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Bible review

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ABBREVIATED CONTENTS OF THE SEVEN CREATIVE PRINCIPLES.

BY HIRAM E. BUTLER.

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BIBLE REVIEW.

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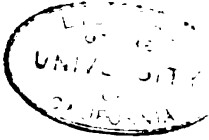
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BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

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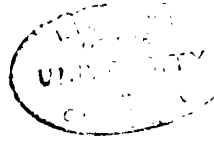
ANNOUNCEMENT.

This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.



BIBLE REVIEW.

Vol. II.

OCTOBER, 1903.

No. I.

IMPORTANT TO THE READERS OF THIS MAGAZINE.

PRELUDE.

John began 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 and without him was not anything made that was made." John's reference to the beginning would naturally cause us to look back to the beginning, and we find in Genesis i. 1. the words: "In beginning God created the heaven and the earth;" and in expressing each general creative effort we read the words: "And God said let there be," etc.; and in the final, the last creative word, we read that God said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here is set forth the purpose of God, and that expressed purpose was the creative act, the power sent forth to begin the great work to be ultimated in making man in the image and likeness of God.

The factor in the accomplishment of that work, was the Word. The Word was like a seed possessing within itself all the qualities of that which should grow from it; and the process and growth of all things, we call Nature's process. Thus

in Nature's process is manifested the factors of necessity and use, by which everything grows; and therein is manifested what has been recognized as evolution; and as evolution must have a definite tendency in order to give it direction, therefore, the introduction of revelations of a superior and happier state, which was the ultimatum of that tendency; and as each stage of unfoldment and development of the race enables it to receive a higher quality of the Divine substance, Spirit, it has been added to it, brought to light under the several covenants of God with men; ultimating in the manifestation of the son of God in the person of Jesus of Nazareth, who was the expression of the word of God in the Divine purpose, in that he had the dominion, as he said: "I have manifested thy name unto the men thou gavest me out of the world."

Here is brought to light the potentiality with which the Word went forth as the form of the Hebrew word *Yahveh*, which expresses the idea of love and power, and as all power is from the mind of God, therefore, the dual expression of the human family: woman, the embodiment of love, and man, the expression of it; and Jesus the Christ was the first ripe fruit of the creative word: the first embodiment in a mature form, in this age of the name of God.

The physical manifestation of the chief factor in creation was generation, the reproduction of their kind. As this was for the purpose of perpetuating the race and enabling it to grow, unfold and mature into Divine likeness, it became necessary that man should be reincarnated until maturity had arrived; otherwise the early work of the race would be of no use: an early man could never receive any of the benefits of the ultimate intent of creation. This creative process, involving generation and death, must go on until the soul of man, the essential man, is matured sufficiently to maintain a perpetual consciousness independent of the physical organism.

When this time has arrived, through man's beginning to awaken, he must cease to generate his kind, for thereby the life element is transferred from father to son, and the result is the consequent death of the father : but by the retention and restraint of the outflowing of the life in generation, men and women begin to regenerate themselves, through which means they refine and intensify the qualities of life and increase its quantity. Thus it is manifest that by the retention of the creative life, the seed, by any man or woman, greatly added powers are obtained, but they are obtained in whatever direction the thought and sympathy leads and governs them. Thus for one to receive the advantages obtainable from the retention of the seed in the body, the mind must be devoutly centered on God : the man and the woman must be governed by the pure, natural, and original quality expressed in the great name, the creative Word, which is love and power or mind ; and as God is love, the source and fountain from whence we came, and as love in its phenomena is to draw to and incorporate that which belongs to its object ; therefore, in order that man may attain, the two principles must be embodied, namely, love and power, answering to wisdom and knowledge. Man must overcome generation, and turn all the generic forces into love and power, knowledge, and toward, upon, God, that he may inspire, draw to and incorporate in himself the natural quality and potentiality of his Father, the eternal God and Creator of the universe. This done, the mind of man becomes one with the mind of God, and man intuitively obeys the Divine order and recognizes the fact that the Creative Word is one ; and while there are many manifestations in human form, yet all these manifestations having come from and existing by virtue of the One, all men are members of one body, and God, the Spirit, is the one life, like the blood circulating through the entire body.

