upward and used in the building up of the body.

To do this we should lie passively or sit erect and fix the mind upon the idea of drawing up the vital fluid to the Solar Plexus. Then breathing steadily and filling the whole body with air at each inhalation, you will be conscious of the upward passage of the elixir of life and will feel its stimulating effect upon the whole system, and when drawn up to the brain it strengthens the mentality and fills the whole body with vitality and abundant life, health and energy.

By this means our life can be continually renewed, and we find ourselves becoming masters of our environment, for tho it might otherwise be unfavorable to the last degree, we can so adapt ourselves to it that we feel the

same exhilaration and buoyancy that we have hitherto felt only when our environment was in every way favorable.

In regard to our general breathing the chief thing to be learned is, the tremendous importance of nostril-breathing, instead of the bad habit of mouth-breathing into which so many of us have fallen. For in the nostrils there is a warming and cleansing apparatus which prevents cold or impure air from reaching the lungs, both of which are equally inimical to health.

(3) As the body consists of 70 per cent water, it is obvious that water-drinking must be one of the first principles of health. We need in some form from two quarts to five pints daily. It should be taken frequently in small quantities.

Water regulates the combustion of the system; without it the quantity of blood must decrease, and the system being imperfectly cleansed, constipation with all its attendant evils must result. Water likewise promotes digestion and every cell, tissue and organ needs water to be healthy.

(4) As fruit contains a large quantity of distilled water, it is for this reason extremely helpful in the upbuilding of the body. A fruit diet is therefore earnestly recommended, together with nuts, eggs, milk and cheese. But it is desirable for many reasons to avoid flesh-eating. The principal reason is that the flesh of animals is so apt to communicate any disease from which they may have suffered, such as tuberculosis, and Dr. Jackson, a President of the British Medical Association, asserted that: "It is a recognized fact that about 50 per cent of the cattle that are killed for food purposes are tuberculous. Their dead bodies are consumptive dead bodies; and tuberculosis is infectious."

Cancer and appendicitis are said by many practitioners to be due to the same cause. The number of deaths from cancer in England and Wales has been doubled in 20 years and there has been a corresponding increase in meat consumption. Dr. Victor Pauchet says that appendicitis is never found among non-meat-eaters, and that a vegetarian never contracts the malady.

Dr. Haig in his great work entitled "Uric Acid and Causation of Disease," says that many diseases are due to uric acid, such as gout, rheumatism, headache, epilepsy, neurasthenia, nervousness, mental depression, syncope, insomnia, paralysis, etc. All flesh food contains a large quantity of uric acid; a pound of beefsteak, for example, contains 14 grains; a pound of liver, 19 grains, and a pound of sweetbread, 70 grains.

Thus a person who is eating uric acid may be said to be eating gout, rheumatism, and the other maladies of which it is the direct cause, for altho a person's liver and kidneys may be able to eliminate the uric acid produced in his own body, they cannot deal with ten or twenty times the quantity.

Now of these four factors in Body-building by far the most important is that of perfect continence, but this state cannot be maintained apart from correct breathing. We should learn to breathe consciously and to the full capacity of the lungs, breathing always thru the nostrils and practicing deep breathing at every opportunity.

In regard to water, the four or five pints can be taken in various forms, but the fruit diet becomes very helpful from this point of view, because fruit contains a large percentage of the purest distilled water, which assists the circulation of the blood, promotes digestion, and thereby exhilarates the whole system. Nuts of all kinds, eggs, butter, milk and cheese may be taken as a substitute for

meat, and this diet will be found quite satisfactory from every point of view.

It will be found that the vital fluid acts as a builder and sustainer of the body, and those who attain to regeneration of the body will be able to live well on a fraction of the quantity of food that others think to be an absolute necessity.

“NEARER MY GOD TO THEE”

“THE kingdom of God is within you” if you will prepare for it. Do you seek a consciousness of the Nature and Spirit of God? Study the scriptural precepts, and in the goodness of heart and soul and the added wisdom consequent, inbuild the Spirit of God and his Christ, and thus BE that which you aspire to. The Name, YAHVEH, means I Will Be What I Will To Be. You cannot be so by your personal (self) will; but by loving the Nature of God you may inspire that Infinite Mind, Will, Nature, which is both MIND and GOODNESS—Wisdom—Love.

Here is a practice that will help you; and as it is related to the breath, and as you must breathe always, so you may practice this special breath anywhere, everywhere, as much as you please, when your mind and soul and entirety seek only to know and to do as you believe your Heavenly Father would do—so you may always and increasingly stand as a messenger and doer in His Name.

With the inbreath thru the nostrils mentally pronounce YAH; with the outbreath mentally pronounce VEH; or you may reverse the process, inbreathing VEH, outbreathing YAH. This truth is old, the practice is ever new, for the benefits are lasting and varied. Much could be written about this, but it is a practice and discovery for the individual; and you may discover that, in truth: “The Name, YAHVEH, is a strong tower, the righteous runneth into it, and is safe.”

—ADNAH.

THE TWO PLANES OF CONSCIOUSNESS

BY L. D. N.

THE law of the spiritual nature is love, chastity, temperance, and the self-sacrificing spirit for the good of others. The love, not of pleasure only in duty, that seeks not to be ministered unto but to minister, and rejoices in the opportunity of services, the love of truth and right for their own sake, independent of personal considerations, is the high law of the spiritual life, the law of God in the life.

The animal functions in man being given to meet the necessities of the physical body and to keep it in repair, as an instrument for the higher intellectual and spiritual activities, their indulgence should be held to the limits of these necessities.

The demands of the spiritual nature, together with the subordination of the animal activities to these demands, is the divine law of the personal life or the will and purpose of God in life: the two planes of consciousness. "Now that is not first which is spiritual, but that which is natural, and afterward that which is spiritual."

Evolution as a universal law in the development of organic life, furnishes a key to the solution of this very important problem. A brief consideration of the two planes of consciousness made necessary by the evolutionary process in the unfolding of the soul's powers, first on the primary plane of the sensuous life, and afterward on the higher plane of the spiritual life, will account for the seeming conflict, and its temporary necessity, between the flesh and the spirit.

It is, then, because the rational and moral powers are

first awakened to activity in their relation to the outward world thru the physical senses, that their primary education and development are necessarily on the plane of the sensuous life, and thus under the law and dominion of the selfish spirit of the animal nature. Before the soul has awakened to the consciousness of its spiritual being and relations, its attention and desire are absorbed in the things of the sensuous life, because it knows no other.

Man, in this stage of his development, is practically but an intellectual and moral animal, and so absorbed in the pursuit of sensuous good that the innate demands of the spiritual nature are neither realized nor understood. Not, therefore, until the evolution of these powers has attained a sufficient level of development and degree of discipline to enable man to recognize the intrinsic value of truth and right for their own sake, independent of their subservience to selfish ends, does the conflict begin between the demands of the animal and the spiritual natures. From that time until the soul is fully awakened to a realizing sense of its true nature and relations as a child of God, and is unreservedly committed to the true life of this higher relationship, in which the animal nature becomes subordinated to the spiritual, the conflict will continue. It ceases, however, when this personal adjustment is fully made, the true life entered upon, and the spiritual nature becomes permanently enthroned in organic supremacy in the personal life, co-ordinating all things with itself.

The functions and activities of the sensuous nature, so essential to our relations with the outward world, and to the discipline of experience to be derived therefrom, are not suspended or crippled by the soul's activities on the higher plane of the spiritual life, but subordinated to and co-ordinated with them.

The spiritual nature, by relating man to the kingdom of God and the moral law—the empire of truth and righteousness—and opening him to inspiration from the Divine, when brought to its rightful supremacy in the personal life, holds the spontaneous choice and action of the soul to the divine order. As God is in harmony with every department of His own creation, when the personal life is finally adjusted to the divine order, it will be in harmony with God, with itself, and with all things in God.

The sensuous activities being co-ordinated with the spiritual, the harmony and true freedom of the entire being are secured. Reverse this order, giving the supremacy to flesh and sense, and we have the opposite result, to which universal experience gives witness. In this are seen both the reason and the nature of the conflict and the necessity of a spiritual awakening and readjustment of the personal life to the divine order, before man can enter upon the true, integral, and victorious life of a son of God in the flesh. “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “That which is born of flesh is flesh; and that which is born of the Spirit is spirit.”

In the co-ordination of the objective and sensuous life and consciousness with the higher spiritual nature in its active supremacy, a new power is born in the soul, of which the sensuous nature in its highest development on the objective plane gives no hint or promise. This is the power of so rising at will out of and above the circle of physical sensation, and the limitations of sense perception and sense consciousness, by an act of mental concentration, that for the time they are practically dissipated, being wholly subordinated to the focalized sense of pure spiritual being, and the flood of interior illumination thus induced. In this high state of spiritual consciousness

from inward concentration, the power to transfer the sense of perfect health, which dominates this state, into the circle of bodily functions is absolute. This translation of spiritual harmony and power into physical function results in the immediate dissipation of all diseased action and debility, giving the full sense of restored health and vigor, which is as permanent as it is immediate and gratifying.

THERE are times in life when the path of duty, which sometimes was spangled with flowers of beauty and exquisite perfume, seems arid, dark, and desolate; the senses find therein no more pleasure; all is severe and cold, discouraging. It seems to our blinded eyes that our steps carry us no more forward, and that we tread upon the same ground. At such times it is wise to look neither to the right nor to the left, but firmly, with persistence, to pursue our way by concentrating all our thought upon our work, so as to make it advance with all our power, even thru a night without stars, a day without a sun, so that when the clouds dissipate, we may still be found in the path of duty without having strayed one iota from it; thus ready in calmness and quietude to relish the joys of the solar brightness, and of the soft, starry night of peace.—From *The Morning Star*.

By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another.
—BUDDHA.

THE PRODIGAL SON

BY A. MCINNES (London)

MAN is not a soul, neither is he a spirit, but he is a combination of body, soul, and spirit, just as a triangle is composed of three lines. Less than three lines could not form a triangle. When a person becomes discarnate, he ceases to be a man. From this statement it must not be thought that we mean to convey that people are obliterated when they lose their bodies. They continue to live, but not as men.

Opinion upon this matter seems to be extremely vague, even among those whom one would expect to know better. As it is a very important point to students of Esoteric Biology, it may not be out of place to offer some coherent thoughts on this subject.

Altho it may seem quite a platitude to reiterate, we would re-state the axiom that each spirit is an individualized ray of the Omnipotent. Here we find the sons in their Father's house, where even the messengers have enough and to spare. It is a place of plenty, of cleanliness, of love and of the higher vibrations. But the younger son desired experience, so he took his portion of good things and started off.

In our world difference of climate compels the traveller to clothe himself variously to suit the part of the earth in which he finds himself. In the greater Cosmos there is a law that rules that a would-be resident in a given system of worlds must clothe himself in the substance of that system. Hence, a spirit, or ego, coming into our solar system must clothe itself with a soul. The vi-

brations of the solar system being lower than those of the celestial sphere, the soul has vibrations lower than the spirit. But it enables the spirit to manifest on the solar plane.

Perhaps the name of this younger son of God was Adam—the father of the Aryan race. After passing thru space he arrived on our dark planet, far from the Father's house. Then YAHVEH, the God or supreme ruler of our system, clothed him with an earthly body, the vibrations of which were very low indeed. But they became yet more reduced when the bones hardened, the muscles toughened and he had to carry with him a solid, physical body—for he was now a man.

He was the same spirit that left his Father's Home, but how changed! The ego was enveloped in a soul of substance, and that again imprisoned in a material body. The Father in the distant home, mankind spent their "goods" in riotous living, in drunken debauches and in harlotry. All seeming spiritual power was gone. They* were now in the lowest possible vibration—in the bestial stage, where they willingly filled their stomach with swine's food.

The Father's heart was pained with love for the younger son in voluntary exile. He sent many of his servants to expostulate with him and to reassure him of a welcome home. But the younger son failed to recognize them. He had forgotten the former glory and was only able to appreciate duly the pig-sty.

It is said that if, in the stillness of a quiet room, a note on the piano be struck, a violin in the same room will vibrate the same note and sing it out clearly. One day the Father sent the Eldest Son, the Lord Christ, to the younger son. He sounded the Home-call. The im-

* We are all simply parts of one grand body or man.

prisoned spirit heard it. It dashed itself against the bars of its material den. Like the man who, having been abroad for years and one day hearing the strains of "Home, sweet Home," finds the dead past is suddenly resurrected; he sees the old homestead, the dear parents, the brothers and sisters in the far country; so, likewise, the younger son remembered. The bestial madness left him. The scales of material life fell from his eyes. He knew now he was in a pig-sty. He knew he had been attempting to satisfy "home-hunger" with swine's food. He knew he was clothed in the rags of materialism. He left behind him all the husks, the harlotry, the debauchery, and started for home.

Do not let this article be misunderstood. All vibrations interpenetrate. We are separated from the Father by condition, not by position. God is nearer to us than our breath. The journey home is a long one thru changing conditions rather than thru space. There may be steep hills to climb, dreary long roads to walk. The sun may scorch by day and the moon by night. The stomach may sometimes be empty, the throat parched. In our extremity in the wilderness the vision of Home cheers us. The Home-call sounds in our dreams. "To him who overcomes"—be of good courage! Endure, my heart, endure, soon the heaven will be sighted.

"But when he was yet a long way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him. . . . Bring forth the best robe and put it on him. Put a ring on his hand and shoes on his feet. . . . For this my son was dead and is alive again; he was lost and is found."

This returning is not in some future life—but in this incarnation; not *in simple belief*—but *in doing the Father's will*. In reaching forth into the Cosmos, the limitations of the soul are overcome. Then the Celestial vibrations

throb thru us. And from being a man, we shall stand before God as victors manifesting the divine attributes of the Spirit as supermen, clothed in the robe of state, with the official ring on our finger, and our feet shod with salvation.

WE have been told that by a word, or by mind, the worlds were made; you and I are therefore centers of mind, and according to the strength of our will, the courage of our conviction, the distinctiveness of our character, to that extent we become a center to control the weaker minds thruout the world, unconsciously to them and to ourselves. The mind without strength of will is laid hold upon and controlled by the stronger mind. Thus stronger minds confiscate your vitality and mental power to their own use and purpose.

In order to be a "centerstance," as one has denominated it, around which other minds revolve, you must develop courage and distinctiveness of character. Be sure you are right and then go ahead. Never allow other minds or thought-forces to control you. You have your work to do; decide to do it and then do it, and do not allow your mind to be used by other thought-forces. Thus you will make your mark in the world and will prepare yourself to become a center around which lesser forces will gather.

This does not mean that you are to gather a lot of people around you and to control them, but it does mean that if you are fixt in your purpose and are yourself at all times, then all nature, and the minds that are unfit for self-government, and all laws, will serve you. Remember, "He that overcometh shall inherit all these things; and I will be his God, and he shall be my son." [Ed.

A THANKSGIVING ODE

BY JOHN FLEMING POGUE

I SHALL sing a new song of the blessings that throng
On the pathway of life all the way—
And again I shall sing of the graces that spring
To the grateful of heart on this day.

Have you found, have you found in the wearisome round
Of the years that have brought you no joy,
That the cause lay within, neither trespass nor sin,
But the ossified soul was the cloy?

Have you noted that those who the opposite chose,
And gave in the midst of their cares
Unqualified praise thru the length of their days,
They alone garner wheat without tares?

Surely such is the law and in wisdom I saw
That the price of a gain is a gift—
And those who would learn of a gracious return
To the goodness of God, or would lift

Their hearts' joyful lays to "The Endless of Days,"
Will find that the secret of peace
Is in remembering first—we are blest and not curst;
That our causes for praise never cease!

For it is not alone when there's no cause to groan
That our praises should ascend unto God;
But when sorest tried and when ills betide—
Why 'tis then we must needs kiss the rod!

“DELIVER US FROM EVIL”

BY MARY

OF all the problems with which we are faced, none presents greater difficulties than that of the presence of evil in the world. There are many thoughtful and quite moral people who refuse on this account to acknowledge a Supreme Power at all. Others, and among them many of the so-called Christian sects, profess to see therein the wrath of God, and are not ashamed to confess that their highest ideal of the Divine Father is a being who displays his anger, and torments his children, in a way that would be impossible to any but the most inhuman of earthly fathers. Such pigmy conceptions of God spring from the fact that those who formulate them are still living in the bondage of darkness and ignorance, and can see only the effects.

When once the spiritual part of man's nature has asserted itself, and the regenerate man begins to comprehend a little of the inner causes of our sojourn here, he appreciates the “universality” of it all, and being to some extent aware of the awful conditions that would exist, were the laws of life and health to be broken without punishment, he welcomes that which, tho painful at the time, compels him to consider his ways, and sets his face again and again towards the high estate from which Adam (and we in him) fell, when he voluntarily, at the Serpent's instigation, clothed himself with the elements of earth.

When our spiritual directors are in this position, and then alone, will they be able to enter the death-stricken

home, and declare—in accents so pregnant with truth and hope, that all signs of mourning will be put aside — “The maid is not dead, but sleepeth.”

“I am not responsible for Adam’s mistakes,” exclaim some, who, tho refusing to share the burden of the cross, would have no compunction in wearing the crown!

Let this be as it may, one thing is certain, and that is, that here we are, faced with the great problem of evil, and whether we individually transgressed in Adam or not, we have the great privilege in Christ of being messengers of light to those who are under the power of darkness. What condemnation would be strong enough for the man who, on seeing a child fall into the river, refused his help on the plea that he did not push the child in!

Is there then no escape from the evils that surround us on every side?—Yes, assuredly there is, and that way is so simple that, like Naaman of old, our human reason declares it to be impossible.

Oh that all men might realize that the Fatherhood of God is the real thing, far surpassing our highest ideals! and that in his love he yearns for the time when the Prodigal, having once sipped of the cup of carnal life, must drink it to the dregs, and having found nothing but bitterness, is ready to return to his Father, sadder, wiser, and vastly richer for the experience!

How true was the Serpent’s promise, “Ye shall be as gods, knowing good and evil.” He was right as far as he went, but he omitted to mention the suffering that the attainment necessitated, and the difficulties with which the path is strewn. No, the godship is there right enough, but it has to be paid for dearly; nothing that is of any value can be bought cheaply, and who can assess the value of the sonship of God, which gives dominion over the whole Earth? What is the price demanded of those who desire this dominion?—The voluntary laying down

of all the riches that pertain to the earthly life, that the "Pearl of great price" can be fully possess and appreciated.

We are all Prodigal Sons; some have not yet satiated themselves with the delights of the physical life, which, in the distorting mirror of ignorance, appear to be happiness, but the time will come for all, and has come for many, when the indwelling Christ, which lightens every man, will make himself heard.

What must then be done? This is a question that requires a different answer for each individual. Each life must undergo, as it were, its own undoing. Step by step the way to Eden must be retraced. Each habit that binds us to earthly conditions must be broken; yea, and this by our own effort; those from which we have in our waywardness derived most pleasure are those from which we shall free ourselves with greatest difficulty. What tangled skeins we all have made! Who can direct us in the unravelling?—None but the crucified Christ within us, who has ever been with us, tho we knew it not. He has never forsaken us, and rejoices greatly when we desire to set out on the return journey. Here is the Way, the Truth, and the Life—no man can return to the Father unless he allow the Christ within to lead him.

Let us then stop doing the bidding of the Serpent, who will clamour more eagerly when he fears to lose a subject. Then will the inner voice of the Christ-spirit be plainly heard and tho we must needs agonize with him in the Garden and follow him thru the Crucifixion, he has overcome all and in him alone we can present an undaunted courage before all enemies.

Once having started along the road, tho we oft feel weary and like Christ we cry, "Take away this cup from me," yet not all the "Kingdoms of the Earth and the glory thereof" will suffice to draw us from the path.

RESERVE FORCE

BY A. P. MUKERJI

[Copied from *The Kalpaka*]

THIS month I should like to draw your attention to the Reserve Power existing in your body. Of course there are soul-powers existing potentially within you which leap into brilliant expression as you succeed in developing and expanding your brain to a state of perfect responsiveness to the touch of your will. For really and truly your *will*, forming as it does the divine part of yourself, is always strong and must unfold "as a rose" by exercising itself in the field of matter, force and mind—all of which are subordinate to *you*, and the real aim of human evolution is actually to place in your hands the wand of power.

What is within your body is sure to find its correspondent outside in Nature. Control nature inside and you will move as a master out in this universe.

Now without going into details let me tell you—if you do not know it already—that mind is the finest form of matter, and matter the grossest form of mind, and there is a constant interaction between the two poles. But since mind represents the positive end and matter the negative, the former can dominate the latter. You can evoke states of consciousness by applying stimulus to the periphery, and again, mental states evoke corresponding vibrations in the cellular life of body and brain.

Hence you see your mind controls and forms your body. Also your body reacts upon your brain and affects that part of your mind that has to operate thru the brain, which is matter, pure and simple. So to keep aright the

polarities of your brain and body, a constant adjustment of forces is needed and thus you can establish POISE.

In order always to be in a state of perfect health, two things are necessary. *Deny the power of disease over yourself.* In the unyielding will is health. In the weak, vacillating, fearful mind is disease and death. At the same time always be in perfect magnetic trim with the physical laws of health. A knowledge of the latter, and the ascension of a fearless mental attitude, will open up hitherto unrecognized channels of physical and mental expression. Physiological researches have led sincere investigators to the inevitable conclusion that there is a subtle, refined, dynamic substance, a reality that binds up the organization, causes growth, vitality and motion; repairs injuries; makes up losses; overcomes and cures diseases. Von Helment called it "Archeus;" Stahl called it "Anima;" Whytt called it the "sentiment principle;" Dr. Cullen called it "Caloric;" Dr. Darwin called it "Sensorial energy;" Rush called it "Occult cause;" and many other names such as "Vital principle," "Living power," "Conservative power," "Odic Force," etc., etc., have been given to it. We of India have recognized it and devised Yoga methods for controlling it; we call it PRANA and only in India do you come across men who possess *pranic* control or control over universal energy.

There exist in your physical organism reserve stores of vital energy stored away for your use, particularly in that central ganglion of your vital battery known as the *Solar Plexus*, and generally in the chain of ganglia or storage batteries along and up your spine and elsewhere in other nerve-centers. The solar plexus is also known as the Abdominal Brain, and your brain depends and draws upon this vital centre for its energies. You will find after prolonged concentration and brain-work that this part of your body—at the back of the pit of the

stomach—becomes warm. Now when you engage in physical exercise, for instance, you must have noticed how at first you soon get tired and all done up. But if you wait a little and then start again, you will find how the sense of fatigue has quite past away and you can run your body under full pressure for a very long time, and the more you exert yourself the greater and more powerful the surging up of your vital energy. With each new exertion you seem to acquire a fresh start. This has puzzled physiologists. You will find a parallel phenomenon in mental work. You may experience a sense of weariness and fatigue in some brain-work that demands close thinking and attention, but if you attack your work a little later after the first effort, you will do your work with a surprising degree of freshness, vigor, and enthusiasm far surpassing the original attempt. Again, every one *can* and *does* put forth universal energy under pressure of some urgent necessity, which will startle even himself. No matter who you are and what your physical condition, there is an enormous amount of power in your body that has never been drawn upon at all and impatiently waiting for up-call. We go on in ordinary dog-trot pace, resting, limping, "taking care of our health," and then we think we are doing our best. Do not permit your mind to be self-hypnotized into a false sense of being "exhausted" and "old." Neither of them is a fact *except in your thought of yourself*. All your powers are lying dormant. All your latent energies are lying unused. Back of your conscious mentality are tremendous energies awaiting the pull of your will. When your brain conceives of doing something unusually great, at least so it may appear from your view-point, do not question your strength but *go ahead* unhesitatingly, fearlessly and steadily. *Assert* your life-force. Feel that you are young, strong and healthy and fit. *Live* in mental consciousness

of power and never think of weakness. Keep your grip and run right along. Nature is sure to honor your draft. Nature is sure to give you strength, energy and vim in boundless measure. Just try this my friends, you who write me of "there being a serious lack of vitality" in your system and hence your inability to grapple with the occult. No such thing. Fact is, you lack courage and initiative, pluck and "go," and you are laboring under the hypnotism of *weakening thoughts*. Just change your thoughts, and your reserve forces will rush out into activity and you will be a changed man in no time.

BOOK REVIEWS

THINKING FOR RESULTS, by Christian D. Larson, a booklet of 132 pp., attractively bound in cloth and artistic boards. Price 50 cents. The Progress Co., Progress Bld'g, Chicago, Ill. The purpose of this little volume is best defined in the author's words therein in the first chapter—THINKING FOR RESULTS: "And as the process of thinking is the one underlying cause in the life of man, we naturally become master over all life when we can understand and master the process of thinking . . . thru adverse thinking almost any undesirable condition may be produced, while almost any condition of worth and value may be produced thru wholesome thinking." In his next chapter he insists upon mental peace as the basis of mental power. In another chapter is shown the importance of cheerfulness, and the mind's freedom from every vestige of fault-finding, to be displaced by kindness, which is enlarged upon in the succeeding chapter. Then he shows the difference between living in the lower or upper mind, the latter being the attitude of the idealist whereby one is able to touch the splendor of real existence and objectify it. So far we have touched upon the first half of the book, the rest is better. It is a fine little book for the money.

MY FRIEND WILL, by Charles F. Lummis, consists of only 59 pp., but they are worth hundreds of dollars to men, women, and children who need to know what WILL in each is able to do under stress, even of the most terrible difficulties. It is given from the author's own life—his own experience, so free from boast and obtrusive personality, that indeed it impresses you as the narrative concerning some one else; but it matters not who, it is a true story of a young man

stricken from extraordinary vigor to pitiable paralysis, who cared not for pity nor help, who, even when dumb and down, only able to drag himself along on one elbow, worked his way back to mastery. In the wilds of New Mexico he was ambushed and riddled with two loads of buckshot, from which he arose in due time; all of which he sums up thus: "Taught my sorrows to lick my hand; my pleasure to know the rein." "The great lesson it taught me is that man was meant to be, and ought to be, stronger and more than anything that can happen to him. . . . If it had not worked its way into my broken brain that Captain 'I' held the fort; that the only key was my own volition, and that unless I wilfully surrendered, nothing could take the citadel, I should have been dead long ago." The price of this book is 50 cents. Address A. C. McClurg and Co., 215 Wabash Ave., Chicago, Ill.