Revelation has brought to light the method by which man is to grow into the likeness of the Father. As we have said, first, the recognition of the necessity of living the regenerate life: overcoming generation: second, being like unto the pattern man, the embodied word, Jesus the Christ. Then comes the revelation that the first ripe fruit of the creative word, being different from those who are under the law of generation and death, must be separated from them that they may begin the work of creating a new heaven and a new earth, wherein will dwell righteousness, God-likeness. This must necessarily find expression on the three planes of existence: first, spiritual; second, intellectual or soul plane; third, physical or earthly plane. The physical or earthly plane is the expression and therefore the ultimate; and in order to ultimate on earth the likeness of God, a body is drawn out, born as it were, from the old body of humanity; and according to the revelation given to John on Patmos, was called the hundred, forty, and four-thousand, being the first ripe fruit of God and the Lamb. To this, the original purpose, and to the methods for preparing the individual to be a partaker of this grand ultimate, this magazine is devoted.

The above is a condensed, generalized, statement which all must recognize as to laws and facts in order to attain to Divine ultimates,— eternal life. The Christ said, "Ye shall know the truth and the truth shall make you free," and all who would be partakers of eternal life must necessarily accept this as a suggestion and look into nature, observe its phenomena; seek from God, knowledge and understanding, until all these things become to them a matter of knowledge, and that which we know can never be taken away from us; it is the gold, most precious, constituting the human ego.

MAN — HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

VI.

DUTIES AND RESPONSIBILITIES OF LITERARY MEN.

From observations such as these, we learn to see how far man is from his object, when he abuses, as he does daily, a privilege of a higher order than that of caring for bodily diseases : I allude to that universal balm for the cure of our spiritual ailments, which ought to flow continually from the mouths of men of learning, and pens of writers, and which in the way they dispense it, bears no better fruit than the Word does in the frivolous conversation of men. So it is to you, poets and men of letters, I now address myself. You are looked upon as the lights of men's minds : you are supposed to supply by your gifts what is wanting in ordinary mortals ; with what caution then should you not act towards them, if you were persuaded that men had to fulfill here on earth the sublime office of ministers of the Truth.

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The sole aim of men of letters, the charm that actuates them, is style. When they can have it said of their works, that they are well written, they seem to have attained the height of their desire. This principle has taken such root amongst them, that one of their chiefs has not feared to say that, style was everything. Yes, for those who have only their external senses developed, and who find themselves full when this sense is satisfied. This belongs to our fibrous system,

which is that of the present age. As for those noisy admirers of style, it is generally true that their outward senses only are struck, and are capable of being struck, owing to the direction they have given to their faculties. Their inner man participates very little in their pleasures, and often does not at all. Their imagination is everything; and this, less in its rational, judicial, character than in its sensible quality, which, in them, comes nearer to what is sensitive and conventional than to the living truth. Fine verses, beautiful periods, are enough to transport them, it matters not whether they result in falsehood or truth.

I who render sincere homage to true literature; I who believe its powers to be vast as the Infinite Itself, and that it was intended for the enjoyment of boundless privileges, am pained when I see its partisans lower it to such inferior triumphs and restrict it to the blending of words, when it ought to be employed in collecting the grand thoughts disseminated and lost in our desert, since our woeful dispersion; and when I see literary men, especially poets, confine themselves within conventional rules of versification and the art of writing, and then glorify themselves for the happy though transient sparks which occasionally they present to our eyes, it seems to me like a strong man tying all his members with chains, and thinking that these trammels do him honor, when notwithstanding their weight, he succeeds now and then, in moving a finger.

The privilege of true literature is to be ruled by the laws of the Spirit Itself, and to participate in the fecundity of the Word. This kind of literature is above all trammels, and has power to go to the very sanctuary of Truth; to study what it ought to say, and how to express it.

But what happens to the ardent partisans of form and style? When a work comes before them, which in its form and dic-

tion departs from their received conventions; they explain it by considerations of locality and climate, or condemn it at once by a judgment from which there is no appeal.

THE PEARL UNDER THEIR FEET.

Wandering as we do over the surface of the earth, we often walk over precious stones, concealed at a little depth beneath our feet, and we see them not: so it is with the literary men of the world, who are like them. When they read the writings of the friends of Truth, they see only sand and dust, and nothing of the fecund germinations under the surface. Oh, how hidden are God's works! beginning with what is hidden under the veil of Nature down to what is concealed in the last ramifications of social things, and the darkness and ignorance of men. This is why the bold expressions, the forcible and extraordinary images which fill the sacred books, and those of the friends of truth have appeared to vulgar eyes, as excusable only by attributing them to Oriental style.

Why do these expressions appear so strange to these men of the stream? It is because they have lost the affections which would have produced these expressions in themselves: it is because they have buried themselves in lower regions, where contrasts are more tame, shades almost uniform, and the impressions they produce almost null.

Suspend your judgments, you who ought to be our guides to the Ministry of Truth.

PROPHETIC DESCRIPTIONS.

Contemplate the great travail of the Spirit and the Word; the shocks of agitated worlds falling one upon another, with a fearful crash; behold, rivers of milk and honey descend from the eternal Jerusalem, to console and comfort the faithful servants of Truth. Behold the enemy of this truth incessantly

trying to convert these wholesome streams into corrosive and poisonous acids, that those servants may not be comforted, but driven to infidelity. Behold the human soul even rejecting these presents which are sent to it, and turning away from the feast of jubilee to feed upon serpents. Behold an awful justice destroying everywhere, with violence, all the agents of disorder, which appear as if coming from under the earth.

Behold the universe of truth deploying its wonderful powers to attest its existence to the world, and compel it to confess that there is a God. Behold! on the other hand, the universe of Falsehood, deploying its illusions and imposture, to attest that there is no God. If you can remain cold and insensible before such a spectacle: if your thoughts, if your tongue, is not tortured, and do not take a corresponding style: then you will be right to consider the style of Scripture as the effect of climate. But if you elevate yourselves, so as to be admitted by the Spirit to the living acts which compose those pictures; if you are present in spirit, like the Prophets, at those terrible scenes which made the hairs of their heads stand on end: or at those enchanting ones that opened the Divine marvels before their eyes, you will be no more surprised that men of God have drawn these pictures in such vivid colors, seeing that you cannot help using the same colors yourselves, and you will think yourselves happy at finding them ready to your hand: such will be your estimation of the things you have to describe.

OUR WRITINGS TAKE THEIR COLORS FROM OUR AFFECTIONS.

The art of writing if it is not a gift from above, is a snare, and perhaps the most dangerous one our enemy can lay for us. He thereby seeks to fill us with pride, by tempting us to contemplate ourselves in our works; or else to retard our progress, by making us wait a long while for what we would write and the way to write it.

If we write only as we are led by inferior powers, he is too near to them for his influence not to be felt. Our own affections are the substance which the spirit that rules us makes use of, whatever that spirit may be. When the pure Spirit wants to teach us, He takes the colors of these affections himself to communicate His mind to us. St. Peter was hungry when the Spirit announced to him, in a figure, that he should not refuse to have intercourse with the Gentiles : and the angel took for an emblem a cloth full of all sorts of quadrupeds, wild beasts, reptiles, and birds of the air. With what care then, should writers watch over their affections, for the Spirit of Lies can make use of them, as well as the Spirit of Truth, and he neglects nothing to draw us to the foot of his altar. But if we are careful to preserve order and purity in our affections, they will all attain their ends without injuring each other ; on the contrary, they will mutually watch over and support each other.

The Redeemer was also hungry in the wilderness : the prince of Lies availed himself of this affection to tempt him ; but this law of matter to which the Redeemer was subjected did not obscure in him the light of the Spirit ; and the law of his intelligence triumphed over the ambuscades which the enemy laid for him, in a pure law of his matter.

Poets, and men of letters, recognize here, all that the Spirit can introduce into your most brilliant productions. All the images and figures you make use of, are almost all composed and engendered from the habits, localities, manners, and affections ; for every man is a people, a nation, a world, in himself. This is why you find it is as easy to represent falsehood as truth.

EVIL OF DEPICTING THE FAULTS OF HUMANITY.

If from the style we pass to the substance, we shall see the

writers, critics, and even moralists, appear to be all occupied in describing the vices and defects of humanity; one would say their only endeavor was to fill us with hatred toward our species, or at least to give us nothing but contempt for them, by showing only what is objectionable and repulsive in them.

They little think how much they thereby injure both themselves and us. In the first place their pride is all that is gained in this work; for it is hardly possible for them to know so well the faults of others, without secretly glorifying themselves, and intending to show, by such remarks, that they themselves are exempt from those faults.