THE SCIENCE OF BEING GREAT, by Wallace L. Wattles. 158 pp., beautifully printed and finely bound. Price \$1.00. Address Elizabeth Towne, Holyoke, Mass. It is one of the best of the new books, the result of hard earned convictions. No one, we believe, will be otherwise than highly compensated by the outlay for this book of solid worth. We simply have neither time nor space properly to set forth its values.

THE PATHWAY OF ROSES, by Christian D. Larson. 360 pp., cloth. Price \$1.50. The Progress Co., Progress Bld'g, Chicago, Ill. This is a book of delightful idealism, sane, awakening, life-giving. There are in it twenty-eight chapters, each concluded with a page of lovable, inspiring precept or philosophy. In the midst of it all are but three poems, the rest is solid matter, refreshing to mind and soul. One of the poems—here is a verse from it—well expresses the spirit of the book:

Light within, guide thou my way,
I am seeking truth to day;
Where thou ledest I will go,
And all wisdom I shall know.
Peace and joy and truth and love
Are the blessings from above
That will surely come to me
When I gently follow thee.

To some this may sound like "little drops of water," but this book will instill a soul-quality into the nature of whoever reads it in devotion to God. It is full of beautiful Christian spirit that takes the "staleness" out of life—and guile and complaint, and gives vim and wholesomeness. If you are morbid or discontented or fearful or off the Path, read this book. —ADNAH.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

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.	Sante 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.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3 20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., July 1911

Body	Enters	day	h.	On
				m.
☾	♈	2	8	51 a. m.
"	♏	4	6	17 p. m.
"	♊	7	6	31 a. m.
"	♍	9	7	22 p. m.
"	♋	12	7	25 a. m.
"	♏	14	5	55 p. m.
"	♏	17	2	25 a. m.
"	♏	19	8	24 a. m.
"	♏	21	11	32 a. m.
"	♏	23	0	20 p. m.
"	♏	25	0	16 p. m.
"	♏	27	1	18 p. m.
"	♏	29	5	24 p. m.

☉	♏	23	7	21 p. m.
♀	♏	6	9	11 p. m.
"	♏	25	6	44 p. m.
♂	♏	2	1	23 a. m.
"	♏	6	11	59 p. m.
"	♏	12	2	23 p. m.
"	♏	19	9	37 a. m.
"	♏	27	9	22 p. m.

On July 1st ☿, ♃, ♅, and ♁ are situated as follows:

☿	♏	4°	16'	57"
♃	♏	14	22	56
♅	♏	11	57	44
♁	♏	27	9	4

BIBLE REVIEW

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No. 10

EARTH'S EARLY AGES

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

It would scarcely be possible to propose to thoughtful and intelligent people a more entrancing subject than the origin of the earth and man. It is surrounded with mystery, because from the very nature of the problem its solution must carry us back far beyond the time when thought could be transmitted as now to future generations. But taking this into consideration, it is astonishing what tremendous strides have been taken during the last half-century in reading from rock and fossil, bone and stone, the history of the earth and man.

Some think that the whole matter is settled by the Bible, and perhaps in the widest sense this is so; but it is not only interesting but also extremely useful to be able to fill in the outline of creation there given to us, from what is found written in the earth itself. And going back far beyond Adam, who according to Geological reckoning is quite modern, we find that Quaternary man has bequeathed not only his bones and teeth, but human portraits—the work of his hands—giving the rough outlines of his stature. Even when both skeleton remains and portraits are absent from his former dwelling-places, there exist the traces of an activity in the form of weapons

and tools of stone, bone and horn, besides the tubular bones of the animals he slew in hunting, and hearths where he cooked the flesh.”*

But Professor Boyd Dawkins takes us still farther back in his book on “Early Man in Britain and His Place in the Tertiary Period.” The first part of this period is the Eocene, or New Dawn Age, at which time Britain was connected with North America by a continuous tract of land, forming part of a great continent extending north and west to America by way of Iceland and Greenland, and to the northeast it was continuous with Norway and Spitzbergen, and joined on the southwest to the western parts of France. This great Northwestern Continent, or Northern Atlantis, existed thru the Eocene and Miocene Ages and was finally broken up by submergence at the beginning of the Pleiocene Age.

The River Thames came into being, as Professor Sir William Ramsay points out, after the close of the Miocene Age. At the mouth of the Thames, in the London Clay, says Professor Owen, “More true turtles have left their remains than are now known to exist in the whole world. One of these (*Chelone gigas*) is of enormous size, with a head upwards of a yard across. The estuaries were the feeding places of soft turtles (*Trionyx*); while basking on the shores were to be seen crocodiles, alligators, and the long-snouted gavial, now living only in the rivers of India.”†

The earliest Eocene mammals found in Britain consist of marsupials, that is, of pouched animals, of which the kangaroo is now the best known example. And it is a remarkable fact that altho the marsupials past away in Europe during the Eocene age, at the present time all the animals of Australia except the dingo are marsupials,

* “The Human Species” by Ludwig Hopf, page 39.

† “Owen’s Paleontology,” page 281.

and that the trees and vegetation are also characteristic of the Eocene formation, showing that the Australian continent must have survived from that period, and that no catastrophe has taken place there, such as was formerly supposed, of a universal deluge.

Australia indeed has been looked upon by many anthropologists as one of the earliest homes of man, for, as Dr. Schotensach affirms: "No part of the world could have been more favorable to man's development than Australia, for the struggle for existence must have been milder here than elsewhere; the hunting of the marsupial fauna offering no particular danger." He nevertheless assumes northeastern Asia to have been the first home of man, the pithecanthropus having been found in Java. From this point the descendants of the pithecanthropus spread to Australia by way of the Celebes and New Guinea, which in the Pleiocene period were still connected with the mainland.

The Australian of the present day may be described as the remnant of a very ancient race both in physical and cultural aspects. At the time of their discovery they were ignorant of the art of pottery and the use of bow and arrow; their only instruments being the boomerang and the throwstick, both of which have been found among palaeolithic remains in other parts of the world. Dr. Schotensach further assumes that when early man migrated from Australia back to Asia, he took these weapons with him and thus spread their use. The arts of pottery and stonegrinding and the use of the bow and arrow he learned later on, in other lands.

Those who remained in Australia could have no share in these inventions, for the pleiocene isthmus became later submerged. The Australian had discovered the art of making fire and subsequently that of cooking; the frequent thunderbolts and prairie fires having taught him

the meaning of fire and its effect on the flesh of animals. Thus man may have originated in Asia and at an extremely remote period parts of the human race migrated to Australia and were eventually cut off from their fellow-beings.

The latest discoveries in regard to man also favor the idea that the Australian aborigines represent one of the oldest, if not the very oldest, of the living races of mankind. For from Neanderthal in Switzerland, as well as from several other Continental localities, such as Spy and Krapina, have been obtained skulls and fragments of skulls indicating a low type of the human race, which in brain-capacity are near akin to the Australian natives of the present day. The Neanderthal race, says Professor Sollas, the most remote from us in time, of which we have any knowledge, and the Australian, the most remote from us in space, probably represent divergent branches of the same original stock. In the most important of all characteristics, cranial capacity, the two races are almost identical.

These facts give the death-blow to a mechanical theory of evolution, which strives to account for everything on purely natural grounds, and which would do away with the necessity for a Divine Creator and Disposer of events. For when the anthropologist is asked to point out the oldest race of mankind, he indicates not the highest but some of the lowest, such as the Hairy Ainus, the Toalas, the Veddas of Ceylon, and the Australian natives who are said to be the living representatives of the Neanderthal, the oldest race of which we have any knowledge.

And surely if natural causes, such as sexual selection and the struggle for life, were alone sufficient to account for the mental and moral growth of mankind, then the oldest races should be the highest. But on the contrary, we find that the race whose existence extends over only

about six millenniums, the latest arrival, is the highest, and generally speaking, the oldest is also the lowest, and has a tendency to disappear altogether, as the Tasmanians have done in our day, a race which we have reason to believe was older even than the Australians.

But if we admit the fact of a spiritual evolution, which is going on side by side with the physical evolution, and that the souls that are born into the later races are of an infinitely higher order, we can see why the older races are dying out, and being replaced by the later and superior orders of mankind. For in this way the whole race is proceeding upward, the unfit are being eliminated, and a New Race, sometimes called the Sixth Race, is coming into being, who shall be fitted as Sons of God—bearing his perfect likeness—to act as his vicegerents in the New Earth and the New Heavens and to reign with him to the ages of the ages.

“THERE is a wonderful art in being a good listener. If you go to a talk with opinions of your own and to see if the speaker conforms to your thoughts, you are not a good listener, because all the time you will be comparing notes and thinking it does not agree with your opinions and is not right. Every thought of such a person is a disturbing influence, and people about you will be restless. They cannot keep their thoughts in line because that positive thinker in the audience is sending out contrary thoughts, and they are conflicting with the thoughts of the speaker. To be a good listener, you must go with the attitude that regardless of what you think you know, there is some truth going to be spoken and that is what you are looking for. You are open and receptive, and willing to receive that which is good. As such you are calm and serene within, and peaceful and quiet without.”

FAIR WORDS

OR

I CREATE THE FRUIT OF THE LIPS

BY MARIE JESENIUS PETERSEN

THERE is nothing mystic about the true metaphysician; he is like a sculptor, turner, or wood-carver, who in the unfinished material beholds the image and ideal of perfection, and with skillful, loving firmness and energy cuts away (thru denials) that which obscures from the visible sight the inner perfection, and while steadily beholding the image and ideal of the inner God-man, brings it forth in the outer (thru affirmations).

The tools to use are in the hands (power) of everybody. And what are these tools?—Fair Words. Paul said, "Be ye transformed by the renewing of your mind." Or, as Socrates* puts it in advising Charmides, the Greek youth suffering from headaches: "The great error of our day in the treatment of the human body is, that physicians separate the soul from the body. If the head and body are to be well you must begin by curing the soul, that is the first thing. The cure is to be effected by the use of certain charms, and these charms are—fair words."

Surely, instead of increasing our discomfort thru words of resentment, grumbling, fault-finding, etc., we are to turn entirely around and thru the use of fair words disperse all clouds, all darkness, all dis-ease of mind and body. Can fairer words than these proceed from the heart out of the mouth, "I am the Lord that healeth thee," realizing that the creative I AM is man's self-identification?

* Born B. C. 469

Truly it is wisdom to identify ourselves with the highest and holiest, that the Glory of the Father may be made manifest in and thru the Son. If coldness and hardness obscure from sight the inner perfection, grip your chisel with firm hand, deny away selfishness, and go lustily to work till your whole universe fairly rings with the words, "I am love," and behold the magic charm of a wonder-working power of the spoken word of truth. If the negative thoughts of fear and worry have caused density and tension of mind and body, sluggish circulation, deny it away and claim, "I am joy," till your whole being becomes attuned to the vibrations of joy. If instead of wisely satisfying hunger, you foolishly have catered to appetite and now suffer the consequences, deny away foolishness and claim Divine Order; say, "I am wise with the wisdom of Spirit."

In the sane way of eating we may, if observant, learn many a valuable lesson from such humble teachers as the domestic cat and dog. When indisposed they will refrain from food and drink (having no foolish fear that it may cause weakness) and lie down perfectly relaxed, "sleeping it off," preferably in the sunshine. Instinctively they know that nature will do its perfect work, when given a fair chance. In other words, the Spirit of God will repair all damage, renew and rebuild, restore order and harmony, when perfectly trusted in. Further, whether summer or winter, they know better than to eat hot food, highly seasoned food, or to indulge in iced drinks. The same is true of a little child. Fond, but foolish guardians, however, soon destroy normal appetite, and instead create abnormal cravings for fancy dishes, meats, pastry and the like, thus fostering the growth of the unnatural and artificial self at the expense of true soul-growth.

The majority of us have so long lived in this outer, acquired, artificial self, that we have lost sight of the

real man, our God-given self. Let us turn about and become acquainted with our own indwelling Christ powers and possibilities. "Acquaint now thyself with him and be at peace, thereby shall good come unto thee." Let each one ally himself with the indwelling Spirit, and gather together his ammunition—fair words, using them freely without hesitation, while his attention is fastened on the pure and perfect ideal within, the Spirit of God. "I am the light of the world." "I am the door." "I am the way, the truth, the life." Whatever God is, his Son, spiritual man, must be. Our mission is to let the Life, Light, Love, Substance of God shine forth in and thru us, his children, regarding our body as the temple of the Most High. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

How you can overrun a country, climb any rampart, and carry any fortress, with an army of *alert* thoughts!—thoughts that send their bullets home to heaven's door—with which you can *take* the whole world, without paying for it, or robbing anybody. See, the conquering hero comes! You *fail* in your thoughts, or you *prevail* in your thoughts only. —THOREAU.

THE grandeur of strength is in silence,
In the power of quiet and will;
To turn from life's turmoil and worry;
To know, and to work, and "be still."

—S. GERTRUDE COOLEY in *Unity*.

THE REWARD OF RIGHTEOUSNESS

BY I. L. HARPSTER

"BUT as it is written, 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." (I. Cor. ii. 9.) Or, "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." (Isaiah lxiv. 4.)

So there is corroborative evidence from both Old and New Testaments confirming the hope that, finally, there is to be a time of reward, a just compensation, if you please, for well-doing, "righteous living." And by righteous living is meant right living—a mode of life that prompts us to do unto our neighbor as we would wish to be done by—that we live in harmony with God's law, which is the law of our own being, and thru obedience to such law become immune from the ills and sufferings that the race has brought upon itself, and rise superior to our environments.

Where there is constant vigor and strength there must of necessity be a state of perfect health. Perfect health is so important where the physical and mental powers are required to meet the demands of our present-day strenuous life. When the physical and mental forces are restored to normal efficiency, and these in turn electrified by the Spirit, then man begins to come into divine order, meeting the requirement imposed by the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Not perfection in its fulness, yet in a meas-

ure, for when the individual so shapes his life as to bring his triune nature into harmony with God's laws, then there is no condemnation resting upon him, for he passes from death unto life, having entered upon a course of existence that constantly increases in power and efficiency bringing him more and more into the "likeness" of his Maker who projected him into existence. This in itself is reward right here and now. When fear, hate and envy become eliminated from our nature, the conscience is at rest, the mind is free. This is truly reward and it means more than the average individual even imagines.

The great majority of profest Christians believe that the prophetic words of the prophets Isaiah and Paul have reference to a state of being after death, and that in order that they may enjoy those promises they must pass into the land of spirits, but is this in harmony with the Master's teaching? Did not the Master declare "the kingdom of God is within you?" If this is true, then it becomes imperative that you modify, yes change your conceptions concerning life; that you reconstruct your beliefs and hopes in accordance with truth and the divine promises. The prophets Isaiah and Paul simply foresaw the heaven that is to come on earth. While freedom of conscience and "the kingdom of God within" have been enjoyed by some during the Christian age, yet Paul looked down the centuries to a time when a great change in social conditions should come about on earth. The greatest of promises as foreseen by the apostle Paul, was "life everlasting," or the immortality of the body. And as this promise is in evidence in both the Old and the New Testaments, therefore we must look for a literal fulfilment of it.

The Christian has ever held in mind that heaven is a place of joy and rest, where everything is beautiful and harmonious, and where all his wants will be fully sup-

plied. This is in harmony with the divine promise, for the Master taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven." This request, "Thy kingdom come. Thy will be done on earth, as it is in heaven," should arouse us to a true sense of our duty, realizing that the "kingdom of God" is to be established upon earth and that the Christian may come into that longed-for "heaven" here, as God intended he should. If social life upon earth is to be like that of heaven (other worlds) where conditions are perfect, then a like state must come to exist here.

That we may more clearly comprehend the promises held out by the apostle Paul, we must compare the order of things in his day with present social affairs. It is natural to the refined nature to wish environments suitable to his tastes; that is, he enjoys that which is beautiful and the conveniences that go to make comfort, suitable foods to supply his physical needs, that he may direct his energies to the proper care of his body, the proper development of his mental and spiritual faculties. Man is not satisfied with material things alone, but he reaches out into the mental and spiritual realm where he finds a field more fascinating and satisfactory. To live in this higher sphere, the wants of the physical must be supplied without occupying his whole attention, and therefore the wonderful inventions of the last half century have conserved to bring this desired state about.

When we consider the order of social life at the time of the apostle Paul, we can realize with a keener sense of appreciation the great age in which we are living. With the wonderful progress that has been made in inventions, the arts and sciences, and promises of still greater discoveries of the secrets of nature, all for the further advancement of the race, the thought is brought home to

us that God's promises are faithful and true, that we are entering upon the millennial dawn, and those whose lives are based upon righteousness and truth will come into their rightful inheritance. "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." (Isaiah lxxv. 22.)

Each one that shall be accounted worthy to obtain the age, and the resurrection from the dead (from trespasses and sins) will come into that wonderful age, the immortality of the body, that the apostle Paul looked forward to in the fulness of time. This is the final reward of the righteous. Happy is he that comes into his inheritance; it is the "life more abundant," yes, the "eternal life" promised from the beginning.

I LOOK for the day when men and women will carry in their faces and bodies the glory of God. Upon whose lips will play those wonderful forces of thought—so that the words that fall from their mouths will produce wealth and beauty all around them.

TAKING our Bible, we find thru it all this fact: that we are all spiritual beings when we come here; and that the purpose of creation or life is the unfolding in each individual of its own divinity and its power to use it right here on this plane of existence. —RUTH B. RIDGES in *The Fellowship Journal*.

WHAT IS THE REGENERATE LIFE? HOW IS IT ATTAINED?

It is the life hid with Christ in God. Jesus Christ taught it and was the first to live it. All who follow him in the regeneration drop all the old manner of living and no longer have to do with death, reincarnation, or physical birth, for the regenerate life leads to life eternal. It is a complete transformation of the whole man. It has its beginning in the Word, which begets in man the Christ-child; that is, the consciousness of himself as the offspring of God. This consciousness grows as a child until Christ is formed in him and the body of Christ is put on. Men and women who have entered into the regenerate life no longer give their substance in generation. Instead of making physical bodies for children, they conserve their life and substance that the Christ-body may be built up. This is the real body of man, spiritual, deathless, immortal, incorruptible. The life "hid with Christ in God" is the life "*conserved* with Christ in God." Thru conservation and transmutation of all the life forces in the organism, the body is redeemed and glorified.

Begin by complete consecration of yourself to the Spirit, and carry out your consecration daily in thought, word, and act. If indulging in carnality, sexual or otherwise, give it up. Deny the sense man, and as you refuse him your substance he will gradually die, having nothing to sustain him. This is what Paul meant when he said "I die daily." At the same time keep up your realization of yourself as a spiritual being, offspring of God, perfect as the Father is perfect. It is necessary to hold in mind words of Truth, for in them is the Substance and Life that the Christ-child feeds upon. By this process of denial and affirmation, denying self and confessing Christ, the old man of flesh is put off and the new man in Christ Jesus is put on. —CHARLES FILLMORE in *Unity*.

SALVATION

BY A. MCINNES (London)

IN the past nearly everyone has considered Salvation to be a something in connection with the soul alone. But at the beginning of the Christian Era it was not so. From the commencement of his ministry Our Lord's grand work consisted nearly altogether, so far as the public was concerned, in healing every manner of disease and sickness. To his disciples he certainly imparted much teaching, but to others he said it was not given to them to know the mysteries—so he spoke to them in similitudes.

Even in early English translations, like Bede's, we find Christ spoken of, not as Savior, but as Healer. And altho it does not appear so in the Authorized Version, in the Greek it is plain that the word *σωζω* means "to heal" as well as "to save;" i. e., to save from physical pain by healing. Jairus asked Jesus not to *heal* his daughter, but to *save* her. And the woman who suffered from hemorrhage for twelve years, spending her all on healers (the ordinary herbalists of her time), said to herself, "If I but touch the seam of his coat, I shall be *saved*." And she touched it, and she *knew* that she *was saved*. Jesus perceiving that POWER (*dunamis*) had gone out of him, elicited the facts from her and said, "Your faith has *saved* you."

This woman gave practical proof of her belief in the Lord, by acting on that belief. And this is alone the saving faith—the faith that is a *vital* belief and is put into action. She could have believed a life-time and not have been saved, if she had omitted to put the belief into actual use. Faith is the rope in the hand of the drown-

ing man, the Christ is the saving power. Just as a man cannot be saved by a rope unless he grips it, so the Christ cannot heal unless there is the confidence of faith, either by the persons themselves or by others on their behalf.

In this connection it will be noticed that to save a drowning person's life (or soul, as the Greek often calls it) it is essential to save his body and his spirit too. Because, as was shown last month, a man is body, soul and spirit: these three.

Also notice how frequently our Lord said, when healing a person, "Your sins [failures] are forgiven you." And it seems to me that if a person's soul is saved, the body cannot manifest sickness. On the other hand, if sickness of the body manifests, it shows that salvation to the full extent has not been realized: for the Lord "saves to the uttermost those who have [vital] faith in him."

Dear friends, we have got to get back, back to the Lord, the Healer, who promised that those who believed in him would do the same works as himself. If we cannot demonstrate, are we not in the same position as the disciples whom Jesus chided for their paucity of faith?

YAHVEH Jesus is our power. Let us have God's faith. Then as day follows night, healing will follow our efforts. How to obtain God's faith?—"Seek and you shall find." Nothing that was diseased, sick or imperfect was permitted into the temple. Everything had to be the best of its kind. In the Saxon, *health* and *holiness* were expressed by the one root-word. Even the Jews were told that if they failed to keep the Law, YAHVEH would smite them with sickness, etc.

And if we offer ourselves as living sacrifices to God, the Lord will be our healer, the Christ will present us to his Father without blemish of disease or sickness. Not in the vague future. Now is the acceptable time. Now is the day of salvation (healing).

THE REGENERATE LIFE

BY L. D. N.

WHILE the regenerate life secures the health and perfection of the body as well as the soul, since the body is taken up and held in the perfection of that life, the question of physical health and healing is not a question of morals or spirituality of itself, for men and women have been exempt from disease and disability, who were complete moral and social outlaws; while some of the purest souls that have ever adorned our earth have endured untold physical suffering.

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

The question of spiritual illumination and the attainment of the God-consciousness, however, embraces all that is essential in morals or religion. In seeking this attainment, the body must be regarded as the instrument and servant of the soul—not the master. This achievement of our emancipation from the purely physical sense of life, and the establishment of the spiritual and real sense of indestructible being, effected thru the understanding and development of our inherent spiritual nature and supremacy, does not destroy nor injure our physical

relationship to and with the external world. On the contrary, it perfects such relationship by subordinating the body and its senses so fully to the higher spiritual nature, that the body itself is held by that conscious control of the soul, while it remains its organic instrument, absolutely above the power of disease from any cause. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

With proper care and physical training, organic health, healing, and physical perfection are attainable thru mental control; but mental illumination, self-mastery and moral perfection are reached only thru the predominance of the spiritual, with proper mental discipline; while the understanding and practical application of the great law of faith and focalized attention are absolutely essential to both.

The recognition and understanding of the fact that the body is but a mere clothing of the indestructible spiritual organism, and as such is designed to be held in complete subordination to and controlled by the power of the conscious ego, will awaken sufficient faith or conscious power to assert this inherent spiritual dominion, and enable its possessor to achieve personal emancipation from sensuous limitations. With this emancipation he will rise into the realization of spiritual and indestructible being that holds the body and its sensations in full subordination to the soul in its conscious transcendency, and renders physical disease impossible forevermore.

The indwelling spirit of God is the inner and divine light in which the faculties of the soul, by introversion and inward concentration, may become awake and active and thus take on divine illumination and power. The recognition of this great central truth will awaken the faith needed to give the soul in full and holy consecration to the work of this divine attainment, which, when

reached, will be found to embrace all—the perfection of body as well as soul.

Faith is the key that unlocks this storehouse of God in the soul of man, and gives him free access to its inexhaustible treasures of love, wisdom and power. *Faith* awakens the power to do and to become, and *Will* appropriates the power thus evoked, and expends it in the activities of the personal life.

All healthful activity or exercise of the soul's powers in accord with the spirit and purpose for which they were given, tends to their development and perfection. It is "he that willeth to do his will" that "shall know of the teaching," and be enabled to exercise his functions wisely and thus attain perfection in them.

"A person who regularly devotes a given time to meditation learns to see the objects of life in their true proportions, and apart from the befogging influences of the lower personality.

He also becomes able by and by consciously to use higher forces, and is thus enabled to induce harmony, and consequently health, in his physical organism. The practice also dispels temporary illusions; it also lessens our personal importance, and shows us how to become an instrument of the Divine Will."—S. E. GAY.

"Every application of natural law to the government and development of the physical body reacts upon the mind; and every effort in the right direction ramifies into all departments of life, producing desirable results."

MAN

BY THE REV. GEO. T. WEAVER

IN these days of degenerate theology, when the essential divinity of man is discarded by the churches, and when the sad effects of this elimination are so palpable in the religious world, it is quite in place occasionally to call attention to this fundamental idea.