**A LOVING TOLERANCE WOULD TEND TO CURE
THOSE FAULTS, AND MEN WOULD
BOW TO THEIR TEACHERS.**

These writers do not know how much more they would do for their own glory and our happiness, if they instead gave us the pleasing features of the human species, which may always be recognized even in the mire in which it is buried. Our living faculty and our tolerance would be gainers; and this ray of love which they kindle in us would perhaps suffice to consume a good part of those poisonous and destructive weeds which they are so fond of remarking upon in man's domain.

Illustrious writers, renowned men of letters, you have no conception of how far you might extend your legitimate empire over us, if you thought more of directing it to our true profit, we should, of our own accord offer to place ourselves under your yoke: we would wish for nothing better than to see you exercise and extend your gentle rule.

The discovery of a single one of the treasures contained in the human soul, embellished by your rich coloring, would give you a sure title to our suffrage and ensure your triumph.

(To be continued.)

DOCTRINES OF DEVILS.

I CORINTHIANS.

CHAPTER III.

2. For other foundation can no man lay than that is laid, which is Jesus Christ.

An observation of the times that are upon us, and the men that are about us, cannot but impress the onlooker with wonder at the immense diversity of views held by every deep thinker, upon great, fundamental truths. Besides, there exists a vast host of men and women who espouse peculiar and strange creeds and practices, semi-secular and religious, all purporting to be the truth revealed; all containing some portion of the truth; none comprehending the whole truth, and many of them so inextricably mingled with falsehood as to be opposed to the soul's individual freedom and higher attainment.

"Charity thinketh no evil", and for this reason there are some who allow an undue latitude of belief and doctrine, and confounding self-will with liberty of conscience, take advantage of the words quoted.

There are to-day three large classes of religious thinkers: those who are content to belong to the orthodox bodies; those who reject this teaching and reject the foundation also, and those that the churches have fitted to think for themselves, who have become universalists, occultists, and mystics.

Between the second and third class has been thrown a psychic bridge of ascertained phenomena which appeals to the sensational longings of the one and illustrates and verifies deep truths in connection with the other.

The destined religious warfare is between orthodoxy, as generally accepted, and mystical and psychological interpretations of the truth.

After making due allowance for all possible planes of development and individual experiences, necessary for soul growth, one fact stands out, namely, that there exist doctrines of devils, at this, the commencement of the Golden Age, and that their name is legion.

“For other foundation can no man lay than that is laid, which is Jesus Christ.” Nevertheless other foundations have been laid and are being laid daily, by professed apostles of the Master, and it is well that those interested in the study and practice of occultism, should know what constitutes these doctrines, and wherein the foundation which is Jesus Christ notably differs from those built upon sand.

If we take the statements of Jesus regarding himself, we find that he likens himself to Life, Light, the Way, the Truth, and the manifestation of love. Now, if we take any passage where the word Christ appears, and in its place put any of these words, we shall get a wonderful concept of the meaning of the whole context, viewed from the various standpoints which these words embody. “If any man’s work abide which he has built thereupon, he shall receive a reward,” is the promise of Paul; and the test of true work, is in the performance of the purpose designed. Work and teaching built upon the foundation of Light, Life, Truth, Love, and the Divine Way, must and shall last; and the constructive thought forces at the back of either one must eternally vibrate throughout the limitless spaces of the spheres.

We are prone sometimes to belittle a man’s work on account of apparent inconsistency of the man himself, forgetting that the general trend of the life is the determining proof and evidence of Divine utility, not isolated and contradictory,

occasional action. So long as we teach and live out the meanings of any of these words faithfully, sincerely, continuously, in accordance with our highest convictions, we are preaching Christ, and we have taken upon ourselves His mighty Name and purpose of Redemption.

“The kingdom of God is not in word but in power,” —manifested — as a result only of interior development, and must not for a moment be coupled with sensational phenomena, often accredited falsely thereto by would-be mystics of the numerous cults and creeds. This power manifests in various ways, notably through spiritual healing; psychometric and spiritual delineation of character; premonitions; inspired utterances, and other agencies.

There is but one Power, but a man may have many powers, i. e. Power operating through various channels.

In the rejection of the words and their meanings which symbolize the name of the Christ, a man cuts himself off from the manifestation of Power, and thus powers that were his become weakened, insight into spiritual things becomes clouded, and the senses and the conscious mind are unduly relied upon. At this point the apparently unexplainable, as witnessed in psychic phenomena, becomes doubly fascinating in contrast to the rejected and often perverted doctrines and dry tenets of dead churches and sects. Herein the agnostic finds much scope both for scorn and sarcastic contempt and scepticism on the one hand, or investigation and sensationalism on the other.

While the study of hypnotic phenomena and all the mysteries of the mesmeric and artificially induced clairvoyant conditions have stimulated thought, great harm has been done by the bold and untruthful claims made by unscrupulous vendors of “Occult Secrets,” who advertize their wares and catch curiosity mongers, as a net draws up fish. The materialistic mind of the advertiser in whom something psychic struggles

to show itself, justifies the act of placing upon the market such pseudo-science as is served and dished up to please a novelty seeking public, on the plea that such knowledge arouses a hunger for more solid food, and thus stimulates thought.

The writer has had a large experience with both sexes who have profited (?) by reading these much advertised courses, and deplores the very great delusion which is in the minds of such a large number regarding the statements so continually made, that Christ was a hypnotist, and that hypnotism is the acme of successful cure of disease.

Personal magnetism is not a conferred gift, but the outcome of character, growth and interior unfoldment. The grandest magnetism is the Christ Spirit, which reflects in a great love for humanity: which shows best when the personal element is lost in a life-work, and the impersonal or universal selfhood is gained.

These wide spread delusions contain, alas, half truths, which are worse than lies, and more subtle to withstand and eradicate, where once they have taken root.

To know the mind of Christ, to live a simple, humble, life, to trust universal law, to guide, and keep, and uphold, and strengthen; to teach the truth under this illumination, is to point the way and show the light and add more abundant life and reflect the character of the Divine Man who calls us not servants but friends.

To do anything else by any other name is not to serve God: to live thus under the name of the Buddha is, the writer thinks, still to serve God to those who are Buddhists. The life counts, and the character unfolds the power, for to do the will of God is to fit oneself to know of the Doctrine.

You who accept the Christ, cling yet more closely, for a fever of unrest is in the air, and we are in the midst of turbulent waters; and there are many souls who sink, and storm-

tossed are flung upon the shoals of unbelief, or worse, credulity and superstition. Where the Christ Spirit seems to be absent or slumbers, sensuality and the psychic tendency make sad havoc of a life, and men who essay to become Spiritualists, Theosophists, and Occultists, without first finding the Christ foundation, have to pass through many and miserable incarnations. The higher knowledge to perceive, without the Divine will to do, is the curse of the ambitious student.

Better to dig, to toil at the plough, and join in the weekly school house service of a little primitive gathering, and live and love and point the way thus, than to choose to know so much, and will to perform so little. With our knowledge comes a heavy responsibility, and to shirk this is only to see the mark more distinctly, and seeing it to miss it.

The doctrine of Dianism is another which cannot be too emphatically condemned as contrary to the principles of pure thought and practice.

These and many others are doctrines of devils which are taking fast hold of those who are leaving, often for good motives, the orthodox bodies of to-day.

As I gaze out, life takes the form of a vast picture, filled with innumerable and exquisitely filled in details and background, so beautifully executed as to demand almost as much attention as the central figure in the foreground. This figure is the Christ kneeling in a Garden of Gethsemene, a field of suffering. Let us keep our eyes upon this figure, and our minds constant in humility towards our Father, that we may receive the cup and drink it to the dregs, and having drunk, to rise victorious, triumphant, throned in the splendor of a conquered self, and garmented with the garment of an Eternal Peace.

H. Aylmer Harding.

WHAT IS THE CAUSE OF THE NUMEROUS NEW SYSTEMS OF THOUGHT WITNESSED IN THE WORLD TO-DAY?

This question demands an answer, likewise the changes witnessed in finance, and political and social life must be accounted for scientifically.

This question was asked the writer by a reporter, and here is the writer's answer.

The earth which we inhabit, together with its family of humanity, are now polarized in the sign of the Man, known in the Zodiac as Aquarius. The sun passed over from the sign Pisces in the year 1881. This was the beginning of the new dispensation, and a new set of officers took control of Nature's Universal Laws. Those belonging to the old cycle were compelled to surrender their rule to the new incumbents. This gave rise to great strife, in our political relations, also in our financial, social, and religious life.