In the eighth Psalm King David asks the question, "What is man?" It would seem from the context that the Psalmist was upon the roof of his palace in the evening, perhaps for meditation. While there gazing into the sky, and beholding the innumerable suns that compose the zodiac, and the vastness of the Macrocosm, the thought of man's comparative insignificance sprang up in his mind, giving rise to the question above quoted: "When I consider the heavens, the work of thy hand, the sun and moon and stars, which thou hast ordained, what is man, that thou art mindful of him, or the son of man, that thou shouldst visit him?" But an after-thought arose in his mind; he looked beyond the merely physical, the microcosm—which, in comparison with the Universal Order, is as nothing—to the real man within, the expression and reflection of essential Deity, and uttered the ejaculation, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

The word "angel" here used is according to the King James translation. The translators seemed too modest to use the correct word, as that, in their judgment, unduly exalts man; and the church of to-day is loth to give up this word. Modern Christianity is willing to admit

that man, potentially, is but a little short of the angelic; but utterly refuses to ascribe to him essential Deity. And yet, properly understood, the word "angel" is a correct translation. Esoterists universally believe that the sun, moon, and planets, are each a deity, or an angel, for angels and deities are one, differing from each other only in rank. But the word in the original Hebrew is *Elohim*. Now this is the same word that in the first verse of the Bible is translated "God." "In the beginning, God created the heavens and the earth." The *Elohim* are the creative Gods, for the word is plural. Man, then, according to the Psalmist, is created but a little less than the creative Gods. On his own plane he is a creator or generator of living organisms.

Again, the expression "little lower," is rendered by the best Jewish scholars, "but for a little time." The proper rendering of the passage, then, is, "Thou hast made him but for a little time less than the creative Gods," clearly implying that in course of time he would reach the plane now occupied by the *Elohim*. This seems to be an exceedingly extravagant conception, but casting away all previously conceived ideas, the results of purely elementary education, and viewing the subject dispassionately from the Scriptural and natural points of view, it will appear to be the only tenable conception.

In Genesis we are told that the man was created in the divine image and likeness. If this is supposed to refer only to the organism, it is then true that man is essentially divine, because the organism is a septenate, the innermost of which is virgin divinity, just as it is true of the great pattern—the Grand Man. But again, according to the great law that all organisms are built from the inside outwardly, and that each expresses the indwelling ego, the soul of man must correspond with the divine Ego, or the organic expression would not be similar. But to be

sure of this point, in the second chapter of Genesis, where the spiritual entity of man is referred to, it is said that after Jehovah had evolved man from the dust of the ground—that is, when the body had reached the human plane—God breathed into his nostrils the breath of life and man became a living soul. Now it is quite universally conceded that the breath of God is the Holy Spirit, for Spirit means breath. Not even the most ultra orthodox deny that the Holy Spirit is essentially divine. But if the soul of man—the living soul—is the breath of God, a spark radiated from Deity, it is surely of divine essence.

On the basis of this Old Testament teaching, the writers of the New Testament found the doctrine of the filial relation of man to God. St. Paul, quoting from an ancient Grecian poet, and accepting the thought embraced in the quotation, declares that man is the offspring of God; and this not of Christians simply, which the Church accepts in a mystical way, but of mankind in general, for by the Grecian poet the idea was not limited, and even Paul himself embraced in the conception the Athenian heathens he was then addressing. This same apostle again and again refers to man as the son of God: the Christian man as consciously such, and the natural man as potentially such. He also prayed for the Ephesian Christians that Christ might be formed or awakened within them; and that they might be filled with all the fullness of God, as is the Christ. This information of Christ within the Christian is not a mere poetical expression, tho it is eminently poetical, but upon it as a conscious experience Paul bases the hope of immortality, "Christ in you the hope of glory," and, "For me to live is Christ, to die is gain."

In harmony with this teaching is that of all the New Testament writers on this subject. Especially is this true

of the Evangelist John, who declares that we are now God's little children, and because we are, by and by, when fully matured, we shall be like him, for we shall see him as he is.

Jesus, the Great Master, teaches this doctrine in most unmistakable expressions. He teaches us that he is the vine, and that we are the branches. The branches are one with the vine; and the same life-current that flows thru the latter, flows thru the former. If this is not what this parable means, it has no intelligent meaning. In his intercessory prayer he petitions that we, his disciples, may become one with him, as he is one with the Father. Now if Christ is divine—and he must be to be one with the Father—then to be one with Christ is to be essentially divine. He speaks also of "My Father and your Father; my God and your God," thus associating his disciples with himself, not simply as men with the man, Christ Jesus, but as children of God on the same terms exactly, but varying in degree simply.

In harmony with Bible teaching on this point is the Cosmic Conception of man. All reputable scientists of today admit that the atom is a center of intelligent force, a dynamic force in itself. The power lies in the heart-center, the radium spark, and acts thru the sheath, the outward body, the ion. With this as a starting-point, we infer logically that all combinations of atoms, as the molecule, the cell, and the living organism, whether it be the macrocosm or the microcosm, are also centers of force, the power lying in the soul or heart-center, and expressing itself dynamically thru the encircling form. God is the Macrocosm: says David, "Jehovah God is a Sun." Every Sun is an expression of God, not simply a symbol, but an outward expression of the inward Deity. Our Sun is the Deity, the Logos of our solar system. Now, if the Macrocosm is an expression of a God inher-

ent, the microcosm, or man, is God incarnate in miniature. Both God and man are cosmic. Man is now the microcosm, but he is a macrocosm in the making. He is veritably an offspring of Deity.

It is this inherent divinity in mankind that, as John says, "lighteth every man that cometh into the world;" that is, operating from the center of man's being, expresses itself in conscience or the moral faculty; as the Spirit, in personality, as the illuminator; as the Christ, the hope of glory; as the Father, working with us—within—aiding us in consummating our salvation.

THE MAN TRIUNE

BY E. LENORE HARPSTER

It was a man of strength arose,
And lifted high his mighty arm;
No task his vigor could oppose,
He feared but self, true source of harm.
He faced each duty as a man,
And bravely said, "I can!"

It was the soul of man awoke,
To solve the problems of his day;
To free himself from mammon's yoke;
To seek the strait and narrow way.
"Can I the truth in me fulfill?"
He nobly said, "I will!"

It was the God in man arose,
The inmost essence of his soul.
He ruled the man, dethroned his foes,
O'er all his being gained control.
"Art of thyself the master, man?"
"In tune with God," he said, "I am!"

THE TRUE CENTER OF GODLIKENESS

BY EZRA

AMID the conflicting theories of life, many have no doubt experienced difficulty in maintaining a center of individual integrity. To be able to find and to hold a center of individual growth, is of the greatest importance.

If we analyze the action of the human mind, we find that no individual is altogether separate so far as mind-action is concerned. That is, the principal impulses that dominate the world-consciousness: self-interest, sympathy, desire, emotion, fear and love, in turn play upon the imagination, the mentality and the vital forces.

How, then, is one to find a center of vital distinctness, of soul-power and peace, in which he may find refuge and calm? Certainly nothing that the world values as a center of interest or attraction will avail. Without that center of life, conflict is inevitable. Knowledge of life and its laws is essential. How true are the words of the Master, "Except ye eat the flesh of the Son of man [the Christ], and drink his blood, ye have no life in you."

It becomes a question of finding one's true Self. All selfish motives must be laid aside. The principal effort to be made is, to establish in the mind a fixt, unwavering purpose. This purpose, to be wisely directed, should be united with the purpose of God in the creation of the world. A purpose that is contrary to the underlying purpose of all life cannot long endure.

The Creative Word, spoken in the beginning by YAHVEH Elohim, that brought forth creation, produced and developed a race of beings, caused all laws of life and na-

ture to become operative, and defined the ultimate purpose of all animate existence, was embraced, essentially, in these words: "Let us make man in our image, after our likeness, and let them have dominion over all the earth."

If we accept the Biblical record, we find that in ages past those men who had developed sufficient soul-unfoldment and capacity were specially selected to lead the race and to teach and exemplify the Word of God. Thus they became the mind-centers of their age or nation.

Therefore, if one is able to find the vital center of thought in this Creative Word, it follows that all the formative forces of mind and nature must be useful in building up that center, in accomplishing the creative purpose, and in bringing the power of the Creative Word to a vivid realization in the consciousness. For all the power, all the mind-force there is, ranges around this thought of the development of man and his coming into Godlikeness. "Seek ye first the kingdom of God and its righteousness, and all these things [material necessities] shall be added unto you."

As many are unable immediately and directly to turn the mind inward upon itself to discover the cause of all things, they will be inclined to look into nature and ask: Is it possible that all the various phenomena have a center, are controlled by a central power? And one will try to apprehend the immensity of this power, of the visible and invisible universe that is controlled by it; of the great solar systems; the stars; the vast interplanetary and interstellar distances; and the amazing velocity with which all these worlds and systems of worlds are carried thru space.

If all these stupendous phenomena are controlled by an invisible but omnipotent power, what is the nature of this power, and what is man's relation to it?—This power

is the Mind, the Infinite Spirit of the universe—YAHVEH, the God of the universe. In this name, YAHVEH, which means "I will be what I will to be," the Vital Center of all mind, the Essence of all being, centers the power by which all things live. "I, even I, am YAHVEH, and beside me there is no savior." (Isa. xliii. 11.) What is our relation to YAHVEH, the God of the universe? Jesus, the Christ, taught us: "Our Father, which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven."

Since we believe that YAHVEH, the God of the universe, has existed from all eternity, and therefore the Creative Word has gone on in its work of creating and peopling worlds, bringing those people and worlds up to perfection, to the image and likeness of the Father, we may ask: What name is given to those perfected Ones, who by right of attainment, knowledge, wisdom and understanding, have obtained the power to become Sons of God, power to use the power YAHVEH to create worlds in harmony with the purpose of the Creative Mind?—They are called YAHVEH *Elohim*, meaning "having power with YAHVEH," having power to be "I will be what I will to be," and in their relation to the world and in the use of their powers, they are known as the Order of Melchizedek (Kings of Righteousness). (These thoughts are more fully brought out in "The Goal of Life.")

Our relation to the Order of Melchizedek would seem difficult to determine, but when with this end in view we take up the teachings of the Christ, who is the Door of that Eternal Order—as he said, "I am the door; by me if any man enter in, he shall be saved," "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and who was sent of the Father to bring to earth the knowledge and relation of that Order to human existence—then the problem becomes

plain. And in reaching out into the universe with an earnest, childlike desire to know, the soul awakens to a consciousness of the grandeur, the nearness and the love of God. "Except ye become as a little child, ye shall by no means enter into the kingdom of heaven."

Jesus taught purity of life, of the kingdom of God within the soul, of the love and tender care of our Heavenly Father for all his children, and thru practical moral precepts and example demonstrated his inherent Divinity and the possibility of man's attaining unity with God and eternal life. The Sermon on the Mount, Matthew v., vi., and vii.,—beginning with:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—

is unquestionably the grandest moral lesson ever given to man, since it was given by One who had an intimate knowledge of and unity with Divinity, as he said: "I and my Father are one;" "I of myself can do nothing; the Father that dwelleth in me, he doeth the works."

The teachings of the Christ have been further particularized and brought to have an every-day application thru the Esoteric teachings and publications: first, "Practical Methods to Insure Success," then, "The Narrow Way of Attainment," "Practical Instructions for Reaching the Highest Goal of Human Attainment," and "The Goal of

Life." Whosoever will may take up the teachings of the Christ, and the Esoteric instructions, and, carefully obeying the voice of the Spirit of God that speaks in the soul, enter upon that Eternal Path, the Highway of the Perfect Life, of Dominion, Godlikeness, Eternal Life. As Jesus said in the Revelation, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." He will be led to a consciousness of that heavenly world, of the angels of God, of that wondrous Order of Melchizedek, "without beginning of days or end of life," and in turn, as he advances in knowledge and perfectness, will become instrumental in saving the children of God from the hand of the destroyer.

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

Truly has it been written, "The name YAHVEH is a strong tower; the righteous runneth into it and is safe."

WE read in our Bible that in the beginning God spoke the word and the worlds were made; and then we read that God made a covenant with Noah: he spoke another word and added conditions came into the world. At the time of Christ another word came forth, incarnated in flesh. At this time, the end of the old age and order of things, God will speak again and a new world will come forth, as we read in the Revelation, "And I saw a new heaven and a new earth: for the first heaven and the first earth are past away. . . . And he that sitteth upon the throne said, Behold, I make all things new." [Ed.

SOLILOQUY NO. 3

A DIFFERENCE IN CULTS

BY ENOCH PENN

IT is a source of surprise to me that so many people that are honestly trying to live the Christian life pay so little attention to the teachings of the Christ, to those points of doctrine that the Master was careful to place clearly before the minds of his followers. Sometimes, indeed, one will be practicing the teachings of another cult all the while, under the impression that he is practicing the teachings of the Christ. Especially does this seem true of those who have accepted the Buddhist doctrine of the sacredness of all forms of sentient life.

How well I remember reading, years ago, a book written by a Hindu, a book so full of that spirit of the Buddhist religion that regards as sacred all lower life. There was such a kind, gentle, loving spirit breathed forth by the writer that I could not but respond in feeling. Full of that warm, loving spirit, the writer admonished that we should look upon all lower forms of sentient life as a part of our own life, regarding all as brethren of a lower degree, and in no case hurt or destroy them, nor take away the life we cannot restore, however lowly the form in which it resides, but that we bind ourselves in a covenant of peace with all flesh, thus recognizing oneness with all the world-life.

So full of gentleness and kindly, loving spirit was the influence, that, while imbued with the spirit of the writer, I felt, on looking out over creation with my mind's eye, how easy it would be to take that stand, to say to all the animal creation, "We are all animated by one life, we

are united as brethren in different stages of development." Then the thought came to my mind, "Why, no, I am striving to follow the Christ. I cannot take that stand." So I laid aside the book, realizing that in spite of its spirit of gentle kindness and good-will, it was utterly contrary in vital principle to the teachings of Him whom I recognize as Lord and Master.

It appears that the fundamental principle involved is, that if one identifies himself with any body or movement, he comes under, is subject to, its laws and its conditions, as when an immigrant becomes naturalized, unites himself to the American people, he becomes subject to the conditions of the American people and must submit to their laws. If one unites with any organization, as a church or a lodge, it is the same.

Because of this law, when one in the fulness of a kindly spirit joins himself with all flesh in a unity, a oneness, he comes under the law of all animal life, and the one great law given to all animate things in the earth is, "be fruitful and multiply"—generation, with its results: labor, sorrow and death. This is the law and these the results to all who identify themselves with the world-life.

The Christ came to do away with generation and to make the attainment of the regeneration possible; and to follow him is to enter the regeneration, as he said, "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Jesus said, "I am not of this world." Again, to his followers he said, "Ye are not of this world, even as I am not of this world." The Master, recognizing the fundamental law involved in accepted unity, the law of like conditions and like results, sought to point out the way of escape; and that way he declared was to refuse

to recognize, or to admit belonging or being attached to, anyone or anything that belongs to the generation; that is, to separate oneself wholly from all that is under the law of generation. Not only must the follower of the Christ refuse to identify himself with the animal life, but he must refuse to recognize himself as bound to his own mother, his own father, as seen in the words: "If a man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The law appears to be absolute: any who in loving sympathy unite themselves with even their own kin, let alone all the animal world, are bound under the law of this world and cannot follow the Master into the regeneration. Therefore we are to "love not the world, neither the things of the world." Those who maintain that unity with *this* world, even tho it be by simply loving their own kin that are in the generation, are bound to *this* world and its conditions, they live in its living, they die in its dying. Those who are able to escape from *this* world and its conditions, to break the tie by shutting off all sympathy from all that belongs to it, and thru the regeneration prepare their bodies so as to be able to unite themselves to "*that* world," that thru love they may live from its life, shall, when the Master comes, joy in its joy, and live in its life, and as there is no death in that world, they shall never die.

Buddha said, in effect, "Love this world and all life in it, make peace with it, and it will love you, and then die with it." Jesus did not contradict this statement; he said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

And so we find that if one shuts his heart against the

loving sympathy that unites him to those in the world, and turns his whole heart toward that heavenly world, all will begin to hate him. "Marvel not if the world hate you." "It hated me before it hated you." "Ye shall be hated of all men for my name's sake." "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 brother shall deliver up brother to death, and the father his child: and the children shall rise up against their parents, and cause them to be put to death."

Truly there is a most decided difference between the Eastern cult, with its loving unity with all the world-life, whereby even the wild beasts are tamed—recognizing the peace-pact, as did the lions when Daniel was cast among them—and the murderous hatred that is stirred up against those "who will live godly in Christ," who will follow the Master in the regeneration.

It is evident that that loving unity and peace-pact with all life is a good thing for those who love this world and this unsatisfactory life. To the child races, and, as well, those of the higher race who are unable to rise out of generation into the regeneration, there is evidently nothing better than that they should recognize and maintain a loving unity with all the world-life, and die with it. But those who would escape death—the penalty pronounced against all this world-life—who would rise into the regeneration and attain eternal life, must shut off all love that binds to anything in this world (all heart-strings must be broken), then the world will hate them even as it hated Him, for "the servant is not greater than his Lord."

It appears to be a law that rejected love turns to bitterest hatred. While one receives the love proffered by those in the generation, he is bound to the world by it,

and it seems to be the revulsion of feelings caused by rejected love that manifests in the hatred of the world for those who would follow the Master in the regeneration.

As we look abroad thruout the world to-day we see no persecution of Christians by the non-Christians. Is it because the Master's words are no longer true? Did the Christ fail to perceive that in after years the world would become practically Christianized?—No, I think not. He saw, no doubt, that his profest followers would become so conformed to this world that the world would not be disturbed by their practices, and would feel little or no opposition to them. Indeed, the question may well be asked: Is the church following the Christ in the regeneration? It can hardly be assumed so, for they are one and all carrying on the work of generation, if not in fact, yet in principle. No, the Master knew, he spoke the truth when he said to his followers, "the world will hate you," if you give up generation and enter into the regeneration.

The people cannot carry on the work of generation and of regeneration at the same time, any more than one can walk in two directions at the same time; but, if the Master's words are true, if any one to-day will reject the generation in fact and in principle, and will cling to the regeneration, the hatred of the world will soon manifest itself. It is very evident that the reason there is no opposition on the part of the world to-day is not that there are so many Christians, but that thru being conformed to this world, there is no opposition aroused. But let the nominal Christians of to-day turn from the generation and all that belongs to it, and parents and children, brothers and sisters will turn against them with the same antagonism that they turned against the Master, for he said, "I am not come to send peace on earth, but a sword."

WHERE SHALL WE FIND THE DESIRE OF OUR HEART?

BY H. E. BUTLER

WHOEVER reads the prophecies of the Bible, the history of the children of Israel coming out of Egypt, and the communications that Moses received from God, cannot but be imprest with the thought that obedience to God's laws brings health, happiness, strength, and prosperity in every department of life, and that disobedience brings the exact opposite: sickness, failure and actual destruction. But the infidel teachers, called preachers of the Gospel, have been taught by their college professors that there is really no God, or, if they admit there is a God, that he has nothing to do with the affairs of men, until the world is now virtually without God, and the only hope of the people is in their own arm, their own strength.

Whenever a great disaster comes upon the world, the ministers, as well as the scientists, tell us that God had nothing to do with it; that it was simply the result of natural law; that it arose from such and such a cause, as if, had God done it, it would have been done independently of law. Whereas, all the teachings of the Bible, and all common sense—when one reasons intelligently—teach that God always works by law.

We all accept, in a way, that God is the Creator of the world, and if this is true, then all law, of every name and nature, must of necessity be God's law. If he made it, it is his. Scientists have reached the point where they are forced to admit, in the last analysis of matter, that there is evidently nothing left but centers of mind, for

they cannot deny that it takes mind to create action and order in that action.

Then, if all that is of matter is mind, and is the mind that we call God, how can we escape the conclusion that a violation of the laws of nature must inevitably bring the punishment due to such transgression? If it were otherwise, then man would be the God, and God only the servant.

We read that "YAHVEH said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go awhoring after the strange gods of the land, whither they go to be among them, and will forsake me, and break my covenant which I made with them. Then my anger shall be kindled against them in that day, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Are not these evils come upon us because our God is not among us? And I will surely hide my face in that day for all the evils which they have wrought, in that they are turned unto other gods." (Deut. xxxi. 16-18.)

If it was sin that brought upon Israel the evils that followed, what may we expect of this age in which we live? Even now the world begins to realize that there is a blankness, a stupor of mentality, that is appalling, and that the world is rapidly approaching a condition of self-destruction.

All reasoning—taking as a foundation for such reasoning the fact that God is spirit, mind, and that he is manifested in all matter and in all mind—concludes that enmity toward God or his laws must of necessity bring great disaster and destruction in many directions. The Prophets prophesied that the time would come that man would so thoroly forsake God that God would send upon the world his destroying powers, and that out of

the hundreds of millions of people, only a few would be left.

The conditions of the world have come to a point now where every thinking man and woman feels that we are on the verge of some terrible disaster; they realize that the present condition of things cannot continue. But what shall we do? is the question often asked. The answer to this question in our mind is: If these evils come because of transgression of God's laws, then safety from evil must come thru obedience to those laws, and this is the only hope for anyone.

We have for many years seen these things coming, and have set before the world divine law and order, and whoever will take it up, study it, think about it, and work it into the structure of their own being, will find salvation; will find conscious unity with God; will find that God is love, as well as almighty power. And oh! how many souls there are in the world to-day who would give almost all they had if they really thought they could find a truly loving, faithful friend. We have such a friend, one that transcends the highest imagination of those that are friendly and longing for friendship; a friend whose love pours in like a never-failing stream; whose wisdom and power are all-sufficient for every need in life; whose mind is the mind of the universe, ruling it by his will, and luring it on by his love.

"Oh!" you say, "that is that old, vague ideal of a God that we know nothing about." But indeed it is not. Our effort in "The Goal of Life" to reveal God to the consciousness of the people, was made because God has revealed himself to us, and because we have learned to know him. We have learned to know Elohim, the God of our system, as a real, tangible personality, who is so loving, so kind and so good, that to know him is to cause one to merge one's life in him, for you know that true love merges two

souls into one. How much more is this true when we know the Source of all love! To know this Source is to merge one's whole soul into oneness with him, and in him is infinite power, wisdom, and all that the soul longs for.

Yes, the darkness is upon the earth, and gross darkness upon the people. Trouble and sorrow are rife and destruction and disaster have begun to come, but only a beginning has been made so far, for, as we read in the Revelation, God will destroy them that corrupt the earth.

Therefore we say again, seek God; seek to know the Lord YAHVEH Elohim, and find peace, safety and rest. Go within and ask yourself the question: What do I desire more than all else? Is it not love, harmony, peace, and plenty for the absolute needs of the body?—Yes, of course. Then why do you not go to the Source of all these? If you consecrate your life to God and seek to know him with all your heart, he will appear to you and cause you to know him, not merely to believe in him. Oh that abominable *credo*! The Master, Jesus, the Christ, said, "You shall KNOW the truth, and the truth shall make you free." He never said, you shall believe the truth. And to know God whose nature is love; whose mind is infinite knowledge, wisdom and power, is to know and to find everything desirable.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—WILLIAM WORDSWORTH.

LEARN FROM THE BOOK OF NATURE

BY ELI

WE should not retain a false conception of the Divine plan, for if we do we stop progressing. Let us instead march right on, from truth to truth, and learn, not only from within, but from the entire book of creation.

Many of our New Thought friends are often heard to say, "I get everything from within." Is this true? Do we not get something from without? Did not the great Master in his sermon on the mount say, in effect, Consider everything in nature: the beauty of the lily; the fragrant flowers of the field, how they grow without toil; the fowls of the air that neither sow nor reap, and how God cares for them?

Christ wished to convey the thought that there is an exhibition of thought from the Creative Mind in every living thing we see around us; that these embodied thoughts are cared for by the Father thruout all eternity, and that the Father's plan is that every living thing shall reach the final ultimate.

Again, we find that that which is within gathers from without. In our associations with our fellow-beings, we note the divine in the personality of a self-commanding person, who remains calm and self-possessed even tho he may be serving in a department where a weaker one would be under considerable care and anxiety. Why?—Because he feels he may at any time resort for assistance safety, or supply, to God, and that the available means are ever at hand, and this teaches us that such a feeling must leave him quiet and peaceful.

Indeed, there is an external lesson for us to draw every hour of the day from the entire creation; for as fast as man is able to grasp the great work of the Divine Mind, by reading the "Book of Nature" in unity with the Mind that produced all things, if he has no artificial reputation to risk in expressing his opinion, no priestly dignity to hinder or hold him back, he can become an effective thinker.

We all know that mind is the most powerful force in nature, and if our thoughts are inspired and drawn out of the boundless ocean of Mind, they operate with force wherever they are sent.

They who can view the whole situation and observe everything around them, are the ones who gain the most. Then will the words of the Master be more fully realized: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." Because such a one will recognize the Father and will praise and accept Him as the only Love, Wisdom, and Power, and will see the majesty of His Glory in every living thing.

THE universe is to you as you have spoken into it. What is your belief, and how have you stated it? Then set your mind to high ideas. State them and re-state them, and you will find that they come into your being. The mind is as great as man has courage to affirm. The mind is as free as man has courage to deny; and man is as great and strong as he has courage to stand to his belief. If man will abide in his belief, he will move to the heights of the universe.—REXFORD JEFFERY in *Weekly Unity*.

A LETTER

Prof. H. E. Butler,

Dear Brother in Christ:

I FEEL imprest by the Spirit to write you again. I have many things I very much desire to speak with you about, and I hope that I may have an opportunity in the near future to see and talk with you personally. As it is, I can write only about a few things. First, I wish to tell you that I have read thru your book "The Goal of Life" the second time. I have taken more time to read it, very carefully, prayerfully, and some parts or passages I have given a good deal of thought and study. Perhaps I would not have had the time to do all this reading and studying, but it so happened, three weeks ago, that I met with an accident that resulted in a sprained ankle. I have wondered why this should happen, but I know that when we love God, all things will be for our good. I have experienced the healing power in the body; how great it is when we live according to God's laws.