Systems of thought have their birth, life, and death, according to Nature's laws governing mind, the same as her laws governing vegetable, animal, and human life. These laws operate upon different planes and periods of time ; but both the mental and physical planes are controlled by the sun's vibrations under the laws of Polar Motion, Solar Motion, and Diurnal Motion. Science has demonstrated and is now demonstrating this in many ways. For proof read Prof. Tyndal on "Heat". "The sun comes to us as heat and quits us as heat, and between its entrance and departure the multiform powers of our globe appear. They are all special forms of solar power." These facts were recognized by Hermes Trismegestes, the founder of Her-

metic Philosophy, to whom we are indebted for the laws of Polar Motion, of which our material scientists have yet to learn, as they apparently ignore this law of Nature and take no account of it: they deal solely with the anatomy of our solar system, and classify everything under the laws of Astronomy, whereas Astrology, which teaches the physiology of our solar system under the laws of Polar Motion, must be recognized.

Until scientists recognize this law of Polar Motion, they will be unable to explain scientifically the truths of Nature as they are witnessed day by day, on the three planes of life, spiritual, mental, and physical.

The sun is the source and center of all forms of energy and power; light, heat, electricity, and mechanical force, as well as mental action and spiritual aspiration have their origin in the sun's vibrations. The sun's changed relations from the watery to the airy vibrations manifests electricity as light, heat, and motive power instead of steam, which is the motive power generated from water.

The rapidity and activity of every phase of life's manifestations are governed by Polar, Solar, and Diurnal Motion. The sun's vibrations differ in degree and intensity in every sign of the Zodiac; and as no two signs are alike, we witness all that is natural to the airy sign, Aquarius, to-day, as the sun is polarized in this sign of the man, which explains to us scientifically why we have Mental, Christian, and Divine Science, Telepathy, Suggestion, Mesmerism, and Occultism, and all of the other isms peculiar to the sun's vibrations in air: they correspond to her fruits, — apples, pears, plums, peaches, prunes, and the numerous fruits natural to its law of expression, both on the mental and physical planes of life; therefore, there is nothing to be dreaded or regreted in the new expressions of Nature, but rather we should welcome them as natural growths of progress and advancement, true to evolution as expressed mentally and physically upon earth.

This, in brief, is the reason for all we witness upon the planet to-day. It is manifesting its vigorous, strong, prolific, and healthy youth. "The woman sleeps, broods, dreams, but the man she has brought forth is awake, and bids defiance to the fiery forces of nature: he has armed himself with the keen knife of action, and with it has conquered the forces of matter: he has harnessed the lightning and made the electric fluid his obedient slave: he has mastered all forces inferior to Spirit, which is his birthright. Not for rest but for work has Mother Nature sent forth her man child: not for peace but for battle: not for inertia but for effort, sure that the fire from the Sun of the Spirit is burning in every vein of his arm."

Man's effort to hoard and save the things of this world is injustice to others. The struggle is eternal, and no matter how careful or cunning man is to monopolize either power, truth or wealth, swift-footed time will readjust all things without error: so said Zinoni, and we know he spoke the truth.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." These words attributed to Jesus become the property of every awakened soul. Every initiate into the secrets of Nature, experiences for himself the Divine truths recorded in the Scriptures; but each new cycle gives birth to its own forms of expression on both the physical and mental planes of life, therefore, new expressions of science, philosophy, and religion are natural and necessary to the evolution of the races of men upon earth.

The old races and old systems of religious, social, political, and medical thought die, and new systems and races take their places as naturally as new crops of cereals and fruits, succeed each other as the seasons roll around. It is Nature's way: birth follows death on every plane: the old is supplanted by the new, they cannot manifest apart; we would not know one without a knowledge of the other.

Our present relations to nature are expressed by the electrical, philosophical, humane, and scientific relations of thought.

This is the age of the man symbolized by Aquarius, the zodiacal sign belonging to the airy triplicity; hence we ride on air, as exemplified by our bicycles and automobiles, and our air ships will materialize naturally under this vibration of the Sun's rays as did steam when the Sun was polarized in Pisces, the watery sign symbolized by the Fishes; the sign from which the Christ Messenger of the past cycle chose his disciples. He said he would come again. He came with the perihelion of the planets in 1881, and has gone bearing the Divine Word from Sun to planet as the fiery messenger of God. Here the soul may well ask: who? where? whither? for behold! he has come and gone, and

“Earth could not answer; nor the seas that mourn
In flowing purple, of their Lord forlorn:
Nor rolling Heaven, with all his signs revealed
And hidden by the sleeve of night and morn.”

“The world floating in the sea of the infinite and resting in night shows the present state of humanity. But, the blush of dawn is ready to gladden the soul, and the expectant seer, from his lonely vigil on the hilltop, awaits the sunlight which will soon flood the world anew.”

Henry Wagner, M. D.

Nature and the Scriptures should be compared. The priests misread the Scriptures: the philosophers misconstrue Nature. Hence, they are always at war, and never compare their differences.

Louis Claude de St. Martin.

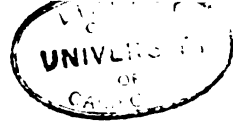
THE SPIRIT OF THE TIMES IN WHICH WE LIVE.

We have no history of a time when the spirit of combination was so strong as at present. In the business world, according to a recent report of the "Bar Association", there are combines of combines, many in one, until it is apparent to the casual observer that Socialism has already come, and that it has only about three steps to take when it will sit down in Washington as the center of control. It only lacks the man who is capable of steering the whole general machinery of human affairs. Not only are there combinations in the business world, but in the mental intellectual, and spiritual inclinations of the people.

There are organizations for almost every purpose under the sun. The mind powers governing the body of humanity are rapidly being organized under the name of Silent Thought Organizations, wherein thousands of people have a time or times each twenty-four hours for sitting quietly and centralizing their minds on certain lines. All the New Thought movements are inclined to combine, unite, organize. The people scarcely realize what this means. The oft repeated saying, that, all men are members of one body, is a great truth that is rapidly being recognized in all special departments, and these special departments are being gathered into general departments, so that the movement of the race is virtually organized, and being organized, it will move as one man.

What does this mean to those who are seeking unity with God, to know God, his laws and purposes concerning the sons of men? Let us see.

It has long since been realized, in fact ever since history began, by the mystic organizations, that the great adversary of attain-



ment in spiritual directions is the power of the world mind to control the individual mind, and, so to speak, to use it. All who are seeking to take control of themselves know how hard it is to think that which they will to think: to keep the mind stayed on the line of thought they wish to hold in order to accomplish the result they have in view, or in other words, to concentrate and to prevent the world from using their organism to think the floating thought of the world without their volition. The individual who is striving for attainment determines to hold a certain thought, but he no sooner determines and makes the effort than he finds other thoughts forming in his mind and himself thinking contrary to his will. This is the power of the world thought or the thought of the body of humanity to which we belong. To conquer this, as we have remarked in our former writings, and to reach out for unity with the Father, we must pull ourselves out from the body of humanity, withdraw our sympathies and thoughts from the interests of the world and unite them exclusively with God. As we have said, in all times that has been recognized as a difficult task, and how much more so at the present time, when wave after wave of united thought and will effort is being caused to sweep over the face of the planet and through the entire organization of the body of humanity.

We are in a time of cyclones, centralized storms of wind and rain; of draught and of heat. All nature seems to be organized, and is expressing itself in centralization, the same as the mind of man. This brings us face to face with the fact, that, while Jesus declared in his time that he had overcome the world, the world thoughts, loves and habits, yet we who would overcome the world at the present time have a far greater task before us than he had in his time. As it is more difficult to meet and conquer an army of thousands of men in combat than it is to meet one, two or even three, so is it more difficult to

conquer these waves of human thought and will power than it was at the time of Christ.

It was remarked by some one, in the Occult and Biological Journal, that the twinkling of the stars was produced by waves of thought being flashed over them ; for by close observation it will be seen that some of the stars have various colors radiating from one side to the other in quick succession, and the question was then asked : is it not the thought waves that causes the twinkling ? Surely our planet is beginning to flash thought waves over its surface by united interests, and no one can become a member of any organization without being partaker of the general thoughts, feelings, and desires of that organization : in other words they become a member of that body, and all that the body stands for they must of necessity be.

It seems that the prophecy of the gathering of the great day of the Lord spoken of as the gathering of Gog and Magog for battle, is already upon us. When a nation sees war before it, it begins at once to enlist its men, to organize them into companies, the companies into brigades, the brigades into army divisions, the whole organization being under a central head and governing power, and then all these are set to work to drill, to be educated and prepared to work together under the controlling power of one central mind, as if they were one man ; and then the will of the one man becomes the will of the body, and all the members of that body or army act according to the will of the central figure. Because of that law it is commonly said that Napoleon conquered the nations : and after our civil war it was said that Grant conquered the rebellion, because he was the central mind.