As I could not move around much or attend to business, I took up the reading of your book again, and I have been wonderfully blest. I wish to tell you this, Brother Butler: I do not simply wish to please you by saying how much I value your writings, for I give all the glory to God, but I must say that I feel deep in my soul that indescribable union and harmony of the Spirit that is a testimony of the near and true spiritual relationship between us and with our Heavenly Father. Since reading your books my soul has been wonderfully strengthened and has taken a bound, as it were, into a higher sphere of

spiritual life. I have read much and studied all I have been able to get hold of, and I have had much experience among Christian people of all sorts of "faiths," but I have never before felt such a close union in spirit and in the understanding of the real truths as revealed to us in the Scriptures, in sciences and in nature.

Ever since I can remember I have been of a peculiarly sensitive nature. Objectionable food, bad air, or poisonous things, such as tobacco, were so repulsive to me that they would make me horribly sick. And in like manner I have been very sensitive as to the spirit when coming in contact with different people and profest Christians. I can say that all the experiences you describe are according to the true order and growth of the spiritual life, and I testify to the same things. I often realize that power of the Spirit like electric vibrations from the head all thru the body, and at the same time I am almost overcome by a sense of my own unworthiness. I also realize the great work and the struggle against the forces of the enemy for which we have to prepare ourselves, but never before did the future look so bright, so inviting; for I know that I have surrendered myself absolutely to the will of YAH-VEH. Oh, what a joy that is, to know that we are His sons!

But I wish to tell you about my experiences with some of the leading spirits among the sectarian churches. At one time I had some strong influences to bear upon me to join the Seventh-day Adventists, but their spirit and certain of their doctrines did not agree with what I was sure I had received from God. And so in many other cases. I could never join any of the sectarian churches, and God gave me to see that they were all in a fallen condition, but that He would bring out and restore His people at the close of this dispensation, and gather them together into one body, and that there would be a firstfruits, a

select number, symbolized by the man-child (Rev. xii), who would be the means of bringing in the new age and rule the world. Many have pretended to be the chosen one of God, the Elijah, or the Messiah, to do this great work. I have had much experience with such people, and the Spirit has always told me plainly that they were deceived and deceiving others.

A few years ago I came across some of Teed's books and papers, and while I was in a measure attracted by some of his ideas, I could not help the feeling that his work was turning the attention of the people to himself and to his greatness, instead of to God. And while he put a great deal of "science" and high-sounding language in his writings, to a sincere and upright soul, looking only for the truth, it seemed a terrible conglomeration, destitute of the vital elements of spiritual life and power. I could write a long story about some people who got into spiritualism, the last state worse than the first, and then joined his colony in Florida. People that I know were in a really *criminal* state of mind. This was shortly before Koresh died.

All this teaches us how careful we should be in true humility of mind and heart, and what responsibility is resting upon us to teach the truth and lead the people in the right way. We have the true word of Prophecy to lead us, and the Spirit will show us so that we do not fall into such errors. May the Lord bless you.

Fraternally yours,

G. Nauman.

LOVE SPEAKING THRU NATURE TO MAN

BY M. EVALYN DAVIS

IN my sweetest fragrance I woo thee,
Thou child of God.
Thru my heaven-hued blossoms like unto thine eyes,
I exhale my sweetness, my service to thee.
Bending in rapt adoration before thee,
I am ever thine own,

Heliotrope.

Soft floating on the sea-air-laden zephyrs,
I shed my rose perfume for thee.
And e'en tho seeming distance great doth us divide,
The seeming is but false.
For in the depths of thy great soul,
I linger e'er in soft and mellow tints
Of pink and white, of crimson and dark red;
Of golden lights tipt with the sunset glow.
Thru all of these my greatest gift of love
Abides forever, one with thee.
For thou art but that other self of mine,
The joy-giving and love-laden

Rose.

With all the fragrance of my soul,
In my purity and grandeur, my petals of snow,
My wax-like foliage of green,
From towering heights above thy head, I greet thee,
Thou fair God-child of earth, in love.
E'er shall my sweet incense fill thy life.
I bloom and live for thee.

Magnolia.

Tho lesser in the mind of man than other bloom,
On California's soil I thrive;
And more of joy do I foretell;

For with less care I grow,
 And do more freely give of colors bright,
 Set in with foliage beauteous as a dream.
 And 'tis for thee I strive for greater heights
 As o'er thy head I blossom into life,
 Bidding thee look aloft.
 Again, I spread a carpet soft, of glowing pink
 For thy dear feet to rest upon.
 And at thy hand's reach, I e'er bloom for thee,
 For I am all thine own, thy sweet

Geranium.

Dost thou recall, great heart,
 How in thy lonelier hours
 Thou did'st e'en nurse a sapling evergreen,
 Plucked rudely by the hand of man
 From grand old forest in the mountain glen,
 And given to thee to woo unto the greater life?
 For thee alone I live.
 And know thou well, the grandeur of my life
 Is limitless as God.
 With each new-born tendril I send forth,
 I sing thy joyous name into its every fibre,
 And wild the revel of glad song.
 I stand for *power*; and in the midst
 Of civilization's trend, I dedicate myself to thee.
 I am thy

Sequoia Tree.

In my dainty bed close by the rocks I dwell;
 And looking up to God
 Thru eyes reflecting Heaven's hue,
 Thank Him for the dear sweetness of thy love
 That bids me name each new-born face
 Nestling so softly in my bosom, that which I am
 Eternally to thee,

"Sweet Violet."

And thus they sing, the myriad blossoms sweet,
 To thee. Each note soft blending with the other
 In its strains of love,
 Until all life joins in the glad refrain

Of Love to man.
What greater message can sweet nature give:
And with what language
Leave its deeper imprint on the soul's fair tablet,
Than in this, the love-song
Of the UNIVERSAL HEART TO THINE.

ON Nov. 11th, the Chemical Society. entertained at dinner its past presidents who had attained their jubilee as Fellows of the Society, among them being Sir William Crookes, who in the course of the proceedings made a remarkable speech. 'The Daily News' says:

After sketching rapidly the steps by which he was led to the discovery of radio-activity, Sir William observed that in the highly rarefied regions of present-day speculation our progress is so rapid as to take the breath away.

'It seems,' he went on, 'that no law is more certain than the law of change. A bit of radium that would go into a thimble has suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity, has revived the dreams of alchemists and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself. For physicists are beginning to say that, in all probability, there is no such thing as matter; that when we have caught and tamed the elusive atom, and have split it into seven hundred little bits, these residual particles will turn out to be nothing more than superimposed layers of positive and negative electricity.'—From *Prabuddha Bharata*.

BOOK REVIEWS

THOUGHTS ON THINGS PSYCHIC, by Walter Winston Kenilworth. 230 pp., cloth. Price \$1.00. Address R. F. Fenno & Co., 18 East 17th St., New York, N. Y. Evidently the author did not set out to write a book. It was not a task, but a spontaneous expression of the results of meditation upon the virtues that make up the higher manhood that is, and is to be, by the cultivation of Strength in fidelity to principles of justice, and in tenacity, or the power to endure to the end of a laudable purpose; the cultivation of poise of mind, cheerfulness, calmness; the conquest of "moods," control of emotions, and all that makes for the Serenity of a mind controlled. There are thirty-three expositions upon as many subjects, all of which pertain to true religion, the cultivation of mind and soul. To enumerate the topics as designated in the table of contents would give only an inadequate idea of the merit of the book, because terms have become common and meaningless.

THE EDUCATOR is the name of a new monthly magazine devoted to the teaching of English, Latin, Greek and Hebrew. Edited by B. Lowen, a Christian Jew. Only ten cents a copy; \$1.00 a year. No. 1. of Vol. I. begins with June 1911, and can now be had from the Educational Pub'g Co., Gilchrist, Mich. We wish this publication success. It begins well, and the value of such instruction is too obvious to require commendation.

—ADNAH.

EDITORIAL

WE have felt for some time that it is almost useless to write any more for the people, because of the condition they are now in, which borders on despair, a feeling of helplessness. Many feel incapable of sufficient action to take up any line of thought; they seem to feel stupefied and satisfied to settle down and take what comes. The question: What is the use? seems ever to spring up in the mind, and this causes us to feel, what is the use in writing for them. They will not do anything; they will

make no effort; only a few are really making any effort; yet it is the will of the Father that we still stand in this dark place, the world, and hold the light. For there is one place in the world where there is light, and some time, when the troubles become greater, the burdens unbearable, the people will seek God; as the prophet said, "When thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of YAHVEH. YAHVEH, thy hand is lifted up, yet they see not; but they shall see thy zeal for the people, and be ashamed."

WE have been asked if we have given up the idea of the regenerate life, because so little has appeared in the magazine of late in regard to it. We certainly have not, for we have proven beyond question that no person can get a correct understanding of spiritual things, or have any real spiritual experiences, unless he lives that life. Those that have succeeded in conquering the sex-nature and in conserving all the life generated in the body, are enthusiastic over the results they have obtained. On the other hand there are some "sons of Belial" who are trying to circulate among the people the idea that the regenerate life produces insanity, whereas exactly the opposite is true. No one that really lives the life as he should live it, can possibly become insane. It is the antidote for all brain failures. True, it is possible for one who begins to try to live the life to run off on some side issue and get "possest of devils," as Jesus said, but under no circumstances does the regenerate life contribute to, but is the surest preventive against, any possibility of insanity.

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

**Time of Cusp Transits
Washington D. C., August 1911**

Body	Enters	On		
		day	h.	m.
☾	♍	1	1	37 a. m.
"	♊	3	1	15 p. m.
"	♋	6	2	0 a. m.
"	♌	8	1	53 p. m.
"	♍	10	11	51 p. m.
"	♎	13	7	53 a. m.
"	♏	15	2	2 p. m.
"	♐	17	6	14 p. m.
"	♑	19	8	33 p. m.
"	♒	21	9	45 p. m.
"	♓	23	11	18 p. m.
"	♈	26	2	58 a. m.
"	♉	28	10	8 a. m.
"	♊	30	8	53 p. m.

☼	♊	24	1	57 a. m.
♂	♈	11	0	28 a. m.
♀	♒	13	5	59 p. m.
♂	♐	7	1	0 a. m.
"	♑	17	9	50 p. m.
"	♒	28	1	5 a. m.

On August 1st ♃, ♅, and ♄ are situated as follows:

♃	♏	16"	45'	44"
♅	♍	13	4	54
♄	♑	27	29	46

BIBLE REVIEW

VOL. IX.

AUGUST, 1911.

No. 11

SALVATION FROM SIN

Part I.

BY GUNNAR NAUMANN

IF there is anything plainly taught in the Scriptures it is the SALVATION FROM SIN, now, here in this life on the earth. We read: "Thou shalt call his name Jesus[savior] for he shall save his people from their sins." (Matt. i. 21.) And in Matt. v. 48: "Be ye therefore perfect as your Father which is in heaven is perfect." And again in John viii. 34: "Whosoever committeth sin is the bond-servant of sin." And other places too numerous to mention.

But this teaching does not correspond with the experiences of the majority of Christian people from early times of the Christian era down to the present day. And for this reason it has been explained away as only *an ideal*, a standard of measure towards which we must always strive but can never be able to attain here in this world. This error of interpretation has led to innumerable excuses for sin, and to the falsification of some of the most vital doctrines of the Bible.

When we measure the Word of God by ourselves and our own experiences we fall into such errors. The Word

teaches that, "He that committeth sin is of the devil," and, "Whosoever is born of God doth not commit sin." This has been a stumbling-block for thousands of profest Christians who have experienced so-called conversion, and who thought they were born of God and still find themselves full of sinful thoughts and acts.

Ministers and teachers have also been ready to smooth this over and to explain that it does not mean exactly what it says, but for the sincere and upright in heart there is no satisfaction in such twisting of the Word. For such the real truth is plain. *Their* experiences and spiritual aspirations will also clearly prove the fact that there cannot be any other salvation than the salvation from the downward, selfish and carnal tendency of the mind (or soul) to a life in a higher, purer, heavenly sphere of existence. Why not let the Word be true? Instead of interpreting it to suit our preconceived ideas, and judging it, why not let it judge us? If we still find sin in us, sinful thoughts and desires, perhaps often breaking out in words and acts, then if the Word be true, we have not been regenerated; or, at least, the work of regeneration has not been fully accomplished in us; or we have to that extent sunk back into the natural or carnal state. Many mistake *reformation* for regeneration, but the former is only preparing the ground for the latter.

All that is created by or born of God is in itself good and perfect. So was man in the beginning, sinless and in a state of innocence. But in the struggle between the forces of the creative or generative energy on the natural plane, and the inner forces of the soul to rise over and above the natural, the natural for a time overcomes the spiritual that the human race may pass thru the experiences of sin (or the fall) and thereby learn wisdom. This is the general law for the race, and also for the church and the individual.

The church was in the innocence of childhood at first. They were as "one body and one soul;" they had all things in common; they were in the state of "the first love;" but the first sin came (Acts v.) and the fall of the church commenced. In consequence the light of its lamp-stand was removed (Rev. ii. 5). The night of darkness has hung over the fallen church for centuries. But read Rev. xii. and see how the church is restored to her purity; coming out of the night; having the moon under her feet, etc., regenerated again, never more to fall into sin. And not only that, but grown to maturity of the spiritual life, in love, faith and wisdom, she is to be the mother of a new dispensation, a new body of holy people in the likeness of Jesus Christ. These are in the fulness of spiritual and heavenly life and hence in divine power; for they are taken up to God and to his throne. They are to be kings and priests and to rule over the earth; that is, they are to direct and instruct the people like the angels of God. But before they can do this they must have overcome sin in themselves. They must be thoroly regenerated and sanctified for this special high calling.

This work of regeneration is so deep in the inner recesses of the soul that it is impossible for the natural mind to understand it (John iii.), but it is revealed to us as we become conscious of the changes it produces in our soul-life.

For ages the real nature of the regenerate life has been unknown to all but a very few of the Christian people, but it is now being fully revealed to all those who are willing absolutely and unreservedly to surrender themselves to the will of God.

We must learn to know the forces that are active on the different planes of being, and the characteristics of these forces. They are the same in essence, for they flow from the same source, the will of God, but are manifested in

different ways, and often in opposition to each other, according to the state or condition of reception of the recipient.

The creative or generative force is active thruout all the universe for the production and preservation of all things and all beings, and so far it is purely the creative or generative energy emanating from the divine source of all life. As such it is in itself pure and good. It is the divine power or omnipotence, which in its essence is infinite love and wisdom, manifested on the lower plane of natural life, which is the external form or expression of the internal God-life.

In the process of creation the divine life or the God-soul (mind, will, intellect), involves itself in the created forms, in myriads of created beings, who thru many series of evolutions return to God as perfected beings.

In the first stages of evolution the created individual being is unconscious of its own existence, and much more so of the indwelling divine life. Later it awakens to a degree of self-consciousness, as in the lower animals, but is still unconscious of its soul-life. Higher in the scale of animal life the powers of the objective senses and consciousness increase in degree, but the inner soul-life or spirit remains latent until thru regeneration it evolves itself in the spiritual man.

When the cycle is completed and "the spirit has returned to God," the purpose in creation is accomplished and man has become perfected as an individual being, fully conscious of all things, a "joint-heir" and co-worker with the Elohim in the creation of new worlds and cycles of ages.

Now, what is sin if it is not everything that hinders or obstructs the birth and evolution of the latent divine life in man, so that he may pass on from the material and natural plane to the higher spiritual and divine?

We do not say that animals sin, altho they are moved by the same force of generative and self-preservative impulse, which for the individual *per se* is entirely selfish, but in its essence is altruistic and divine. It must work out its purpose on the natural plane, but when this is accomplished and the next in order, which is to elevate man to the higher, spiritual plane of being, is about to take place, the power of the natural impulses, desires and feelings still hold man down and rise in rebellion to the light of reason, conscience and higher aspirations. This is the conflict between the natural (will) and the spiritual the "devil" (ὁσδίαβολο), the accuser, or sa'tan (ὁσΣατανᾶ) the adversary and tempter, against the Spirit. Sin does therefore exist only in the intermediate state, between the merely natural or animal condition and the spiritual, and everything that opposes or antagonizes the work of liberating the soul-life from its enfoldment within the natural man is sin.

For this reason, that which is not sin, as merely a natural impulse, becomes sin when opposed to the spiritual impulse. As the merely natural man is unconscious of the divine within him, the soul in him is in hades, and if he is not regenerated, when he dies the soul returns to hades, i. e., into another body ("The wicked shall be *returned* [R. V.] into hell [sheol]"—Ps. ix. 17), and cannot go anywhere else, because there is no other place to go, until in the series of incarnations he reaches a point where regeneration can take place.

That the Spiritual World (Heaven and Hell) is in the interiors of the natural creation, is plainly taught in the Word. "The kingdom of God is within you." The spirits of the departed dwell in and amongst people who are like them in character, until they again enter a body thru generation. But when the divine in man has been born from its latent condition, if the work of regeneration be

carried to its ultimate, it will take entire possession of the whole man, body, soul and spirit, until he has been made divine and so united with God that he has no more need to, nor can descend into the natural state, but, overcoming corruption and death, he will continually rise into higher spheres of life.

It is now easy to see that all sin, the works of the devil, the devil himself and demons are all in the condition of the soul of the individual or of the race, and all from the same source of forces, only on the lower plane inverted or turned downward, instead of, as on the higher, turned upward. The work of the atonement consists in the overcoming, as Jesus himself did, of all the lower tendencies, and raising man up into the image and likeness of God. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I. John iii. 8). It is therefore not only possible, but it is our great privilege to become so fully regenerated that we live the sinless, the innocent life.

When this state has been attained, the real growth of the spiritual man first begins. We have as yet little realized the powers that will be manifest in and thru us as we grow up into that spiritual and divine life.

How to overcome the human and the natural, and to attain to the divine, will be more fully set forth in the next article.

(To be continued)

As a snow-drift is formed where there is a lull in the wind, so, one would say, where there is a lull of truth, an institution springs up. But the truth blows right on over it, nevertheless, and at length blows it down.—THOREAU.

MENTAL ORDER

BY H. E. BUTLER

TRUE mental order is divine order, and when one really thinks and looks at the world as it is, one finds that not only is order the first law of nature, but that order is the only means of manifestation. It may be said that there are only two factors or principles in all nature; The one—shall we say the original?—is the formless the other is thought, the former; for when thought begins, order begins, and when order begins, then there is manifestation, and no longer an endless sea of formless element, but it becomes individualized; it becomes a co-operative community, wherein all forms work together for the accomplishment of one great central idea or formation.

The trouble with all that is called New Thought is that it lacks knowledge of order, creative order. New Thoughtists forget the fact that man is only a form and function among many forms and functions, visible and invisible, and because of this they are writing books and magazines in great abundance that lack the great central truth that is necessary to all systems. When the mind can take hold upon that great central truth, then it will accomplish something definite.

In dealing with the great central truth of the universe, our Bible begins with the words, "In the beginning God [Elohim] created the heaven and the earth." Then the very first thing in the revelation is that God *is*, that he is a reality; and second, that he is the cause of all that is. At the present time the majority of intelligent people disbelieve in the existence of God, or, so far as they be-

lieve in God at all, he is to them an abstraction. Many of them say, "God is spirit," but what thought or conception enters the mind when they say "God is spirit"?—It is something that answers to the spirit of some element of matter, a gas, an uncertainty that cannot be known, seen, or handled; that has no particular power except in its own sphere. Thus they make the idea of God of non-effect.

It was because of this that the Lord, Jesus, said: "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." There are millions who, upon hearing this quotation, say, "That is all nonsense; no one can ever know God; he is beyond all knowledge." Foolish children! throwing away the highest attribute, the most precious jewel of all conscious existence. Because they do not know God and have no idea of how to know him, they simply throw the matter aside as something impossible, and do not try to know him.

Ask any member of the church, "Do you know God?" and he will answer, "Oh yes!" "What do you know about him?"—"Oh, I feel it in my soul." When it is all summed up it amounts to this: They have tried to live right and they feel a justification in that effort. This is the sum of all that they call knowing God.

True it is that from the external, physical senses—living as the majority do in the perversion of the senses—it is impossible to know God. We admit this, but we do not admit that it is impossible to know God. On the contrary, it is possible, but a certain method of life is required in order that we may know him. Thus we are again brought face to face with the idea of order, for method means order. For instance, if you go out into the beautiful sunlight and there is a magnificent landscape before you, and you keep your eyes closed or your

attention fixt on the ground at your feet, you may well say, "I see no beautiful landscape; I see nothing but the blinding sunlight." To such minds all is disorder and misery. In order to be conscious of all that surrounds them, they must use the means in their power; they must stand up and look around them, and this means to open their eyes and to use their mind, to stand up erect and to be conscious.

But when one begins to speak of methods, there are so many who say, "We do not want any methods; we only want to know Jesus Christ and him crucified," and they know less about him than anything in the world. Ignorance finds its normal expression in the words, "I do not want to know." Ignorance is to ignore great truths that are brought before the mind and presented to the intelligence; so that ignorance is general even among the most learned; even among college professors ignorance is most dominant, for they ignore everything that does not come just according to their preconceived ideas, their former conceptions.

To put the mind in order has been the effort of our life—perhaps it would be more correct to say, the effort of the Spirit thru us—since we have been working for the people. In "The Seven Creative Principles," in the first lecture, we made an effort to bring before the minds of the people an idea of God. Even then it was vague, uncertain, and imperfect, but when a deeper and broader revelation was made, we began at once to impress upon the minds of the people the true idea of Elohim YAHVEH, as revealed in the Scriptures, and as it will be revealed to every one who takes up the thought and earnestly desires to know God. For as soon as anyone is ready to receive a truth, by desiring it and letting go of some preconceived idea he is holding to that makes it impossible for him to receive it, the truth will be revealed to him.

Let us consider universal order of truth. First, God is: YAHVEH, the God of the universe, the formless former of all things, pervades all life and all worlds and systems. Elohim, the formed, the conscious individualities that have attained knowledge and power unthinkable to us, are the creators of the world. Seccond, the Elohim, the creators of the world, had a purpose in creating the world, and can one have a purpose without a plan?—Certainly not.

The Elohim had a purpose and a plan, and it was announced in the beginning that in the ultimation of that plan man should come forth in the image—form, order and arrangement—of Elohim, and in their likeness, having power, wisdom, understanding, and the capacity to be, to do and to accomplish. Here then is the beginning of the order of thought. The next step in that order is the means that have been employed to bring about the designed result. Surely man, in the beginning was not like God, for, according to the history, the first thing that Adam did was to sin, to sink into labor, sorrow and final death. Whereas the purpose was that man be made in the image and like Elohim and have dominion over all the earth. Then the purpose of Elohim was to be carried out thru what we recognize as the laws of nature.

There was placed before man the choice between obedience to divine law, resulting in joy, peace and rest, and disobedience to divine law, resulting in sickness, sorrow, pain, and death. These two have ever been before the mind and are ever before the mind of all conscious intelligence. On the one hand, earnest desire for peace, joy, and happiness; on the other, fear of sorrow, and death. The one, like a light, is ever luring man forward; the other, like a demon of darkness, has haunted the life of man and forced him onward and upward toward divinity. Fear is so marked in every sphere of existence.

If we are in a dangerous place, we are afraid we shall fall. We are afraid to touch the fire lest it burn us. We are afraid to touch poisons, because they are injurious to us. And thus fear is ever behind us; never before us. It is only when man looks backward that fear comes; let him always look forward and upward toward God and there is no fear, but there is that ever alluring thought of joy, light, peace, and happiness. And in proportion as man seeks happiness in harmony with divine law, he finds it.

Thus man has been moving forward during the centuries past, experimenting with everything he meets, finding out what is good, that is to say, what brings joy, peace and the desired results, and what brings the opposite—sorrow, disappointment, and pain. This experimentation has been going on for centuries and will continue until man is able to look around him and to behold the divine plan and purpose, and as he beholds it, his will is exerted and his intellect is intensified in the effort to live in harmony with the divine plan and purpose—to keep the law. In his effort to keep the law he finds there are methods that it is necessary to apply in his life in order that the law may have its effectual work in him. When man has come to the point where he is able to perceive these methods that will enable him to conform to divine law, to the purpose of the Creator, then he will begin to pass from chaos, disorder, sorrow, sickness and death into that realm of likeness to God wherein he is partaker of the spirit of eternal life.*

Again we are brought face to face with the great law of mind. We see all around us that existence demands that even our own bodies should have form and orderly

* Bear in mind that all pain, all sickness, all sorrow, is the effect of imperfection, disintegration, death, and that an immortal being cannot be sick, cannot suffer, cannot have pain, cannot have regrets; he has that peace of God that now passes all understanding of the human mind.

structure in order to be healthy and happy. So in the great purpose of the Creator there must be, in the final, in the ultimate, when his purpose begins to be accomplished, not only orderly methods by which to accomplish the results, but these methods must be carried out in harmony with the law of creative life, which causes every thing to gather to itself the substance requisite to form for itself an orderly body. So we are told in the last book of the New Testament that this life of God working in man is to form a body of 144,000, or perhaps 288,000, men and women, who are called, in that organized form, the temple of God; because the spirit of life from which all things live has become perfected in them to a degree where it causes a Body to be formed, the same as it caused our bodies to be formed in the beginning, and to grow into order, into the order or image of God, Elohim; and not only to grow into the order and image of Elohim, but thru and by orderly formation the capacity is developed to be like the Elohim in all the attributes of consciousness.

In this Body will be ultimated the Divine purpose, the orderly arrangement of all that has been, of all the experiences that man has received in past generations; all that is good and useful that the world has produced will be gathered together and organized into one great Body. And we are told by the Revelator that the members of this Body are to be kings and priests unto God and to reign on the earth; have dominion over the fish of the sea, the fowl of the air, over all the earth, and over everything that lives upon the earth.

When we have this great general order in mind and pick up the Bible to read it, it becomes a new book to us. We turn our attention to ourselves with the hope, the desire, that is always active in all conscious intelligence, to escape sorrow, pain, and death, and to obtain joy, peace, and eternal life, and it sets the mind at work in

the line of the Divine purpose; it creates in the mind a desire to know, a prayer, an outreaching to the great fountain and first cause of all things, with the yearning desire to know the right. And as the mind reaches out with a desire to know the right, the truth, and as the spirit flows in, illuminating the consciousness, we behold how intricate, how multifarious are the converging laws in nature, how far beyond human conception are the great truths that underlie existence.

This should cause all men continually to reach out toward the Infinite Mind with the yearning desire to draw in, inspire, incorporate and possess divine wisdom and knowledge that they may be able to order their lives aright and attain to that which God, our Father, our Source, purposed in our creation. In other words, in order that we may live in accordance with the object in our creation.

We have often said, and have heard it said by others, that a man without an object in life is a worthless creature. When a man has a low, selfish purpose, we say his purpose is an unworthy one. Is your purpose a worthy one?—Not until it is one with the purpose of God who made you. It is because of this that in our early writings in *The Esoteric Magazine* we conducted a line of articles called "Practical Instructions for Reaching the Highest Goal of Human Attainment." We do not claim that these instructions are perfect, neither do we say they are imperfect, so far as they go, but therein is the central thought that must be the aim of life, *the highest goal of human attainment*, and to this end the Spirit of God has illuminated our mind to a certain extent and has caused us to keep before the world the methods for reaching the highest goal of human attainment.

Do you still want to keep flitting around from one thing to another? Are you actually too lazy to get right down

to solid thought and methodical action? If you are, we have no use for you; God has no use for you; the laws of nature have no use for you and will pass you back to primates. But if you *will* to attain, all your power—every faculty, all the capacity of your entire being—is demanded to arouse you to action and to put into operation methods that will enable you to hold a positive, conscious mentality. Behold the man who has started out to make a fortune in money, who gives his whole thought and effort to it. Can you who have started out to attain that which is more than all else in the world expect to attain it with less thought, less effort? If you do, you will surely fail.

The methods for accomplishment are before you; they have been put in book form that you may have them ever before you to think about and to pray over. In the little book "Practical Methods to Insure Success" the basic principles are carefully presented, and in "The Goal of Life or Science and Revelation" we have given you a picture of the cause, the purpose, the methods, and the ultimate.

We often think of the words of our dear Lord: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin," no covering; sin is made manifest by the light of truth that now shines out upon the world. You have no further excuse, because the knowledge of the truth is before you, and we pray that he who has given the knowledge, and who is ever ready to inspire and to illuminate your mind, may help and assist all the willing and obedient wherever they are found in the world. Divine peace be with all such.

MY GUIDE

BY LENORE

THERE is an angel sweet and fair
Who has my keeping in his care;
This one the Lord of Love hath given
Out from among the host of heaven
To guide me on the way of life;
To guard in conflict and in strife;
To cheer in sorrow, lighten care,
And lead to glories, rich and rare.

I see him not, yet feel him near,
And recognize a friend most dear.
I would be pure and chaste and true;
I would have love my life endue.
Up from within my inmost soul
Springs the desire to reach life's goal;
To lift the veil; to see my guide;
To find the joy that doth abide.

God-life within me, wake, and grow!
Then I shall see and I shall know:
The mystery of life unfold—
More precious far, than gems or gold.
O Spirit-Guide, what is the goal
To be attained by human soul?
He answers me, "Thy power is Will!
Eternal life in thee, fulfill."

Then I will follow all the way,
Thru storm or calm, by night or day;
My purpose all undaunted be,
Until the Tree of Life I see.
Partaking of its fruit divine
Till Everlasting Life be mine;
Grow perfect, as our Father, God.
Our Lord, himself, this same path trod.

THE PILGRIM'S PATH

BY ROXANA

COME unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi. 28.

THERE are times in the life and labors of every pilgrim, every earnest seeker after God and the Life Eternal, when, thru his continued efforts in the face of overwhelming odds, the Lord's grace in all its fulness descends upon him, by way of reward or loving encouragement. Everything the pilgrim does or undertakes during such times seems to be permeated by that heavenly bliss (the faithful companion and sequel of that divine grace), which must be *experienced* to be duly appreciated, carrying, as it does, in its bosom the fulfilment of the Divine promise. There is a peace in him, so great, so sweet, that it outshines all that he has ever experienced before. All cravings, all desires, all "warrings of the flesh" depart, for in that Light nothing but purity can exist. He feels at rest and at peace with the world, and the only prayer that ascends from his spirit to the Throne of thrones is to be thus left in holy communion with the spirit of Him "in whom we live and move and have our being."

He does not only realize, but in such times actually *lives* the thought by the inspired poet* thus express:

"Oh thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged thru time's all-devastating flight;
Thou only God! There is no God beside!

* Derzhavin.

Being above all beings! Mighty One!

Whom none can comprehend and none explore,
Who fill'st existence with *Thyself* alone;

Embracing all—supporting—ruling o'er—

Being whom we call God—and know no more!”

It is then as if his whole being were purged of the dross of life, and God's kingdom established in him.

Never before, in the pilgrim's life and labors, that is, after he has successfully past the earlier stages of his pilgrimage, is the danger of losing that divine presence and its peace so great, however, as when the consciousness of this divine calm and serene bliss descend upon him, for that is the time when the adversary is not only most watchful and determined, but also most active in the planning of new methods whereby to force an entrance into his “tower” to rob him of that most precious of all gifts, *the Pearl of great Price*. A word of caution as well as of encouragement to his fellow-pilgrims from one whose “tower” has thus, on many an occasion, been robbed of that most precious presence, may therefore not be out of place.

As must be known, and have been known, to all who, in the course of the ages, have been called “out of Egypt” and who from that moment set out upon the Path, this call is usually the forerunner of a period of great darkness, sorrow and misery. The would-be pilgrim (for so the writer, in imitation of Bunyan, loves to call those who, in all earnest, sincerity and humility, are treading the path, “The Narrow Way”), when once the true consciousness of his own deplorable condition of sin and evil-doing dawns upon him, as a rule becomes not only a veritable battlefield in which his better self becomes engaged in warfare for life or death with his lower self and its multifarious attendants, but this condition of inner strife is also often aggravated by the opposition of those “of his

own household," that is, his relations, friends, and, in general, the world he used to live in.

This is inevitable as He who came to teach the Way has told all who fain would become His disciples:

"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. A man's foes shall be they of his own household."—Matt. x. 34-36.

Once this call has come, however, it would seem as if the recipient thereof received at the same time, from Him who knows his condition and needs, sufficient strength and encouragement successfully to break away from the old life and surroundings. Yes, it would even seem, when he readily responds to that heavenly call and sets out upon the narrow way, as if the heavenly Messenger were ever near to suggest, strengthen, guide and warn him in all matters of danger, difficulty and doubt; and not long after the pilgrim has got well on the road he begins to reap the rewards of his initial efforts, chief among which are a better regulated mind, a genuine (tho by no means as yet a constant) inner peace, and an almost perfect freedom from disease. Once the first battles with the adversary have been decided, by the help of the heavenly guide, in favor of the pilgrim, the latter becomes enabled to proceed more rapidly for some time after, not so much, it would seem, because of the additional strength and skill gained in this combat, as by reason of the fact that the realization of that divine guidance inspires him with such gratitude that the remembrance of the Lord's loving support then but seldom leaves his mind.

It is during this stage, however, when all goes well with him that the pilgrim often becomes induced by the

Enemy to relax his efforts or to lose the Passport, "*Watch and pray*," given to him at the first resting-place. For it is at this stage that the adversary knows how to practise one of his most successful and ingenious deceits, by refraining from further attacks in order to deepen in the pilgrim the spell cast upon him by this sense of utter security and peace. It is needless to say how fatal this, the second stage of the path, has been to many earnest and well-meaning pilgrims, for here it is that many have been caused to forget or to discard the warnings given them by their heavenly guide. Indeed, the path over this downward slope to the "Valley of Humility," as well as thru the Valley itself, is literally strewn with the dead bodies of those whom the enemy has succeeded in overcoming therein.

Should the pilgrim, armed with and protected by *humility*, succeed in passing this valley, however, he will be greatly strengthened for the combats that await him in the third stage of his heaven-bound journey, when his path will lead him thru the "Valley of the Shadow of Death," a stage in which the adversary has most decidedly the greatest advantages over the pilgrim, in that the battles have to be fought in almost utter darkness and the battlefield must be conquered inch by inch. The only protection afforded to the pilgrim in the terrible struggles he has to pass thru then lies in the power of the Lord's Passport, which, if he knows when to present it, will see him safely thru. It is in this stage that his sincerity, devotion and faithfulness to the Lord are most severely tested, and none but those who have entered the Path by "the little wicket-gate" can ever hope to overcome the enemy herein.

It may be observed here that it has often been asked why it is that the pilgrim has to go thru so many and thru such severe ordeals. In the writer's humble opinion no

pilgrim should (lest he fall into the trap of pride and conceit, set by the Enemy all along the path, never to rise again in this life) presume to give any other answer but this: "Many are called, but few are chosen," and further, to caution the questioners, should they happen to be fellow-pilgrims, to grow ever more humble in mind and spirit as they proceed, and simply to persevere without such questionings, if they possess the right Faith as well as God's Grace thereto, as "eye hath not seen nor ear heard what the Lord hath prepared for them that love Him," a promise, the fulfilment whereof will commence when the pilgrim has entered upon the next, the fourth stage.

In this stage, again, his will, wit and ingenuity will now be tested to the utmost, as the adversary, sorely baffled by the faith and perseverance of the pilgrim, will take recourse to the subtlest crafts his endless stores of evil can produce. This, however, is to cultivate in the pilgrim that wisdom-aspect of the knowledge and experience he has gained which seems so essential for his further progress. As the battles of this stage have to be fought in what may be termed broad daylight, the pilgrim will have every opportunity to prepare for the several attacks the enemy will make upon him, for if he only knows how to be on his guard, no surprise-attack is herein possible, unless—as Bunyan has it*—"he sleeps when he should keep awake, and forgets when he should remember."

But oh, how often it happens that the pilgrim then fails to attend to his duties properly! One would think, once he has come so far and having begun to taste of "the waters of life," that he would see to it ever to remain on his guard and not to lose his Passport. As experience

* "Pilgrim's Progress."

teaches, however, the path is and remains rugged and "narrow" until the very last, and many the slips that, even in this stage, have been recorded from time to time.

As from here the pilgrim is sometimes afforded the unspeakable privilege of a view of the "Holy City" itself, the dazzling beauty of the light emitting therefrom is more than sufficient encouragement to make him press on with ever greater zeal and determination. His efforts must now, however, be increased to such an extent that all his faculties will be strained almost to the breaking-point, for here the adversary, whose multifarious wiles have thus far been successfully withstood, employs such means and methods that the sorely tried pilgrim often, tho it would seem only temporarily, begins to lose the power to wield his two-edged sword. It is then that the enemy begins to direct his assaults toward the pilgrim's firmest stronghold: FAITH. Shafts of Doubt pierce his mind and in the midst of the onslaught the enemy succeeds only too often in supplanting the pilgrim's banner of Hope by his own—Despair.

Oh, terrible indeed the darkness that then begins to encompass his soul! Faith and Hope seem lost forever, the divine Guide departed. Nothing but his past sins now crowd around him, darkening his mind by the clouds of accusations hurled against his inner understanding: the inner court of Hope becomes transformed into a veritable desert of Despair.

Oh, pilgrim, should this ever be thy plight, remember then, if thou canst still think, that it is but the last of thine earthly trials: *thy Sins are going before thee unto Judgment!*

This, thy last trial, is severe—indeed, the greatest ordeal thou hast ever to pass thru. But press on, beloved! Thy Redeemer stands nigh, tho thou seest him not. Let them go before thee, then, these thy sins of the past,

and do thou patiently abide the time when the Judge shall call for thee, for when thy name shall ring thru the vaults and thy turn shall have come, behold! . . . He that is to judge thee, He . . . IS THINE OWN SAVIOR!

Courage, then, O pilgrim, courage! When the darkness shall come upon thee, remember these words: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." (Matt. v. 26.)

Oh, then wilt thou also know, that it was thine own Savior who, by voice of thy Heavenly Guide, never ceased to plead with thee for the sake of thine own salvation, for the sake of the greater glory of Him who created thee. Difficult tho thy path may be, therefore, thy greatest efforts will not have been in vain, for when thus thou shalt have paid thine utmost debt and the Judge shall have acquitted thee, it is He himself again who shall lead thee by the hand from the Judgment Hall into the Light beyond, further, ever further, from glory to glory, from heaven to Heaven, until at last He shall have led thee safely back again into the Bosom of thy Heavenly Father!

Art full of fear and trembling, Brother? Hast no more courage left, no Hope? Oh, kneel then at thine inner Shrine; there, in thy darkness and despair, cast thyself at His feet and see if it is not true what He has said:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"THINK of this: Every thought has a form, and every form is a thought exprest; and every thought has two modes: action and reaction—action upon others: reaction upon ourselves."

THE WAY OF HOLINESS

BY P. J. WILKINS (London)

THE word "Holy" means separate. YAHVEH Elohim is holy because he is separate from the world. He is separate in that he is entirely unaffected by the thoughts, feelings, emotions and the lesser ideas of man.

It is impossible for God (YAHVEH Elohim) to think the thoughts that are so much below him; but it is quite possible for mankind to rise, step by step, into a higher consciousness, so that man may begin to know God. To know God is the great goal or aim of our existence.

If God is separate from the world, then it follows that, in order to know Him, man has something to learn that the world cannot teach him; in other words, one must find out for oneself, all that is really worth knowing with regard to spiritual matters. To do this one must naturally separate oneself from time to time, or for a little time, from certain earthly conditions, to seek and to find this interior guidance of the Spirit of God. This means, of course, that one begins to travel a road that stretches far away in an opposite direction to that which one has, up till now, been accustomed to.

The world, as a whole, is not seeking God. It cares nothing about him. At once, therefore, the separation begins. Do not make the mistake of thinking otherwise. There is not one man in ten thousand who will be able to recognize that God is everything to him always, and for all time. But he who does, and we are told that there are to be 144,000 such, will be granted an absolute freedom from disease and death, to the end that the whole

body of Christians will jointly and severally take an intelligent and *age-lasting* interest in the progress and development of all life on this planet—truly a glorious existence to full-hearted men and women of to-day however few in number they may be, and full of opportunities for beneficent work in the world.

The required methods are before you; the Way to these ultimates, and “the only Way,” has already been laid down in the Esoteric writings.

DIVINITY

I am from Thee
Spirit Divine!
Formed by Thy mighty hand,
Sent forth at Thy command
To serve Thy purpose Grand,
Spirit Divine!

I am of Thee
Spirit Divine!
Thy breath my soul did'st fill,
Into my brain instill
Spark of Thy sovereign will,
Spirit Divine!

I am in Thee
Spirit Divine!
Thy presence fills all space,
Star deeps and suns apace,
Yet none o'ersteps Thy place,
Spirit Divine!

I wait on Thee
Spirit Divine!
Choose Thou my faith for me,
Guide me that faith to see:
Keep me at one with Thee
O Spirit, mine!

—From *The Fellowship Journal*.

NOT MY WILL, BUT THINE, BE DONE.

BY I. L. HARPSTER

To submit to another's will is one of the most difficult things for man to do. And when we come to consider the great wisdom and power manifested by the Christ, when we come to contemplate the great crisis he was then facing, and which occasioned the outcry of the words, "Not my will, but thine, be done," we can the better realize what it meant for him to merge his will, or rather to allow the Father's will to dominate and to control his every action and thought—to become entirely obedient to whatever the Father's will should be regarding him.

When we are told by those in authority to do so and so, or "do as I tell you," a feeling arises within us that questions such a usurpation of power. It is no easy matter to lay aside our wills and become submissive to another's dictation. This is a sore trial for one that is an independent thinker, and in the main it is the improper thing to do; and when we do surrender our wills to be guided by another, it must be with the knowledge that such a one possesses superior knowledge and wisdom, that he knows far better than we are able to know that which is best for our welfare and eternal progress.

Not My Will, But Thine, Be Done. These words are equally applicable to us, and upon a perfect acquiescence depend our future hopes, life, and progress toward the divine Godhood. Why should we submit ourselves to a higher, the Father's and our Creator's guidance?—The reason is plain when we come to consider the nature of man. The natural man, obeying the creative fiat, is but a refined animal, and as we view man (speaking of his

physical nature) largely from an animal standpoint, we can realize how important it is that he should submit himself to a higher and superior guidance. The animal is necessitated to look after its own physical wants; it must strive for self-maintenance, for food and shelter, and this must be done regardless of the wants of its fellows. Its interests are centered in self and perhaps its immediate offspring. With it, life means "the survival of the fittest," the preservation and permanency of its species. With the human race it is man, the family and all pertaining to it, first, this being requisite for the furthering of the family-tree. This is but following the creative fiat up to a certain stage in man's development, from which he should progress toward a higher and grander being, as intended by the Elohim from the beginning.

Not my will: This statement leads us to conclude that there is no safety in adhering to our own wills. The reason is that man in his present development is permeated with so much selfishness that he is incapable of doing justice to each and all; not that he really wishes to be partial, but his interests being centered in self, he is blinded to the fact, and therefore he is unqualified to act impartially within himself. This fact is fully brought out in trials by Jury: each juror is closely examined as to his fitness, whether he is unbiased, and whether, if chosen to act, he can render a just and impartial verdict. This duty often devolves upon individuals that are called upon to render decisions where they may have similar interests, and when so situated, they are often swayed by their own prejudices and interests and are apt to determine contrary to the true merits and justice in the case. Where love of material gain is the ruling passion in an individual's life, it is a difficult matter to render absolute justice to another.

Where imperfection exists it is impossible to expect one

to possess absolute wisdom and justice. Imperfection is that which disqualifies one to render absolute justice. So man in his imperfect state must look to something higher than the finite mind. Man is constantly played upon by the creative mind, it being the force that enables him to function on the physical plane. It was this order of life that the Master referred to when he said, "Ye are from beneath; I am from above." Where life is submerged in flesh, that which is of the earth, earthy, it is subject to darkened conditions, and if it were not for the quickening of the divine Spirit, man would forever remain on the animal plane. Men's wills present varied states of development and this exists by virtue of higher unfoldment; that is, the Spirit of truth has found freer access in some natures than in others.

Thy Will Be Done. This signifies a letting go, a setting aside of our wills, that a higher, the Father's will, may find expression thru us. The Father's will being perfect, it is only thru his divine will that we are enabled to approach him, and that enables us to become perfect as he is perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This perfection in man thru the divine influence of the Father (the Elohim) is the final work to be ultimated, for God said: "Let us make man in our image, after our likeness."

Then, Thy Will Be Done. This is the consummation of God's purpose in man. As man surrenders his will, his all, willing to unite his existence with the higher Spiritual—the life that is the life of the Elohim, the creators of mankind—he comes to know and to realize the truth. He comes into that state that is real existence, it is being, knowing, and he wills God's will. He then finds he is but a mind-organ of the great God of the universe. He is a harpsichord played upon by Divinity. He knows because he has become attuned to vibrate the great truths and wisdom of God.

SOLILOQUY NO. 4

HEALING

BY ENOCH PENN

THIS is the day of many systems of healing. One may be healed of one's maladies by so many different methods that the sick one is in somewhat of a dilemma as to which method to choose to be healed by.

Every system of cure succeeds at times, and every system fails at times. The facts that one is sometimes cured by a method that it is usually assumed will kill, and that the successful remedy of yesterday is proven to be inefficacious to-day and is supplanted by a new remedy, to be, perchance, discarded to-morrow, indicate the confusion the minds of the healing fraternity are in relative to the cause and cure of disease.

When we find a physician that is uniformly successful in curing a certain disease, we incline to the thought that it is because he understands that disease; and should we find one that never lost a case, but always healed his patient, we would feel safe in believing that he knew the cause and cure of disease and that it would be but reasonable to accept as correct his teachings regarding the matter.

It would be difficult indeed to catalog all the different systems of healing with their accepted theories as to the causes of disease as the basis of their operations. The doctor that administers simply drugs appears not to have any definite theory of the causes of disease; apparently he seeks simply to allay the disturbance in the organism. The different styles of mental healers assume wrong

thoughts or malicious animal magnetism as the cause. Many savage people consider disease as an evidence of devil-possession.

If we go back to the time of the Christ we find thruout the New Testament the idea of devil-possession generally accepted; in fact it was accepted and taught by the Master himself. Then thruout the Old Testament we still find the idea of devil-possession as the cause of disease and of moods, and with it is frequently presented the thought that all the evils that afflict humanity—even to the diseased condition of the vegetation—are by virtue of man's attitude toward God and toward his fellows; that all the conditions of man's life are the result of attitudes of mind.

When Jesus was among men one of the principal features of his work was to heal the sick, and the fact that he never failed to effect a cure, and apparently never refused a case even tho the patient was already dead and buried, would indicate that his knowledge of the cause of disease and of the proper method of cure was complete, and, as well, that whatever he may have taught concerning these matters we can safely rely upon as being absolutely true.

One remarkable thing relative to the Master's healing is that he appears never to have given medicine of any kind, but usually spoke to the disease as to an intelligence, or, more correctly, he spoke to an intelligence distinct from the afflicted person, as being the cause of the disease. Not only did the Master speak, but he spoke in a commanding manner, commanding the interloping intelligence to depart, and then the disease, the effect of that presence, immediately disappeared.

No doctor of to-day, even tho possess of all the added knowledge of medicine and disease gained by the intervening centuries of research and experience, will undertake a case after the patient is dead, as the Master did;

and if our confidence in the knowledge and skill of a physician is according to his success in dealing with desperate cases, then we certainly must accept, without question, the great truth so openly advocated by the Master, that all diseased conditions are caused by the presence and influence of evil spirits—devils.

In the story of Elisha we read that Elisha said to his servant, "the leprosy therefore of Naaman shall cleave to thee, and thy seed forever. And he went out from his presence a leper, as white as snow." Here was a case in point: one mind, by a strong suggestion, cast upon another mind the thought of an evil disease with such force that he could not but accept it, and at once the disease manifested itself.

If indeed a diseased state is occasioned by the suggestion and influence of a mind either in or out of the body, we should look to the records of the Master's works to find full corroboration of this thought. We find this corroboration in many places, but very strongly given in the story of the epileptic lad whose father brought him to Jesus to be healed. The remarkable part of the story appears to be that Jesus did not seem to recognize the lad as being simply sick, but that he was under the dominance of the mind of a spirit, and that he was acting in accordance with the nature of that spirit; that is, the spirit was controlling the lad's body as if it were its own. This was shown by the Master's saying, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

When the disciples asked Jesus, "Why could we not cast it out?" Jesus answered, "This kind can come forth by nothing, but by prayer and fasting."

This answer is surprising in that it is equivalent to saying that there are different, if not many, kinds of spirits that by their presence afflict mankind; that some of them

are more easily conquered than others, and that some will yield to the command of those only who have purified themselves "by prayer and fasting."

The fact that many savage tribes hold the idea of devil-possession to be the cause of disease, does not imply any greater knowledge on their part than on the part of the civilized races, but rather that they accept as truth the tradition handed down to them. But a most amazing fact is that, tho the deep truth that all diseased states are caused by the presence and influence of evil spirits is a part of the Christian religion—as taught by the Master and his immediate followers, and practiced by them accordingly—yet it is not believed by the Christian people. Whether or not one would be put out of the Church if he declared as his belief that sicknesses are caused by evil spirits, is doubtful; but there is some danger of his being put in an insane asylum, for it is indeed a question if to accept and declare this teaching of Jesus would be regarded as heresy or lunacy. It is just as dangerous to our peace to-day to accept the teachings of Jesus as it was nineteen centuries ago. However, when we come to think of it, the Christian people believe very little of that which the Christ taught.

Indeed, to accept Jesus as a vicarious atonement and then after death go home to heaven, a doctrine which Jesus appears not to have taught, makes the understanding and practice of his teachings wholly unnecessary. If the Master should appear, and, garbed as a common laborer, should say to a learned physician of to-day: The diseases that afflict humanity are occasioned by the presence and influence of evil spirits; these evil spirits are subject to a stronger will; if you will purify yourself by following the teachings of the Christ, you can so strengthen your will that you can command them to depart, and they will obey you, and the afflicted one will be healed,"

it would not be difficult to imagine the amused, pitying contempt with which the physician would regard him. The physician may be a sincere Christian; he may even worship Jesus as God the Son, yet his teachings concerning healing are to the physician but voicing the superstitions of a dark and ignorant age. The inconsistency of the human mind is sometimes appalling.

The words of the Master, "This kind can come forth by nothing but by prayer and fasting," imply that some kinds of spirits can be dominated by those in the ordinary life, without any special preparation on their part. This is true; the very presence of a cheery, healthy person will sometimes drive away a troubling spirit from another; especially is this true of the comforting presence of a loving, healthy mother. The melody of the sweet singer of Israel drove away the evil spirit that troubled King Saul.

There are some that have not purified themselves that can and do heal afflicted ones by exorcising the evil spirits, but in doing this they arouse the antagonism of the spirits so disturbed; and because of this it is quite the usual thing for a healer to die of the disease he was most successful in combating. This is observable in the case of specialists. It appears to be the law that to disturb an evil spirit that is plaguing a person is to arouse the antagonism of that spirit, and the spirit will sometimes attack the offender, no matter by what method the healing may be accomplished.

In the experience of the early Church there occurred a case in point that showed that this was very true of those who practiced exorcism. In that story as told in the nineteenth chapter of Acts, it is evident that it was but the carrying out of the law involved; namely, that to disturb an evil spirit in his work is to incur his enmity.

How well I remember reading, when a boy, the statement concerning King Asa, "And Asa in the thirty and

ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the LORD, but to the physicians," and I questioned, what should a man do when he is sick but go to a doctor? Perhaps it is just as well for some to go to a doctor, but if Asa could have laid hold of that Divine Will and stirred himself up to be sufficiently positive to the spirit that afflicted him, it would have left him and he would have been well and most likely stayed well. But for one to settle down into a negative condition and to allow another to fight his battles for him is to increase his own weakness and to hasten his dissolution.

We are inclined to consider this age to be a time of great knowledge and general enlightenment, and that two thousand years ago was a time of great ignorance and superstition, but assuredly they are few indeed who would declare the Master to have been ignorant and his teaching to be but the voicing of the superstitions of his time, yet the normal Christian of to-day will declare that the doctrine of devil-possession, which Jesus taught and practiced accordingly, is rank superstition.

In spite of the infidelity of the Christian peoples toward the plain teachings of Jesus, I cannot but believe that his teachings are all true, as true to-day as when first given to the world, and that they are a means whereby man may overcome sin and its consequences, conquer disease and death, and rise into eternal life.

To those who have followed the Master in the regeneration until the eyes of the soul are opened to see these evil spirits at their mischief, these things are a matter of absolute knowledge; to those who cannot see but who believe the teachings of Jesus, they are a matter of faith, but to those who cannot see, neither can believe the Master's teachings (and among profest Christians their name is legion), these truths are but the echoes of the super-

stitutions of a past age. But I cannot bring myself to believe that the plain teachings of him whom the Church worships as God the Son, and whom I recognize as Lord and Master, are but the vain mouthings of the superstitions of his time; I cannot believe that he taught falsities, or that he lacked a knowledge of the truth.

"ALL imperfection is noise, and not harmony. All development, all real growth is in silence, which is harmony.

Power is silence. No spiritual power is possible while living in excitement.

When poised in mind, you live from a silent center.

Things in the noisy external do not disturb you when you have found the silence within.

To have anxious thoughts, worry thoughts, fear thoughts, is living in the noise.

To begin, I will trust and not try. This is the beginning of this new way of living (or the old way become new). Do I begin my day with "trust" or "try"?

Well, we will say "trust" this time. Then I am to "trust," no matter what experiences come to-day? Do I live the first little thing in trust? For true development comes from not despising the little things of life.

As we trust, we find we are growing; growing because we have found the silence.

We realize a new power. The power makes us strong and peaceful and happy. It is not an ecstasy of feeling; it is not an emotion. It is a power in us."

EDEN

BY G. G.

BEFORE the greed of gold or lust of love
Beclouds the higher light of intellection,
Oft in rapt vision of the orbs above,
While deeper readings of a rare reflection
Upholds a hope distilled from a selection
Of purer longings, ecstasies, come late
In a spare subtlety of introspection,
Unlock the mystic chain that links our fate
And screens the spirit's finer field; and thru the gate,

A thousand embers of far memory fall
Upon the altar of the greater age;
And millions of their smouldering sparks recall
Forgotten gleams lost in a soft umbrage
Of distant dreams: a luciform image
Of melody amidst the whisperings
Of long-hushed heartstrings lights Love to engage
The mind in rhythm to the listenings
Of the inseparable soul, borne on omnific wings.

Ah, beauteous birth of life relieved of death!
To view the ancient monster fade with night
In vapor distanced by the morning's breath,
To see the angel man return in light,
A welcome visitant home from his flight:
This hope were realized when each to-morrow
New rounds the spiral of eternal right;
Then Pain—child of centrifugence—can borrow
No more of Fate, over the pseudonym of Sorrow.

PERFECT LIFE

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

THE best definition of life is that given by Professor Henry Drummond: "Life," he says, "is correspondence with environment."

The tree is alive, but only to a small portion of its environment. The bird is alive to more of its environment, but dead to much to which man is alive.

In this manner it is seen how the natural man is dead: he has nothing *within* to correspond to the spiritual environment *without*. Every spiritual man has a measure of correspondence to his spiritual environment, and that correspondence is the measure of his spiritual life. The degree of life, on any plane, varies with the degree of correspondence. Perfect life, therefore, would be found in perfect correspondence to a perfect environment.

The Spiritual environment is God "*in whom we all live and move and have our being.*" The environment therefore is perfect, and perfect correspondence therewith would be perfect life. Of such a life we have but one example. He, however, is said to be the *firstborn* of an entire (new) creation, and the firstborn among many brethren, who are predestined to be conformed to the same image and to the same perfect likeness—the express image of the Father. He is the Head of the Body, and we are to grow up in all things into Him, "until we all advance into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of the stature of the fulness of the Christ."

It is for the manifestation of this, that the whole cre-

ation waits, and that for which the whole creation waits must be a matter of transcendent importance. For what then does the whole creation wait?—The eager outlook of Creation is ardently waiting for the revealing of the sons of God, and even they within themselves are sighing, ardently waiting for the adoption—the redemption of the body. This last is therefore the crown and topstone of all, for it is the means whereby not only we who have the firstfruits of the Spirit, which is the earnest of the inheritance, but also the Creation itself shall be delivered from the servitude of corruption into the freedom of the glory of the children of God. Then shall come that Perfect Life of the New Creation of which Our Jesus is the Firstborn.

The old creation has been carried on by carnal generation; the New Creation shall be perpetuated by Spiritual generation. For there is nothing on earth that is not an image of the heavenlies. If therefore there is an earthly generation, there must also be a heavenly generation. But herein lies the great distinction: Earthly generation is of earthly bodies, corruptible, full of imperfection, subject to death. But the divine plan of the Creator is to make a perfect humanity, the perfect image and likeness of Himself. This, the object of God in creating man, as declared from the beginning, is now nearer consummation than it has ever been. For all things have been working and tending and advancing to this great end, by means of what we now call evolution, which is carried on by carnal generation. But first that which is earthly, afterward that which is heavenly. If therefore there is an earthly evolution, by means of carnal generation, there must also be a spiritual evolution by means of spiritual generation. For the earthly things are but copies of the heavenly: “as above, so below; as below, so above.” This is true because the natural world

is but a working model of the spiritual world. "All things evolve after the same mode and manner. The worlds in the infinite abyss of heaven are in all respects similar to the cells in the vegetable or the animal tissue."*

By the study of natural science, therefore, we may learn the truth regarding spiritual science, for the facts of the one are mirrored in the other. For matter and spirit are *one substance*. Matter is spirit made visible and knowable by the force of the Divine Word. Matter is caused by the incessant, intense movement of spirit.* There is but one Life and one Law thruout the Universe. Protoplasm, says Huxley, simple or nucleated, is the basis of all life. Beast and fowl, reptile and fish, mollusk, worm and polyp, are all composed of structural units of the same character; viz., masses of protoplasm with a nucleus. There is no difference in this protoplasm or clay of the potter, as the point at which all life begins is called. The first embryonic abodes of moss and fern and pine; of shark and crab and coral polyp; of lizard, leopard, monkey and man, are so exactly similar that the highest powers of mind and microscope fail to trace the smallest distinction between them.

The life is the same life in every organism from the lowest to the highest: from the amoeba to man. It is differentiated only by the organism that contains it. The higher and more complex the organism, the higher the degree of the manifestation of the *one* life. As therefore a human body is needed for the manifestation of human life, so a spiritual body is needed for the manifestation of spiritual life. And just as the bird-life within the egg builds up a body, which is the image of itself, so does the Christ-life build up for itself within the inward nature of the regenerate man, not only a spirit, but

* The Perfect Way.

a *body* which is the image of itself, as it is said: If any man be in Christ there is a new creation—this is the creation of which He is the firstborn.

Our Blessed Lord is our Exemplar in all things, because: "As he is, so are we in this world." He was made in all points like unto His brethren, and when He is manifested we shall be like Him. In order therefore to understand what we *may* be, and how we may live by means of Him, as He lived by means of the Father, and "walk even as He walked," we must consider His earthly life, and note that as we are joint-heirs with him, and indeed possessors of the self-same life, we should be able by an all-conquering faith, to do thru his energy or inward working, the same or even greater works than He did while on earth. Of the life in his mortal body he could say: "I have authority to lay it down, and I have authority to take it up again." And on the Mount of Transfiguration the chosen apostles saw the outshining of the glory which the Father had given him of a spiritual body, which had been hidden within the house of clay. Even so we may carry in the grave of that mortal body, which has been begotten out of the flesh (*ἐκ τῆς σαρκος*), a spiritual body begotten out of God—of the Divine Substance; tho at present it may mystically lie hid, as it did in the body of Jesus, invisible as in a sepulchre, but which the Trumpet sound of an omnipotent faith can bring forth into visibility, and to some it may be given to see the breaking thru of the likeness of the glorified figure of Him who is the firstborn from the Dead.

SELFHOOD AND SELFISM

BY L. D. N.

THE Master said, "If ye love me, keep my commandments." He also said, "No man can serve two Masters; for, either he will hate the one and love the other; or else he will hold to the one, and despise the other."

The very process and conditions necessary to the development of the individuality and the enthronement of an indestructible consciousness of personal identity, necessitate the establishment and operation of the principle and laws of selfhood or personality. Selfhood is the necessary law of individual consciousness. It will, therefore, forever remain the law of our existence as individuals.

The evils and wrongs of human life do not spring from selfhood, but from *selfism* or selfishness, a perversion of selfhood.

There is and can be nothing wrong in clinging to selfhood, since we cannot retain our individuality without it, and it is, moreover, a necessary basis for the development and exercise of the broadest possible altruism. Altruism is simply selfhood identifying the personal interests with the interests of others, and in its broadest sense, with the interests of the whole. It is indeed the necessary basis of philanthropy and brotherhood.

The application of the principle of distributive and impartial justice would be impossible without the recognition of the distinctive individuality and personal rights of each and all, which is true selfhood as well as true brotherhood. It is only when selfhood ignores or tramples

upon the rights of others that it becomes selfishness, a perversion, we repeat, of true selfhood. Selfhood under the dominance of the animal nature, and even upon the higher plane of the intellectual, when ungoverned by the spiritual, inevitably becomes selfish. But selfhood under the dominion of the spiritual nature, the law of which is universal and impartial love, becomes the divinest altruism, giving itself for the good of all.

Under the laws of the higher and unselfish life of the divine ego, the supreme demand is to love our neighbor as ourselves. To receive the benefits from selfhood one must live on the plane where it exists. A selfish person could not expect to have an affinity for or with an unselfish one.

Until the awakening and dominant activity of the spiritual nature with its law of unself, or that love that embraces all in a common interest, and as sharers of a common destiny, the love for our neighbors as ourselves, is impossible.

The primary education and development of man in the school of the senses, is first of all for the purpose of individualization, and the establishment of an indestructible selfhood and personal identity. Being for the time under the dominance of the sense-consciousness and the spontaneous activity of the animal nature, the promptings of the spiritual nature—which are never wholly silent—are at first almost universally disregarded or overruled and thus for a season held in abeyance.

Under these conditions the selfish spirit becomes inevitably developed as the law of the personal life, and the ego thus established constitutes the natural man—the first Adam of the New Testament classification. The second or last Adam—the spiritual man—is the divine ego brought forth by the awakening of the spiritual nature into dominant activity.

LEAVEN

BY A. MCINNES (London)

It is a generally accepted opinion among Biblical students that leaven represents evil. Leaven, however, is simply a transforming power and the resultant depends upon the quality of the leaven used; for while corrupt leaven will eventually decompose the whole, good leaven will manifest good qualities in the mass.

Leaven, then, is an invisible power, working on the Esoteric plane in every human being who comes into the world. Hence a child who is obviously clever at school is seldom heard of in after-life. But many a boy who was apparently a dunce at school has latterly become an historical person. Would any one who knew Grant or Gough, two notorious drunkards, ever have believed that the former would become President and the latter a mighty temperance orator? Yet it is obvious that these men had a hidden leaven of good—some interior quality, which, in the end, transformed their lives. We must not judge by appearances. That which is seen is changeable, unreal. The unseen is permanent—it is real.

Speaking of the kingdom of Heaven which is within us, the Master said it is like leaven hidden in three measures of meal (physical, psychical, spiritual). Our Lord declared that he was the bread of life. He was the first to be completely controlled by the divine leaven. And he gave himself to us that we may take of him and hide the leaven in our heart and thus be gradually transformed from out of the image of the serpent into the likeness of our Father, God. It is a threefold change, working from the Eso-

teric to the Exoteric. "This is my body broken for you. Take and eat the whole of it:" physically speaking. "This is my blood of the new covenant shed for you." The soul being in the blood, this is psychically speaking; "that they may be one with me, as I am one with Thee" —spiritually speaking.

Not the blessing of a priest, nor the conventional "grace" before meals, but the sincere desire of the heart, while eating, to feed upon the Christ, will enable one to extract the divine substance from the food eaten. Some speak of angels' food. And there is such a thing. It is composed of substance, not of matter. But this eating of Christ is yet more wonderful, for it is altogether spiritual. It is the best leaven.

Long has been the search for the Holy Grail. It will be found by the neophyte in the inner assembly, where is the silence. In the Kingdom of Heaven alone may this divine wine be drunk. As good wine exhilarates one physically, so this cup enthuses and sustains the soul. It has been fermented (leavened) by the sufferings of the eternal Christ, slain from the foundation of the world. To him who would drink, it is life thru death. It leads to Gethsemane, Calvary, Hades and the Resurrection. Are we able to drink of this cup?

By *spiritual* we here mean *divine*. For the last two millenniums, sects, creeds and dogmas have succeeded each other with giddy rapidity, each declaring that it has the Christ. Go not out to them. Ye are the temple of the Holy Spirit. When the Christ leaven has worked in us, rejoining us to God, when the mist passes from before our eyes, we shall enter the Kingdom of God as hierophants, never to go out again. That no man may glory in self, write it in words of flame: "Not by might, nor by power; but by *my* Spirit, says the Lord."

LIFE'S PRINCIPLES

BY EZRA

IN his first epistle the beloved disciple wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For, all that is in the world, the lusts of the flesh, the lusts of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof. But he that doeth the will of God abideth forever."

When the great, vital, practical truths that the Lord Christ gave to the world are brought to practical exemplification, it is apparent that the greatest difficulty is experienced in letting go of the world, its allurements and attractions, and especially in those seeming perplexities in the individual life that distract the mind from its central purpose and would ally the soul to the old order of life.

Many have marvelled, no doubt, that the Lord Jesus Christ should make use of the word "hate": "If any man come unto me, and *hate* not his father, and mother, and children, and brethren, and sisters, yea, and *his own life also*, he cannot be my disciple." But when one has learned to discriminate between the voice of the Spirit of God and the feelings, sensations and impulses that relate one to the world, he will readily see the necessity of a complete severance from the old life and a thoro consecration to the mind and will of the Father. He will see that it is obvious that his love cannot be diverted in two diametrically opposite directions at the same time: "Ye cannot serve God and mammon."

On numerous occasions Jesus sought to make plain to his hearers the line of distinction between the life and love of the flesh—of the world, and the life and love of God—of Heaven: "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my mother, my sister, and my brother."

In another place Jesus said, "Call no man your father upon earth; one is your Father, which is in heaven."

It is therefore necessary ever to hold in mind the ideal of purity of life, purity of motive, steadfastness and persistence in doing the right, and a constant faith in God with the outreaching of the soul to know his will at all times. "According to thy faith be it unto thee," and faith implies the doing of what we feel is our highest conception of right and justice. Living thus by faith in God, all links that bind the soul to the old order of life will gradually be severed, and we shall be able to stand forth in the sunlight of God's presence, assured of the power of his Name in the accomplishment of his purpose.

WHATEVER rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede personal effort. And any rest which ministers to indifference is immoral and unreal—it makes parasites and not men.—HENRY DRUMMOND.

EDITORIAL

JESUS said, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." By reading Luke xxi. you will see what things he referred to. He referred to a time when there would be great troubles, conflicts; a time when the psychic forces would rule the world for evil. For, as he said, all these evils must come upon the world, upon the sons of perdition, because the earth must be cleansed from those that corrupt it.

We feel the psychic forces, we feel the adverse conditions, and it is difficult for us to hold ourselves quiet and in the realization of the peace of God, and we realize that this is the time of "the faith and patience of the saints" (remember the words *faith* and *patience*)—a time in which the only hope of God's people is to trust in God and to reach out continually to the Spirit for knowledge, understanding and power to know and to do the will.

They who are floating with the tide, living simply in the animal or physical nature, do not realize that there is anything unusual in the condition of the world at the present time; because it is easy to float down stream, but it is not easy for one to maintain a foothold in the midst of a rapidly running stream and not be carried down with it. If you read the words of the Lord, and especially the Revelation given to John on Patmos, you will see that it is only they who stand firmly and who refuse to float down the stream of human, psychic mind-power who are to be sealed among the redeemed, the "first ripe fruit of the earth." Remember the words, "Be still and know God."

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

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.	Sante 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.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., September 1911

Body	Enters	On		
		day	h.	m.
☾	♊	2	9	28 a. m.
"	♋	4	9	26 p. m.
"	♌	7	7	8 a. m.
"	♍	9	2	21 p. m.
"	♎	11	7	40 p. m.
"	♏	13	11	38 p. m.
"	♐	16	2	38 a. m.
"	♑	18	5	9 a. m.
"	♒	20	7	57 a. m.
"	♓	22	0	14 p. m.
"	♈	24	7	8 p. m.
"	♉	27	5	12 a. m.
"	♊	29	5	30 p. m.
☼	♈	23	11	9 p. m.
♂	♈	29	9	14 a. m.
♀	♈	1	5	13 p. m.
"	♉	20	2	39 p. m.
♂	♉	5	1	59 p. m.
"	♊	12	0	32 p. m.
"	♋	18	5	39 a. m.
"	♌	23	6	13 a. m.
"	♍	28	0	37 a. m.

On September 1st ♈, ♉, and ♊ are situated as follows:

♈	♎	19°	8'	56"
♉	♏	14	12	11
♊	♐	27	50	30

BIBLE REVIEW

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SOUL CULTURE

BY THE REV. HARRY M. WRIGHT

IN one of the lessons on the nature of the divine kingdom that Jesus presented to his followers, he gives this significant parable: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Again the great Teacher speaks of this kingdom, saying, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you."

We all, like Nicodemus, sit in the shadow of mystery concerning these things that relate to the deeper unfoldment of life's richest possibilities, and like him, as workers in that institution that stands before the world as the embodiment of the highest and most essential knowledge of spiritual things, we hear the rebuke from the hungry and thirsty ones of earth, "Art thou a ruler in Israel and knowest not these things?"

As the demands of the spiritual in humanity press in

upon us, it is a call to the church to enter into a more systematic and philosophic study of things spiritual, that the Christian Church may in some real and vital sense become the light of the world and the body of Christ, thru which the divine lessons of soul-unfoldment may be taught and exemplified before men.

The work of the Christian Church is preeminently that of "Soul Culture."

It is a fact that, while the church of the past has been wont to twist the teachings of Jesus, swamping the deeper message of spiritual beauty and simplicity by theologies that have hidden rather than demonstrated the beautiful life of the Christ, it has been given to the realm of science and philosophy to discover in the great Teacher of Judea one who expounded the doctrines of evolution in relation to the moral and spiritual nature of man as an individual and as a race.

Yet we now, as never before, have the great opportunity of our existence to carry on, thru the equipment we have acquired, a work of systematic education along spiritual lines, that the world may feel the living touch of a vitalizing Christ that lives and speaks to human hearts a message of positive helpfulness.

The work of the Church is educational, yet an education that is preeminently spiritual.

In all lines of culture in every other sphere of the world's work, we demand definite things, a system of study that is conducive to positive results in the discovery of forces and the knowledge as to how to use those forces.

If the church is to deal with the unfoldment of soul, the awakening of man's eternal life, and the shaping of his immortal personality, then why not demand of the church the same conditions of knowledge and systematic study of the spiritual philosophy that we in educational lines demand and have given to us in our day-schools?—

systematic lines of work that bring actual progress in knowledge and consequent intellectual power.

Is not Soul Culture as important to the good of mankind as mental culture? Are not soul perception and the cultivation of the spiritual gifts as necessary to the final harmony of all souls with God, as physical culture is necessary to the development of a strong, healthy body, and intellectual culture to the quickening and enlightenment of the mind? and should we expect to reap results in the realm of spiritual things if we fail to use the same means that we demand in the development of physical and intellectual nature?

We are taught that man is a soul. The individuality is soul, and Soul Culture, which is the cultivation of that individuality, develops the personality. Individuality never changes. Man is individualized Spirit, and God is Spirit, universal.

Thus we see the foolishness of talking to one about his soul, as tho it were some isolated organ of the spiritual anatomy of man, upon which he stumbles while attending a revival service or other religious meeting.

Jesus believed in man, a soul. Christianity as Soul Culture, is demonstrated in his life and teaching. His individuality was of God and not unlike all individualities—a difference in degree of unfoldment and not of nature. And not until the church realizes this and makes it plain, can it develop any real inspirations to bring the Christ life near to human conditions, so that soul unfoldment in man shall awaken in him a consciousness that he is ever one with the Father and that Christ is a teacher, a savior, and an ever unfolding light within him.

Jesus as a teacher of great truths, was himself the result of Soul Culture in its finest sense. Standing at the dawn of that era of thought, which was one of spiritual awakening for all, he is proclaimed "the firstfruits of

them that slept." And hence the call to the soul consciousness of mankind, "Awake thou that sleepest, arise from the dead, and Christ shall give thee life." His teaching and his life proclaim the fundamental principles of spiritual evolution. He claimed for himself no glory or gift that is not in store for any and all of God's children when they, like him, shall walk in the light, as he is in the light.

He came, as he said, to bring life and immortality to light; to discover to man his real nature; to demonstrate before men the wonderful powers possessed by every soul; to show the world the harmony that may exist between the so-called natural and the spiritual world, and that by living the precepts he taught man may develop a system of spiritual culture that shall in time lead the race out of the darkness of doubt, fear, sorrow and death into the light of soul-consciousness and true freedom. "Ye shall know the truth, and the truth shall make you free." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

As mental culture leads the student to positive knowledge as to facts of philosophy and material science, so Soul Culture awakens the soul-consciousness to a knowledge of eternal things, that, like Paul, one may say, "For I know Him in whom I have believed." We believe in the final harmony of all souls with God, but what are we doing to make the conditions that shall hasten that one "far-off Divine Event toward which the whole creation moves"? We are no doubt doing something, but we need the fire of a positiveness that is born only of conception, experience in the realm of things eternal, which realm is just as much a part of this world as it is of the world to come.

All souls are to awaken at last to a consciousness of Divinity, but only by culture along these lines, yet a culture

that is natural. We cannot create that consciousness, but we can make the conditions under which that consciousness is awakened.

We cannot create the life of the seed "that groweth up we know not how," but it is for us to cultivate the environment and conditions wherein the seed attains power of expression. Even so may we create an environment and make conditions thru which the soul-longings of the race may attain unto the certainty of things eternal, even tho that awakening comes to every child of earth by processes as natural and as certain as those by which the seed becomes a plant or the bud a flower.

To-day we look out upon a world not so different from that of two thousand years ago, only that there has been thru the unfolding consciousness of the race, moral and spiritual, a gradual awakening to higher, nobler, more unselfish ideals of life. Just how it has all come about we may not fully understand, but it has come thru the unconscious evolution of the Spirit of God in the race. Thru this God-consciousness in man in the twentieth century, the Christ speaks, lives and moves in all the kindness, hope, and cheer that blesses the world.

Like the seed that groweth up out of the earth, this consciousness is hidden in its earlier stage of development, hidden to the world and hidden even to the soul wherein it is preparing to manifest, but ere long it bursts the gates of death, such as doubt, fear and distrust, and the soul becomes a self-conscious being, feeling the joy of that Godliness which has promise of the life that now is and that which is to come.

The good seed of spiritual possibility which Jesus beheld in the unawakened soul-life of humanity, has been, and is yet to a degree in many, passing thru experiences similar to that of the seed sown in earth, "for that which thou sowest is not quickened except it die."

We all pass thru the valley of the shadow of death in our religious experience ere we reach the beautiful hilltop of peace and joy, whence we may look out on the beautiful country beyond. But the glory of that eternal world and the joy of life when this soul-awakening comes, are well worth the struggle and the effort. From thenceforth we are ready for the life that is ever lord of death. The Word of God is written on every page of nature and all things speak of that tender love and providence that cannot fail.

Soul Culture demands of all believers that indeed and in truth they shall know the Lord Jesus Christ, that the mind shall be ever open to the pure, the kind, the true and the hopeful. It is a battle against the secret foes of the better life, yet we are more than conquerors thru him that loved us, and while truth may have been crushed to earth by heartless creeds and senseless dogmas, still thru powers inherent in itself it rises to higher altitudes until the many to-day rejoice in the knowledge that enables them to say, "I know I am a child of the All-Father and that the All-Father is ever with me."

We behold the same old scenes perhaps that we did in childhood, but how much more we see in them as the light of the Spirit sheds the glory of the Eternal in upon the pathway, thru the shadow of things we call temporal.

Old things pass away; all things become new. We see a kinder humanity, a more beautiful world, and feel the touch of the divine love, and it tells of a time, perhaps not far distant, when all shall realize that "there is no death, what seems so is transition;" that all things are working together to fit the race of man for that spiritual and social brotherhood wherein no want shall go unheeded, and no sorrow that shall not find a speedy comfort. There is that in every soul that feels the awakening and thirsts for the living God. Soul Culture is the

development, the bringing forth of that very longing, it is the philosophy of that exhortation:

“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unresting sea.”

“THE simplest truths are mightiest in their force;
The nearer to the practical men keep,
The less they deal in vague and abstract things,
The less they deal in huge, mysterious words,
The mightier is their power. God writes his thoughts
In facts, in solid orbs, in living souls;
His revelation is the concrete world;
He sows the earth with flowers, and shines on man
Thru vital spiritual heat and light.
The metaphysics worldly men exalt
As arbiters of fate, ne’er found a place
In the conceptions of the prophet-seers
Or Christ’s great Epic. O had Jesus taught
In windy tropes, or veiled his burning thought
In unintelligible abstract phrase,
He had not been the Savior of mankind.
He spake as never man spake, clear, direct;
His speech was logic set on fire with love;
Men heard him as the voice of their own souls.
So every man should speak who loves mankind;
So every man should write, whose written page,
Streaming, a flaming scroll thru heaven, should light
The dreary darkness of the present age.”

—From *A Lyric of the Golden Age*.

BELIEF, OR, THE POWER OF THOUGHT

BY I. L. HARPSTER

"As a man thinketh in his heart, so is he."

WE presume it to be the experience of each and every individual to assert at times, "Oh, I cannot do this," or, "I cannot do that." The statement is not uncommon, but it is seldom that one stops to think what the consequences are arising from such assertions.

If I say, "I cannot do this," or, "I cannot do that," with a firm belief that I am incapable of performing the required demand placed upon me, the fact of such affirmation will preclude me from doing so. If I believe I cannot lift a weight of one hundred pounds, and make no effort to do so, surely I live in the belief that I am incapable of lifting the weight. And the fact that I do not make an effort to lift the weight is proof positive of my belief in my inability to lift it. And so long as I am under this mental impression, I live in a consciousness that is as vivid and real as tho it were founded upon absolute facts. Truly, the law applies here, "As a man thinketh in his heart, so is he."

What are we to understand by this?—Simply this: man can rise no higher in accomplishment than his belief and determination will permit. If the mind is fixt, limiting our powers and possibilities, just to that extent will our powers and possibilities be limited. We cannot go beyond the bounds we ourselves have placed upon our possibilities. Or, it is man himself who limits his possibilities. In Job we find that YAHVEH Elohim set bounds to the sea: "Hitherto shalt thou come, but no further: and here

shall thy proud waves be stayed." The compass of the waters of the sea is fixt by law: but who shall limit the powers of the will? Speaking of God, can we limit His powers? Man is not always apprised of God's purposes, yet the promise is, "I will be your power." As power is in his name, and as power is derived from him, YAHVEH, "I will be what I will to be," it would appear that the source from which our power may be derived is limitless.

The Master declared, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." If this is true, then it follows that we can either limit or expand our powers. If there is but one power or force in the universe and that power or force is God, then to align ourselves with that power is to accomplish and to do.

We have all been subjected to what is denominated "race-thought." We have been influenced by it, it being a part of our mentality. From the time of Adam a law has been in operation that calls for birth, growth, maturity, decline and death. Man comes into the world thru the door called birth, and again makes his exit thru the other door called death. This has been the order of life upon the earth-plane, and the race has not questioned the justness of such law, neither has it considered possible an infraction of it. The belief is fixt that man's days upon earth are to be approximately threescore years and ten. This is the race-thought. And if I believe that I am destined to live but threescore years and ten, and do not will to change or to defeat that belief, the creative forces (the subconscious mind) will cause the bodily functions to meet this particular demand in order to cope with the powers of death until the time is consummated.

It has been the experience of many when upon their

death-beds to defer death for hours, yes, even days. in order that they might speak to a child, or a loved one that was absent at the time, and when the loved one arrived and the message was delivered, then the individual would pass out of the body. What enabled the dying person to keep in the body until his wish was granted? Simply his willing to do so. Now if this is true, then there is a power in man that can even defer death for a time. This being possible, then should it be unreasonable to suppose that man may prolong his existence indefinitely?

When we say to people that there is another law, a law of life, "immortal life" to be attained in the flesh here and now, the old race-thought, "in life we are in death," asserts itself, and we are met with the remark, "Impossible." The objection raised, tho, only confirms the words of our text, "As a man thinketh in his heart, so is he." Here "Belief, or, The Power of Thought," holds sway.

When we speak of the "eternal life" promised by the Master, and of the fact that the age has come when man may continue in the body during the millennium, the thousand years according to Revelation, then we are confronted with the old school argument of comparison. We are asked to look out upon nature and to behold her laws: that the animals, plants and trees are subject to growth, maturity, decay and death; and we are asked, "Is man an exception to this law, when it has been the order that he too has followed its mandates?" The argument would seem to be conclusive, but we would ask: What is there in nature, namely, animal, tree, or plant-life that may be compared to man?

What analogy, then, may be drawn paralleling man with other life-manifestation in nature as we behold it?—Practically none. From choice man may change his attitude of thinking and reasoning; yes, he may change his

environment. What animal, tree or plant may do this? For this reason man is but a little lower (for a short time) than the angels. The fact that man has the capacity to shape his own destiny, that is, he may act from choice, makes him different from anything we may observe in nature; therefore man cannot logically be compared with any life-manifestation found on the earth-plane. This being true, then why should man be necessitated to conform to the law governing the lower orders of life?—Nothing but his thinking and willing to do so makes it necessary.

A man's early training, that which has been instilled into his mind in childhood, holds him as in a vice, and it matters not whether such teaching is based on truth or not; in either case that which has been taught him has become a fixt belief with him—a reality. And it is only as man can subject his beliefs and conceptions of life, as transmitted by others and the race-thought, to the open light of God-given reason, that he may become emancipated, learn the truth, and enjoy that freedom that the Master promised when he said, "And ye shall know the truth, and the truth shall make you free."

ORDER thyself aright; that will instruct thee in wisdom and morality better than all the books which treat of them, for wisdom and morality are active forces.

IT is insufficient to say unto God, "Thy will be done;" we must seek always to know that will, for if we know it not, who are we that we should accomplish it?

As a proof that we are regenerated we must regenerate everything around us.—LOUIS CLAUDE DE SAINT-MARTIN.

A FOUNDATION-STONE

BY ARTHUR. S. HOLLIS, B. A.

THERE is often a lack of definiteness that characterizes the student of the Esoteric life. The fundamental idea of the regeneration, that of the conservation of the seed, is easily grasped—however hard of application—but we feel that many, in their first efforts, at any rate, are apt to concentrate their energies upon this *fact* of conservation, which is good in itself, without having any adequate idea of *why* they are attempting to conserve the seed, except in so far as they feel oftentimes almost impelled to do so. And yet the mere retention and transmutation of the seed, by itself, is not of any great or exceeding value; in fact, the neophyte may likely find that he has tackled a task that is greater than he can ultimate, a task that may lead him to passes undreamt of, and lure him to dangers and temptations far exceeding any experienced in his old mode of life. For to the extent that he becomes potent with life will allurements present themselves, which will be certain to overcome him unless his mind is unquestionably set upon overcoming *for some purpose*. If that purpose be a material one, and his mind is irrevocably centred upon the attainment of his ambitions, and he has faith to realize that that attainment is dependent upon his contingent life, then he may be able to utilize the stored-up energy, and will have brightened intellect and added mental power.

But this unswerving ambition is rare and the attainer is far more likely to find himself the object of attacks that are almost sure to master him, unless he can discover

some mental loadstone to balance the added power. And where shall we find this? The answer is unequivocal, "Other foundation can no man lay than that which is laid, which is Jesus Christ." If we cultivate the desire to be like Christ, if we earnestly pray that our whole nature may become polarized upon the one desire to be as unsullied and pure as Jesus was, to the end that we may use the added life so obtained to be as true to Our Father's will as he was, then we shall indeed have a power behind us that will help us over every stumbling-block.

We must seek within ourselves, until we find the seedling of the soul's desire to be like Christ, and we must water and nurture that desire—small, perchance, at first—until it grows, and blossoms forth, sending its tendrils into every phase and feature of our lives, until it becomes a desire that underlies our every thought, no matter how mundane; we must aspire to have that consciousness with us *always*, during *every* moment of our waking and our sleeping hours, and then we shall be building up a character that will be worthy of the trust that is to be committed to it. Then too we shall be entitled to go fearlessly on, for indeed to such the angels of God will act as guardians, and the Spirit of God will be instructor to tell how best to sway the mighty currents of that pent-up force so potent for the greatest good, and yet, perverted, as potent for the most tremendous ill.

I do not say, remember, that the Christian life to every man, or to any man, can be a bed of roses. No educational process can be this. And perhaps if some men knew how much was involved in the simple "learn" of Christ, they would not enter his school with so irresponsible a heart. For there is not only much to learn, but much to unlearn.—HENRY DRUMMOND.

CONDEMNATION

BY H. E. BUTLER

HAPPY is the man who does not the things that he condemns in others.

THE habit of condemning the things that are outside of our general sphere of action is so common that we can scarcely talk with a person but that he refers to some one who has gone wrong, made mistakes and experienced evil results. The majority say that he should not have done it, or that he did wrong and should be condemned; that he could have done better, but that he would not. Here is just the point—*he would not*, because he could not change his nature. The apostle said, "For it is God which worketh in you both to will and to work, for his good pleasure." How can this be true? Is God the author of sin? of error?—Yes and no. We read that God said by the prophet Isaiah: "I form the light, and create darkness; I make peace, and create evil; I am YAHVEH, that doeth all these things" (Isa. xlv. 7).

You may say this is heterodoxy, but these are not my words; they are the words of God by the prophet Isaiah. Condemn them, if you will; call me what you please, but remember when you thus condemn that you are not condemning me, neither are you condemning God for having spoken those words thru the prophet Isaiah, but you are condemning yourself for your ignorance, for your selfishness and egotism.

Everything must act its nature, and everything as well as every man is differently organized; different chemical combinations enter into the constitution of each organism; different mentalities govern each organism, therefore each one must act his own nature; no one can get the will

to be different from what he is any more than a fish can get the will to jump out of the water and live on dry land. Creation's laws are absolute, from which there can be no deviation without destruction.

If a man is so organized and qualitated that his will is to do evil (evil is destructiveness). then why should you blame him for having grown that way? If you feel that you should blame him, then go out into the field and behold there growing a great variety of vegetation. Some of it is good. Why is it good?—Because it feeds us and helps us along the lines we wish to accomplish. Other plants are evil—“vile weeds,” and we constantly struggle against them and try to destroy them, to free our fields and gardens from them. Do we feel angry and vicious toward them because they grow and because they are evil to us? If you feel thus, you are simply an automaton; you have not thought; you amount to no more than the weeds of the field. But why do they grow?—We read that God cursed the ground for man's sake, because of the sin and fall. Ah yes! then these vile weeds are because of man's sins and errors.

Again, man finds great difficulty in raising fruits and vegetables because of the pests of every description that constantly spring up and destroy his crops and thwart his efforts. Ah, these pests are evil, very evil! Whence came they? Our Bible tells us that they came because of man's transgressions. Oh, but that was at the beginning! that was at the time of creation! But have God's laws changed since then? Are not God's laws eternal? If they are, then let us bear in mind that all these pests, all these vile weeds, arise from the evil in the human mind and in human life. These laws of production are reactionary; that is: “The Lord God created every herb before it grew in the ground” (“By the word of God the worlds were made”), and every herb that grew in the

ground was a thought-form of Divinity, but man, according to Genesis, was the only creature that was made in the likeness and image of God, and God, thru man, has been creating from the beginning. Then this corresponds with what we read; namely, that God cursed the ground for man's sake, because of man's sin.

If man was created in the image and like God, then man is a creator, for God surely created from himself, as there was nought else; and man, being the highest product of the Divine Mind, must of necessity be the embodiment of the creative power of Divinity. This being so, all man's thoughts, his desires, his feelings and emotions, find expression in that below him. By his anger and hatred he has been creating devils, and these devils have sprung forth not only in vegetable life, but in elemental forms in the invisible world. Surely the earth is cursed for man's sake, and we, having come up thru all this struggle, thru anxiety, sorrow, and trouble, are continually creating adversaries by continually condemning the things that do not work together for our good.

The weakness of our mentality and the follies of our teachers have led us to condemn certain methods of life and to justify others. We justify the things that help us to accomplish that which we desire to do, and we condemn everything that hinders us in our efforts. Herein arise good and evil, and man is the creator of good and evil. Whereas if his mind were illuminated and he allowed himself to think reasonably, he would see that all things are working together under the guiding and controlling hand of an Infinite Mind.

But this brings us face to face with a paradox, a contradiction. Man has created these evils we have said. How then is God responsible for them?—Did not God make man? Is it not God who "worketh in you both to will and to work, for his good pleasure"? But how then came these

evils to thwart us in our efforts? This demands an understanding of the creative method. When God said, 'Let us make man in our image and like us, and let them have dominion,' the work was not accomplished. When the purpose was announced the work was only begun and it has been carried on ever since by experimentation on the part of God's creatures.

Good and evil came forth from the qualities of our own nature; these qualities produced our will, and our will produced action. As it was the design of God to create man like Himself, man must necessarily know, and how can he know unless he experiments? You do not know that what we tell you is true unless experience in your own life confirms it. You may believe what we tell you, because it looks reasonable, but until you have had experience that confirms it, you do not know it. Because of this, it has been in Divine order, in the order of evolutionary development, that man should experiment with every law of nature, that he should sin against Divine law and suffer the results of broken law, and that he should live in harmony with Divine law and enjoy the benefits.

The incarnate mind of the Creator has been here in his created world, experimenting and finding out what is good and what is evil. You may have experimented and learned that certain things are evil, very evil, but your neighbor has not, and therefore he must experiment with the things that you have already experimented with, and learn the results as you have learned them. And when you see him doing the things that bring evil upon himself, and perhaps upon others, you condemn him; you judge him, and say that he should be punished, and so he is punished. But when you judge him and condemn him you bring that same punishment upon yourself, for the apostle spoke truly when he said, "Wherefore thou

art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things."

Happy is the man who does not condemn the things he does himself, for in condemning them, he condemns himself. Our dear Lord said when he was here, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." He also said, "I judge no man." Are you a sinner? If you are, you have condemned yourself to be so, and you do this every time you condemn another, for you would not know that certain acts of others are errors, evils, and that they bring disastrous results, unless you had done the same things and experienced the results, tho perhaps not in this lifetime; perhaps you condemn the acts simply because you were taught to condemn them.

When you think of condemning another—no matter how evil his act may be—stop and go deeply into your interior self; examine carefully and thoroly all the desires and habits of your life, and if after you have done so you find yourself justified in all things, then you may condemn another, not before.

If you would be perfect even as your Father in heaven is perfect, as the Lord Christ commanded you—and surely he would not command you to be that which is impossible—then you must know the truth, for it is the truth that frees you from the law of sin and death; and when you know the truth, you know how frail is flesh, and how wondrous is the law of creation. You see that the whole world is a world of experimentation, and in that experimentation everything must act its nature. Do you blame the lion, the tiger, or the cat for catching its natural prey? You say, "Oh, no, that is natural!" How about your fellowmen who are acting their nature just as literally,

just as completely as the lion, the tiger, or the cat? Are not these things working together to bring knowledge into the world? For remember the Christ, the great prototype and savior of the world, said it was knowledge that would save you. Then all things are working together to bring knowledge into the world; knowledge of truth, of the facts of things that are and their relation to the laws of the Creator.

Therefore we will add to the motto at the beginning of this article: Happy are they who condemn nothing, but who always do the things that, from their inner consciousness, they feel are right and good in the sight of God. Herein only can righteousness be found; herein only can justice reign; by this means only can "the kingdoms of this world become the kingdom of our Lord and of his Christ."

May Divine peace be with you.

"SIMPLICITY is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward, but inward. A certain openness of mind to learn the daily lessons of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech—these are the marks of the simple life, which is within. I have seen it in a hut. I have seen it in a palace. And whenever it is found it is the best prize of the school of life, the badge of a scholar well-beloved of the Master."—HENRY VAN DYKE.

THE FORMLESS CENTRE OF MIND

BY EZRA

THE deductions that must result from a clear analysis of the motives of human action must bring to light the fact that there inheres in the individual life a central point of consciousness, of individual identity and volition, from which all activity is directly or indirectly initiated. That this centre of consciousness is ever active, animating and sustaining the body while life endures, is quite evident.

When we look thru the world and observe the great variety of methods and purposes of employing thought and physical energy, we must realize that all live from the same essential Life and that this centre of consciousness is the underlying principle of Life.

In the formation of thought, or in planning a definite course of useful activity, we find that the maturing of the plan, its determination and acceptance, come from an inner sense of its feasibility and of our ability to accomplish. Therefore, if all thought, all action, all form, takes inception from an inward centre, it follows that that centre itself must be form-less, universal, all-pervading. Tho thought may be applied for selfish purposes, it still bears relation to the inner sense of life and volition. So that whether used for selfish or unselfish purposes, for good or evil, this life-energy is inseparable from its Source. To determine the real nature and source of this life-energy, has been the problem of the ages.

Since thinking—the formation of orderly thought, and thought is a consistent chain of ideas expressing form

and purpose or direction of power—is the process by which we draw from this formless Source, we see that the basic element of life is mind, and that the Formless Center of All-Mind, YAHVEH, the God of the universe, is immanent to all existing phenomena, and that he is the Fountain of creative mind-energy from which things now in the invisible will in time become manifest. Thus we see proof of the truth exprest by Paul: “By faith we understand that the worlds were framed by the word [the thought] of God, so that things that are seen were not made of things that do appear,” and of the beginning of John’s gospel: “In the beginning was the Word [the thought], . . . and the Word was God. All things were made by it, and without it was nothing made that was made.” We may logically believe, then, that each individual is the embodied expression, a thought-form, of the Word of God, for in that Word is the all-creative power.

Since all life responds to a word, a thought, and all that is has derived its origin from the Formless Centre of the All-Mind (God), what is the purpose of God in reproducing himself in the form of man? or, what quality of thought and innate consciousness of relation to his Source renders the life of man harmonious to this purpose and thus ensures its perpetuity? We read in Genesis that in the creation of man, God (Elohim) said: “Let us make man in our image, after our likeness, and let them have dominion over all the earth.”

When we look about to discover evidences of the working out of that purpose, we find that it assumes many phases in its relation to the varying individual natures, and observe that mankind in general is led forward on the one hand by the desire for gain, pleasure, and happiness, and is impelled onward on the other hand by the fear of pain, sickness, and death. Beyond these two alternatives there is no choice—he must accept one or the

other—and in either case he must reap as he has sown. God's purpose must inevitably be accomplished. And if man follows his normal instincts, he is invariably led in the direction of happiness and life, then reason, discretion and experience surely lead him forward in the direction of life, sanity and peace.

If we review the average human experience we find that certain processes of thought and experience were necessary to the establishment of the individual identity; in other words, thru knowledge gained by experience, thru natural adaptability, or perhaps thru innate talent, each individual must establish his or her personal relation and sphere of usefulness to the whole. The factors that thus entered into the establishment of the ego, have been of a nature best adapted to the individual desire or need. Therefore when the individual has found his centre of personal relation and usefulness to all, his ideas of life and of the purpose of life begin to expand, his concern is no longer for self, and his increasing capacity of thought and usefulness, as well as the aspiring soul-life within, seeking grander expression and unity with its Source, unite to urge him forward and upward toward the ultimate of his creation—Godlikeness.

It is evident, therefore, that no matter from which standpoint it may be viewed, no matter what particular or restricted sphere of use the individual may at present occupy, the true conception of life must in time become apparent, and its purpose inevitably certain of fulfilment, since it has been so decreed by the Omnipotent Power, of which each form is or is to be the individualized organic expression.

From this we conclude that it is necessary to ally oneself with the Cause and Source of all life, with the earnest desire to ultimate in oneself the Creative Purpose. To the end that this essential step may be taken we have

the instructions of the Christ and the leading of his Spirit in the inner consciousness. As he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me;" none can come into their true inheritance except by the way of the Christ—the way of self-renunciation—the way of Regeneration.

HUMAN HEARTS

BY MARGARET K. REGAN

Would I were learned in the school of love,
Than master of many arts;
Than to know of those starlit spheres above,
I would know of the human heart.

Human heart, with thy joys and fears,
I would know of thy depths within.
He is learned indeed, who may draw near
The mysterious hearts of men.

Could I search with many a tender look,
And unwearied by searching grow,
I would find a knowledge not found in books,
In the human heart, I know.

Could I search with the searchlight of love divine,
'Neath wrong and corroding care,
In every heart I would surely find
A glimpse of its Maker there.

Spirit of love, sweet, pure, and strong,
Thy knowledge to me impart,
That I may wake to immortal song
Some chord in the human heart!

CREATION AND REDEMPTION

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

To comprehend the meaning of *redemption* we must first understand what is implied in *creation*. For the creation of matter is the cause of what we call evil; of suffering, and of death.

Redemption means the salvation of the whole Creation from *all* evil. When it is accomplished, the former things will have past away—"there shall be no more death, no more anathema; neither shall there be mourning, nor crying, nor pain, any more." There shall be a New Creation—"all things new," but from the present creation of matter, evil was inseparable, for "matter is the limitation of good, being the limitation of God, which is essential to Creation, for without a projection of Divine Substance, that is, of God's Self, into conditioned limitations of Being, and into *Existence*, which is relative, God would remain inoperative, solitary, unmanifest, and consequently unknown, unhonored, and unloved, with all God's power and goodness potential merely and unexercised."

For aught else to exist than God, there must be that which by limitation is inferior to God. Evil is the result of Creation because evil results from the limitation of matter. Thus falsehood arises from the limitation of the faculty of perception. If we all could see all, hear all, touch all, and so forth, there would be no evil, for evil comes of limitation of perception. God is perception itself—universal percipience. Limitation, therefore, was necessary, if God was to produce aught other than God.

Evil, therefore, is the necessary outcome of Creation and the outcome of the evil is suffering, but the suffering is the procuring cause of Redemption—"The whole creation is jointly-sighing and jointly-travailing in the birth-throes of a New Creation—waiting for redemption."

We see clearly then that evil is inseparable from the creation of matter, because matter is that whereby spirit is limited, and is therein the cause of evil; for evil is the limitation of good. Spirit alone is Good, is God. Wherefore to escape from Matter and its limitations, and to return to the condition of Spirit, is to be superior to the liability to evil. The process of spirit becoming matter is Creation, and that of matter becoming spirit is Redemption.

In the process of Creation, souls work upwards from plants and animals to man. In man they attain their perfection, and the power to dispense altogether with material bodies. Their ability to do this is the cause and consequence of their perfection. But soul does not originate with animals or even plants, for it is diffused everywhere, thruout all space, but in the metallic region it is not polarized or individualized, and the metals, therefore, are not individual, as the plants and animals are. The soul being in its nature eternal, passes from one form to another until in its highest state, it polarizes sufficiently to receive the Spirit. It is in all organized things. Nothing of an organic nature exists without a soul.*

Thus Redemption is said to be the full compensation, both to God and the universe, for all that is undergone and suffered by and thru Creation. And it is brought about by the return from Matter to Spirit, to its original condition of purity, but individuated and enriched by all that it has past thru and gained thru the processes to

*"The Perfect Way; or, The Finding of Christ," by Dr. A. B. Kingsford.

which it has been subjected; results which but for Matter could not have been. Matter is thus indispensable to the processes of Creation and of perfection. "For that thru which we are made perfect is experience or suffering; and we are only really alive and exist in-so-far as we have felt." Man is himself the laboratory wherein God, as Spirit, works and saves him by recreating him in God's image.

It is God who energizes the regenerate both to will and to work; producing in him both the will and the execution. And by working in us that which is well-pleasing in his sight—"all the good pleasure of His will"—the inward man is thus being renewed into the image of his Creator.

Redemption means, even here, a complete deliverance from sin, for that from which man needs Redemption, is not merely the penalty of sin, as so many vainly imagine, but the liability to sin. It is the sin, not the suffering, that is his bane. The suffering is but the remedial agent, for even the blessed Master Jesus, tho "he knew no sin," was yet made perfect thru suffering, and this as an example to us. For it was as the prince-leader, the first-born among many brethren, that he was thus perfected, leaving us an example that we should follow his steps "who did *no* sin, neither was any deceit found in his mouth."

But tho he is thus our Exemplar, he is far more than this, for the finding of Christ is much more than is usually comprehended. To come to Christ is to be born, spirit of his spirit; to have his heavenly flesh and heavenly blood made living in us. We are mere instruments of his power, presence and goodness in us. "God is only our God by a birth of his own Divine Nature in us." Man is cultivated as a garden, planted with trees and flowers, and decorated with walks and arbors; a lawn thru which sing and dance the murmuring streams—and the still waters, for the refreshment of other weary souls.

But this word "Redemption" may be said to be one of the most comprehensive of words, for the Redemption of the saints—the salvation of the Sons of God—is in the grand scheme of Redemption but a means to an end—for thru their salvation the whole Creation is to be redeemed. And all things are working to this end—Evolution, involution, generation, regeneration, pain, pleasure, life, and death, are only names of parts of this great process of Redemption.

Creation by evolution is the cause of suffering, but this very suffering is the procuring cause of Redemption, first of all to the Sons of God, of whom it is said that their light affliction is working out for them a far more exceeding and eternal weight of glory, and that they are made perfect thru suffering; and this suffering, which is shared by the whole Creation, is the suffering of God, for God is in all creatures, being immanent thruout the whole Creation, and God as Adonai suffers in them; His heart is in the breast of every creature and His blood in the veins of all flesh. The wrongs of others wound Him and the stripes of others fall on His flesh. Adonai, the Dual Word, the Logos, God in Substance who manifests as incarnated Spirit, is the Lord, who, crucified from the beginning, finds His full manifestation in the true Son of God—Christ—whose crucifixion is therefore the symbol and type of the continual crucifixion of God in His suffering creatures, which crucifixion is the means and cause of their purification and thus of their Redemption.*

* Vide "The Perfect Way."

TURNING A NEW LEAF

BY ANNA W. MILLS

It is an old and time-worn saying, this of "turning over a new leaf;" because when we were children at school we were sometimes kept on one page of arithmetic or geography, and later on in some Latin or even English declension, until the lesson was conquered, and the page was decidedly "dog-eared" and worn. It was something of an event to be able to turn over a new leaf, even of a spelling-book, after such a long and tedious effort, and it was really an epoch in school life.

The saying has past into an aphorism, and "turning a new leaf" is used to express good resolutions and making changes for betterment, and is very expressive.

We ought to turn over new leaves in our lives continually. It is natural for us to turn away from the yesterdays, the old things of the past, to the fresh and new of to-day.

It is not a sign of fickleness nor lack of appreciation that makes us desire the new, and lose interest in the old, but is only normal, and in accord with God's and nature's plan. The hand of nature is busy renewing and restoring everything that it touches. Even if the thing crumbles and falls to the ground, the chemical process of renewal overtakes and converts it into new material in another form. Nature, which is acting in accordance with the established laws of God, has her own methods of renewing the earth, air and water, every moment. It is also renewing every atom of our bodies every moment, and by so doing is offering us the opportunity, if we will,

to remain youthful, to attain and to retain the beauty and strength of youth, by cooperation with renewing Power.

Our work is to renew our minds. We cannot add a cubit to our stature by trying to work on the material plane; and it is not necessary, for that is done for us by the established laws of nature, so that the anatomist and the physiologist tell us that the entire body is made new for us every eleven or twelve months.

No matter how diligently nature works for us, if we do not cooperate we will still see the marks of "age" pictured upon our bodies, for in the incarnating process all respect is paid to our own beliefs regarding ourselves, and the thoughts, our ancient and modern beliefs, are carefully pictured out upon our bodies just as an historian chronicles events, or a servant obeys orders.

In order to cooperate with nature in what she is doing for us, we should every day and moment form newer and truer images of life. We should "renew the mind" daily with higher ideals and a closer intimacy with the grandeur of the creative principle, and the laws of life. Demand new unfoldment of the Knowledge Power behind the mind, so that the meaning of life and the things about us may be made plainer.

We should hold new pictures of the body, as "the temple of the living God," and know that the "Lord is in his holy temple," creating and renewing it every moment.

Every being with the stamp of divine creation upon him is capable of infinite possibilities; he can by the effort of his own mind and will bring out the latent power into manifestation and realization.

Begin to-day to "turn over a new leaf."

SALVATION FROM SIN

PART II.

BY GUNNAR NAUMANN

SOME certain sects have sprung up, teaching the sinless life, holiness, but not understanding the underlying principles, the source from which it is derived, the union with that source, YAHVEH, the Will of Omnipotence, and the conditions on which we may become receptacles of that will, they have met with disastrous failures.

Man is a being of body, soul and spirit. To be fully regenerated his whole being must be regenerated. The spirit must be turned towards and united with the Spirit of God; that is, the inner motive, purpose and will power must be absolutely and fixedly directed to YAHVEH, God Almighty, and not diverted to men, spirits, ourselves and our own ideas, or anything else. The soul, the mind or character, with all its faculties, must become entirely under the government of this Spirit and be transformed into a likeness of the mind of God. The body must be brought into harmony with all the laws of its being. Thus there will be harmony established from the inner realms of our being to the most external. Until this is accomplished we are not fully regenerated and we violate the laws that are intended to lead us to the regenerate life. We are not regenerated so long as any carnal thoughts, desires, or worldly imaginations have any power over us, for when we enter the covenant to be God's holy people, his promise is, "I will be your power." We are not entirely regenerated until the will is so at one with the will of God that we are willing, if necessary, to give

up all things in this world for the sake of God and eternal life.

Many will here say that this goes too far; that we have a right to accumulate wealth and property, to enjoy the things of this life and to gratify the natural desires within certain bounds. But everything in the Universe is governed by the law of use. If the purpose of your soul is not the same as the purpose of the divine will, it is not in the divine order and is therefore sin. Any lustful thought, desire, or act, within or without the married state, is a violation of God's law of spiritual life, and prevents the influx of spiritual power. The production of offspring, and the social and family union, are the only purposes of nature in the impulse of generation, and for this reason the love of humanity and the desire for offspring, the best possible, should be the only motive.

If we violate any of the conditions of the covenant in the natural or spiritual signification thereof; if we set up any idol in our hearts, be it property, pleasure, friends, men, leaders, doctrines or our own ideas or intellect, then we are not fully regenerated, not entirely saved from sin. But we who attain to that life and sonship of God breathe in the same atmosphere of divine love. We do not follow any man, or man-made doctrine, nor our own intelligence or ideas, but we reach out for the divine inspiration and light, which brings the whole body of all the regenerated sons of God into one harmonious being.

In order to enter the kingdom of God we must be born of the water and of the Spirit. Water and air (Hūεμα= wind, spirit) being the two elements of nature most vital and motive and nearest the spiritual plane, they stand as symbols of the two principal elements of man, soul and spirit. In and from his soul- and spirit-life he must be born, come to a state of innocence and receive the kingdom as a little child.

Reformation always comes with an effort and is put on from without, but regeneration is a birth from within, without any conscious effort on the part of ourselves. We do not realize the change until after it has taken place, just as the child becomes conscious of its existence in the world some time after its birth. In the same way every truth and every good will is born in us and does not become a constituent part of our lives until so born.

Here let us remark that emotions are often mistaken for regeneration. Emotions come from the subjective or subconscious mind and are the conscious expressions of the will-force as gratified or not gratified desire. They are manifestations of the positive and negative, attractive and repulsive forces, and may or may not be conducive to regeneration. If they stimulate the will in conjunction with the intellect, there will be a marriage union between these two, and if of a spiritual nature, a spiritual mind-or soul-birth will be the result. But if simply emotions, not joined with the intellect, they may lead to all sorts of aberrations. The emotions of the spiritual man belong rather to the more advanced states of conscious union with God.

What then can we do towards our regeneration if it comes thus without our effort? The answer is that altho regeneration itself comes without our effort, the conditions for its realization do not. Every human being would be regenerated, if there were no obstacles in the way, and will be regenerated in the fulness of time when these obstacles are removed. Ignorance and false ideas must first give way to the light of truth. Then when we try to love and to live by that light and patiently wait for the results, even after many failures, behold! all at once we discover a new, a powerful impulse of love and will in the soul that overcomes everything in the way of a pure and holy life.

When a man first begins to think of regeneration it seems impossible. How can he be so changed that he will abhor that which he now loves? For instance, the sex impulse is often so strong that if it is to be entirely subdued it seems like taking the very life out of the body; and if the combat against this force is attempted by rigid resolutions, either one defeat after another will bring the poor sinner to the verge of despair, or if by reason of strength of character or will-power he succeeds for a time, still there is always an undercurrent of the consciousness of the existing desire, which if not continually suppress, may at any time break out in full force. There is no satisfaction, no inner peace in such a state of the soul.

The truly regenerate life has no such struggle, for the life-force of generation is turned upward, directing the thoughts and the will to all things that are pure and holy. It is then *easy* and in full harmony with our being to live that life and any other way of living and thinking is abhorrent to the soul. Those who wish to attain to the fullness of Christ and his holy brotherhood must together rise into this higher sphere. When we have done this we become a power to raise others up towards us. God involves himself in, and looks in love towards all of his creation. We are evolved from it and look towards God in love, that we may again with God, as conscious individual beings, involve ourselves in creation and look towards it in love. Then there is no more backsliding or falling away, for we have all the experiences of the lower plane behind us, and our love for the human race will be the all-controlling motive in all our activities.

While there is much concern among the churches for the salvation of sinners, and much work done in the missionary field, the results are far from satisfactory. The reasons are many. Social and individual conditions are unfavorable, causing a non-responsive state of mind; but

the main reason is that so very few of the ministers and missionaries are proper means for the transmission of heavenly truths, life and power. If they were, the world would be immersed in such a flood of the truths that are being revealed at this time for the salvation of the people, that it would be irresistible. It is impossible for the Spirit to save people from their sins without imparting the life-sustaining elements of the truths that pertain to the soul-life of the present generation. The most important work that we can do in this world is the purification of our own souls, that the divine life may freely flow thru us to the lower planes and thus, consciously and unconsciously, affect the people. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, Jesus Christ."

PEACE

BY LURA BROWER

I PRAYED for peace, but lo! a fierce storm blew
And my estate in devastation laid.
Again in travail sore of soul I prayed
"Give grace to bear," for not as yet I knew
What sweet peace comes when storms with rage are thru.
A voice replied, "Wherefore be so dismayed
Because the storm such seeming ruin has made?
Gird thee with strength and build thy home anew;
While thou art building, call unto thine aid
The makers of the beautiful and true.
With such deep insight they will thee endue,
Thou wilt begin to see the storm obeyed
The power that answers prayer, and on its wings
Brought thee a peace that even in tumult sings."

FAITH IS THE OPEN DOOR

BY L. D. N.

To have faith in God creates a new power, a power that enables the possessor to command and be obeyed. This is the power of so rising at will out of and above the circle of physical sensation and the limitations of sense perceptions and sense consciousness, by an act of mental concentration, that for the time they are practically dissipated, being wholly subordinated to the focalized sense of pure spiritual being. The first step in this high effort is to transfer, by an act of abstraction and inward concentration, all thought, desire, and attention, from the external and objective to the interior and higher plane of the spiritual consciousness. Power to do this with safety and certainty, it must be remembered, is born of the spiritual consciousness, in the co-ordination of the outward life to its supremacy.

This life of spiritual supremacy is open to and attainable by all who will, by all who are ready to adjust themselves to the Divine order, by willing to do the Father's will as it is manifested to them. And when attained, the act of introversion, or transfer of the soul's activities from the objective to the spiritual plane, becomes an easy and delightful experience. Then from the deep centers of being and the interior heights of supreme spiritual realization the soul may in turn transfer, by an act, not of will but of faith, this realized power and supremacy of spirit down into all the normal activities of the external life, exalting them to the highest degree of efficiency and perfection.

We say faith, not will. By faith we mean that perfect commitment of the whole soul to a given purpose in the intuitive assurance and absolute certainty of realizing the desired result, a certainty that admits of no possible doubt.

Faith is the active expression of intuition, as will is of desire, and holds the same place in the interior life that will holds in the objective. Faith is that supreme power of the soul, born of the spiritual consciousness, which, when the soul lives and acts from the high plane of spiritual supremacy, "speaks and it is done, commands and it stands fast," in the entire sphere of the personal activities.

In this state of inward concentration and spiritual power faith converges all the mental powers in one united action, so that when the attention is centered upon the body or any portion of it, for any legitimate, specific result, the law and power of this action are absolute. The entire body and its conditions are brought under the perfect control of the mind. When the mastery is fully attained by the soul over its own organism, it is enabled to exert a corresponding energy for good over other organisms, and gradually to extend its power over all the conditions of its external environments until the entire mastery and control of them is achieved.

The nearer one lives day by day to the Divine law of his being, the stronger will his faith be in God; the more will he realize the fulfilment of God's promises; the more and stronger resolutions he will have to rise above the obstacles that obstruct his pathway to the Divine life.



THE GREATEST THING IN THE WORLD

BY H. E. BUTLER

A DECLARATION such as this should lead almost anyone to think, and it requires only thought along the line we wish herein to suggest to cause one to realize that the thought is not only the greatest thing in the world, but the most important.

We are told in the Scriptures that "By the word of God the worlds were made." A word is an invisible thought, formed in the mind and sent out with a will sufficient to accomplish the design. Even physicists have now come to the conclusion that everything there is, even the solid earth, is thought-substance, and that there are evidences that all is governed by mind. If this is true, then to discover the central and therefore the chief thought active in that mind, must of necessity be the greatest of all things in the world; not only greatest in compass and influence, but greatest in importance to every individual.

If we accept as true the scientific conclusion that all solids are mind-element, and the conclusion of revelation that by mind, a word, the worlds were made, we are forced to a second conclusion; namely, that a Mind that is able to cause a world to make itself, is a Mind that is wise and therefore it must have had a definite purpose. Having a definite purpose, we naturally conclude that all the laws of nature are the active agents of that creative Mind.

Every mind might be called a mechanical device, because mechanics is merely the science of bringing into form methods for accomplishing a design. If you have

ever visited any of the large manufacturing establishments of our country, you have seen the large, ponderous engine at work. This engine sets in motion a great mass of pulleys, wheels and machines thruout the establishment. What is the object of all that machinery this engine runs? We are so accustomed to this great mass of machinery that when we come to one of these large establishments, it seems enough simply to ask: What kind of a factory is this? When we are told that it is a woolen factory, or a cotton factory, or whatever it may be, then we understand that the central thought or idea of the whole institution is to manufacture useful material, woolen, cotton, or whatever the factory stands for. We never think that all the machinery is independent of the object of the factory; we know that it is a means to an end.

When we look out into nature, as the scientific mind has been doing for hundreds of years past, and inquire into nature's laws and nature's methods, the question is not in regard to the methods by which results are being obtained, but the question should be, and really is: What results are being attained by all the multifarious laws expressing themselves in the methods of physical nature? If we can find the central thought, the thought toward which all this wonderful mechanism and all the subtile potentialities of the world are working, then certainly we have found the greatest thing in the world.

The thinking mind has long since concluded that man is the ultimate, the highest product, of these laws of nature, and it has been accepted by the scientific mind that the process of human life has been to grow and to develop powers of mind and of consciousness, and we already wonder at the powers of mind that we see embodied in certain individuals. We also see coming into manifestation certain psychic or spiritual powers—capacity to discern mind; to feel the thoughts of others; to know

something of a spiritual world, an existence beyond the physical manifestation.

These evidences tend to prove that there was not only a design in the mind of the Creator, a design in the laws of nature, but that all nature has been kept working toward the accomplishment of that purpose. The greatest discovery possible to the mind of man is to know that purpose, and we are not left to discover it, for it is revealed in the revelation that was given centuries ago, but man's "eyes were holden" that he should not perceive it until the time should come when he had reached a stage of development where he was able to become a co-worker with the Creator of the world for the ultimating of that purpose, that central thought, that is working in all law.

When we turn to the revelation we find that the declared purpose was to make man in God's image and likeness, and to let them have dominion over all the earth. Then in the last revelation given in the Scriptures, which was given to John on Patmos and recorded in the book of Revelation, particularly the first, seventh, fourteenth, twenty-first, and twenty-second chapters, the vision seems to be completed, the vision of that great ultimate toward which everything has been tending during our entire history. In the first chapter is brought to light the embodied or enformed Spirit, and in the embodiment of that Spirit the seven creative forces that have been working in all nature from the beginning are centralized, called the seven spirits of God, sent forth into all the earth. The next manifestation is the manifestation of the first accomplishment of that Spirit in its work among men; namely, the gathering together, calling out and sealing of twelve thousand of each of the twelve tribes of Israel, as seen in the seventh chapter. The next vision in which this great ultimate is brought to light is recorded in the fourteenth chapter. Here John sees "the

Lamb standing on Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."

The third and last manifestation of the working of this same Spirit is found in the twenty-first and twenty-second chapters, wherein is brought to light "the holy city, new Jerusalem," a cubical city. This is all symbology, is it not? yet it is only symbology in the sense of that every form in nature has a symbol or expression of the Spirit within it. Form means function; it means also quality; it is as a letter in the alphabet. Each letter has a different meaning, and by combining them we form words and thoughts.

Let us take a bird's-eye view of this great purpose in its outworking. The spirit and power of the Creator was in the Word, which was, "Let us make man in our image, after our likeness: and let them have dominion over all the earth." The accomplishment of this purpose is brought about when the earth has brought forth its first ripe fruit, the first mature souls of this age. These, according to the symbology and according to the laws of nature, are gathered together in one place. Paul's great mind saw the Christ body, as he called it, made up of many members, but all these members are to constitute one body, and that body, he said, is the body of the Christ; not the body of the man Jesus who was here nineteen hundred years ago, but the body of the Christ that is to be. Paul declared, "Ye are the body of Christ, and members each in his part," each one having a specific function, the same as the eye, the ear, the hands, the feet, *et cetera*, and altogether constituting one body.

The advent of "Solar Biology" brought to light the fact that mankind is divided into twelve general parts and these parts constitute the twelve functions of the human body. It also brought to light the fact that there are

seven vital principles, without which the body could not live.

John was shown the seven spirits of God that had been sent forth into the earth; these answer to the seven vital principles. When this body of the Christ, this first ripe product of the earth's evolutionary processes, is gathered out from the world, having obtained a knowledge of the laws of nature, the laws governing everything in life, every member of the body will, without effort, by simple obedience to the Divine purpose, to that creative law, to the chief laws active in nature, gravitate to his own normal sphere in the body. And when all the members have thus gravitated to their normal place in the body, they can no more desire another's place than a fish can desire to get out on the land, or a cat to go into the water. Every creature desires above all else to act its real nature without restraint, and the real nature being the dominant law, the central law, of the whole world, man is led into the unity of the body, the mind of man is led into the unity of one great mind. But this unity, remember, is in great diversity, but all that diversity, as in the creative laws, is working *together* for the one general object.

As we have said, the highest developed of our race have brought into manifestation certain psychic powers and spiritual consciousness that have been an astonishment to the world. When this body is brought together, being the highest developed, the ripened fruit of the world's work, and the members are fully instructed in the laws governing their own being, body, soul and spirit, which laws have been set forth in this magazine and in the books published by us, they will find that they are in perfect harmony with the mind of God, the mind that created them.

In order that we may obtain a correct view of this

greatest of all thoughts, it is necessary that we take into consideration certain psychological laws. There is a great diversity of opinion among the leading psychologists as to whether the capacity to think and that of knowledge and consciousness is in man and of his structure, or whether it is called in, inspired from without and formed by the processes of mind. But we have long since come to the conclusion—and we believe that evidences are multiplying to confirm it—that man is the inspirer of mind, and the quality of that mind is determined by the plane to which he has developed. Bear in mind that “Use determines all qualities, whether good or evil,” and as man develops, he inspires higher qualities to serve the uses of his nature and surroundings.

Taking as granted that inspiration is the law governing mind and that the outflowing of the Divine substance is ever infilling the mind-organs of the world, then we may say that the object in the mind of the Creator was to create a mind-organ sufficiently great to receive his mind and thus to understand all the laws of creation and to have dominion over all that is created. This mind-organ is the first ripe fruit of the earth, the 144,000. When these are brought together in perfect harmony with the Divine purpose, they will be in perfect harmony with divine and creative law.

Here we are brought to the image in the symbol of Solomon's temple. The great center of that temple was the holy of holies, which was within the holy place; outside of the holy place was the court of the priests; outside of this court was the court of Israel; and again, outside of the court of Israel was the court of the people; but the visible presence of God, the Shekinah, was in the secret place, the holy of holies, the central place of the temple. The temple was situated on the top of Mount Moriah. Thus the symbol is made perfect. When this

body of 144,000 is brought together in perfect harmony with the Divine mind and will, it will stand as the very pinnacle of development, knowledge and power in the world. This body will become the temple of God, and the Spirit of the Infinite, the now unknowable God, will flow into this central place, made up of one, four, seven, twelve.* And as the Spirit of God, like a great central sun and source of light and life will flow into this center, because this center is able to inspire and to receive it, the light and life will flow out from it, first to the next highest developed on the planet, and from them to those just below them, and so on thruout all humanity, and from humanity to all life on the planet and to the very substance of the planet itself.

The potentiality of a body of 144,000 and probably 288,000 mind-centers, brought together into one place, will be all-dominating, and as God is love, and as that spirit of Divine love will, thru this body, dominate and control the whole world, thus will be answered the prayer, "Let thy kingdom come, and thy will be done on earth [as perfectly] as it is in heaven."

This is the picture and this is the central object of the mind of the Creator. It is the chief law of all the laws in nature, and all other laws are working together with it for the accomplishment of God's purpose. All inharmony and antagonism is due to perverted law and is therefore weak, except as it is organized and becomes strong thru sheer weight, but it has no vital activity.

To know this law that we have endeavored to set forth herein and to place ourselves in line with it, must of necessity be the highest possible, the acme, of life, and answers the questions that arise in so many breasts: Is this all of life, this going and coming like a door upon its hinges? What was I made for? and why am I here?

* There is too much in connection with this thought to expand it at this time.

All such questions are answered in this greatest thing in the world.

As to the laws governing this body of 144,000, the temple of God, the time has not come for them to be given to the world; only the laws that are requisite to prepare the members for that position have been given to the world and are now at your hand in the little book "Practical Methods to Insure Success" and other writings of The Esoteric Fraternity.

Concerning the temple, we read in Ezekiel xliii. 10-12: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof, and write it in their sight: that they may keep the whole form thereof, and all the ordinances thereof, and do them."

CORRESPONDENCE

London, July 17th, 1911.

To the Editor

"Bible Review,"

Applegate, Cal.

Dear Sir:

There is no doubt whatever that the only place in the world where there is light concerning the true object of our existence is at your centre.

It is inconceivable that YAHVEH Elohim will allow the present condition of gross darkness over the world to

continue. We feel that the time has come for action from on high.

In order that the people may become reconciled to a new and better order of life, great and startling changes must occur.

The setting up of a new standard under which no form of lust, licentiousness, or lying will be tolerated for one moment, can no longer be delayed. It matters not in what terms the truths relating to the regenerate life are conveyed to the people, their real meaning and inseparable unity with the Christ-life and his work, remain the same.

Yours very truly,

Percy J. Wilkins.

Lexington, Kentucky, July, 1911.

Mr. H. E. Butler,

Applegate, Cal.

Dear Brother:

Will you please answer the following questions for me? I am asking you for the truth. I am,

Earnestly yours,

E. L.

Ques. 1. How may I know when God is speaking to me?

Ans. You may know when you are given to know the truth, not merely believe it, but when the Spirit clears up the mind, illuminates the consciousness, and causes you to know. This is God's method, and it is applied to all who seek God with all their heart, without selfishness or self-seeking.

Ques. 2. When currents like a battery steal over one's body, is this the Divine healing?

Ans. These currents are what you make them. The body is a natural battery. The currents may be caused

by various things. When you feel them, you may turn them to healing if your mind is in the proper attitude, or you may simply turn them to the strengthening of the body and of the mind; this depends upon your mentality, the direction of your will, and your most earnest desire.

Ques. 3. Is soul within the human body, or is the entire universe inside the body?

Ans. The soul of man is the thought-form of man, nothing more, nothing less. It is the conscious ego. It is a part of the Universal Soul. As we take a cup of water from the ocean the water takes the form of the cup and is no longer the ocean, but is a cup of water; so is the soul the form of man produced by him; it is no longer the Universal Soul, but it is the soul of the man. But man, by a proper life, may become conscious of the Universal Soul; this is by attainment. There is no consciousness without a form, without a center of action, and the soul of man is a center of action, and is the form of a man; therefore it is a conscious entity. If it were the Universal Soul, then it would only be universally conscious, and would have no personal consciousness.

Ques. 4. Differentiate briefly between Mrs. Eddy's "Reflection" and Swedenborg's "Spiritual Correspondences."

The difference is only a matter of words. Neither really understood his own words. That certain forms correspond to certain mental states is true, but the real truth behind it is that all forms of every name and nature are thought-forms, and every thought having a form, the form expresses the idea that was embodied in the thought. So, in a way, a form corresponds to a thought, to an idea, to a principle.

Ques. 5. What do you mean by the "Mother Church"?

Ans. The Roman Catholic Church was the Mother Church, but the Protestant Church may be a mother church to you, if you were, so to speak, born in it and came out from it and carry forward the truths it holds.

Ques. 6. Does the word "church" mean *mob* in Hebrew, or does it mean *woman*?

Ans. In the Greek the word *church* means "a called out assembly," essentially, called of God out from the world to be assembled together in divine worship, and the meaning in Hebrew is virtually the same, altho I believe the word *church* was not used in the Hebrew. The nearest approach to a church was God's calling the children of Israel out from Egypt and taking them unto himself. The word *church* means neither *mob* nor *woman*. The Lord by the prophet often referred to Israel, the people that he called out from the world, as a woman, and said he was married unto her, but he complained of her because she committed whoredom and worshipped other gods. There are many passages in the Scriptures wherein the Spirit of God refers to his people as a wife.

Ques. 7. Who was Bar-Jesus? Was he the son of the Nazarene?

Ans. He was not the son of the Nazarene. The words *Jesus* and *Joshua* are identical. *Jesus* was simply a given name and there were many of that name among the Israelites. Bar-Jesus means son of Jesus or Joshua, and there is no more reason for thinking that he was the son of Jesus of Nazareth, the Christ, than there is for thinking that two men of the name Brown are necessarily related, or that Joshua was the Christ because his name was Jesus.

EDITORIAL

NOTICE

THE BRITISH ESOTERIC SOCIETY meetings are held at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W., every Wednesday at 8 p. m. (except the first Wednesday in every month). Visitors are heartily welcomed.

Time of Cusp Transits
Washington D. C., October 1911

Body	Enters	day	h.	On m.
☾	♊	2	5	47 a. m.
"	♋	4	3	50 p. m.
"	♌	6	10	46 p. m.
"	♍	9	3	3 a. m.
"	♎	11	5	47 a. m.
"	♏	13	8	3 a. m.
"	♐	15	10	46 a. m.
"	♑	17	2	33 p. m.
"	♒	20	0	56 a. m.
"	♓	22	3	28 a. m.
"	♈	24	1	26 p. m.
"	♉	27	1	28 a. m.
"	♊	29	2	5 p. m.
☼	♓	24	7	51 a. m.
♀	♓	9	10	22 a. m.
"	♈	28	3	37 a. m.
♂	♊	2	11	17 p. m.
"	♋	8	1	36 p. m.
"	♌	15	8	49 a. m.
"	♍	23	8	36 p. m.

On October 1st ♂, ♈, ♉, and ♊ are situated as follows:

♂	♓	1°	7'	16"
♈	♍	21	27	50
♉	♓	15	17	24
♊	♏	28	10	32