There is a power at work in our land enlisting a great army that is being organized into companies, and these companies into what might be denominated batallions ; and so the organization is rapidly proceeding in the world ; each combine is

being drilled the same as soldiers are drilled. Those that are organizing for mind power are being drilled, educated, in the centralization and united effort of the mind. So it is with every one of the organizations now forming in the world, and the battle of the great day of God is certainly near.

There are and always have been two forces at work in nature, and they have been denominated in Scriptural language as the carnal mind and the spiritual mind. The angel when talking to John, in Revelation, called one the beast or animal power, and the other was the power of the Spirit that was organizing the first ripe fruit of the earth. These are the powers that are now at work in the world. The Apostle in speaking of those spiritual powers said: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." It is these souls under the directing and controlling power of the Infinite that are gathering out and bringing into harmonious action the first ripe fruit of the earth, the mature souls who realize that they are but children because of their beholding the glory, majesty and power of those who have reached that high state of maturity and passed beyond the shadow of the flesh. Therefore, because they realize that they are but spiritual babes, they with all their hearts join themselves to that eternal brotherhood referred to by Paul, as the order of Melchisedek, and they see that their only hope of ever accomplishing the attainments they see are so necessary, is to cling with every power of their being, their loves, desires, thoughts, and efforts to God and to the knowledge that is being revealed by the Holy Ones, and in applying the methods of drill, culture and development in order that they may be ready when the hour shall strike for the great struggle that is com-

ing upon the world. These will not be combatants in the great battle of Gog and Magog (kings and people), for they are sons of peace, peaceable ones, and God is preparing a place where they may be gathered out from the people; and their warfare will not be with flesh and blood, but it will be with spiritual powers by which and from which all life exists; and because they are able to leave the external sense world, pull themselves out of the body of humanity, and no longer be used as a mind organ for the world's thought to think through, and by virtue of alliance with the eternal brotherhood, to the order of the heavens, to God, the Spirit and Life of all things: they will retire from external view to a place prepared of God, and from that center, by and through the power of the Spirit they will begin to exercise a controlling influence over all the affairs of human life. Not by psychic force, as would-be mystics now imagine, but by retiring into the center of being, and becoming that mind organ that governs the very life from which man lives; and as they will be a mind organ standing between God and man, they will give quality to the life currents that will support the race, and thus they will cause the race of humanity to desire to do and to be according to the Divine purpose. Thus, when this force begins to act, which it has already begun to do, the most mature souls will receive the first impulse from that source, and those on a lower plane whose sympathies, desires, and loves, dominate in the direction of selfishness and evil passions will hate and fight this higher influence with all the vigor of the animal, and as they will not know its source, and if they did they could not reach it, they will not be able to fight against it directly; and if they were told of its source, they would not believe it, but will think it comes from their own fellows, and they will become angry and will rise up and destroy each other.

Thus the power of the Spirit is arranging all things in

nature, so as to fulfill the words of Revelation, where it is said :
 "And the nations were angry, and thy wrath is come, and the
 time of the dead, that they should be judged, and that thou
 shouldst give reward unto thy servants the prophets, and to the
 saints and them that fear thy name, small and great ; and
 shouldst destroy them that corrupt the earth."

This work of destruction is all essential for removing the
 low plane of present human existence, and supplanting it by the
 higher plane to which the race is entitled by actual growth and
 development.

This organizing makes it possible for the higher spiritual
 forces to act more directly on the race than it would were
 each person standing alone, individualized, as they were one-
 thousand, two-thousand, or five-thousand years ago.

It has been set forth in "Seven Creative Principles", and
 other of our writings, that there are seven vital qualities gov-
 erning life, answering to the seven vital functions of the human
 body ; and we believe that the time is near when it will be
 found that the whole race of humanity will be divided into
 seven grand divisions, and these seven divisions will be under
 the controlling power of the one will.

When the time is ripe for the destruction of the unfit, and
 the organization of mature souls, it will be found that the race
 has naturally grown into form, so that those who are gathered
 out and are the instruments in the hands of the Spirit of God,
 for changing the world's mind, will only be necessitated to de-
 velop within themselves the spiritual mind, the mind of God,
 and ally themselves to the cause world, to overcome the influence
 of the world mind. This will cause them to begin to become
 the controllers of the destiny of the world. Thus, they, by
 force of circumstances, by necessity of living in harmony with
 the Spirit, become "kings and priests unto God and reign on
 the earth" as the controlling power of the world.

The foregoing thought is too large for a magazine article, and therefore it can be but a suggestion to the thinkers to think about, and may it cause the sons of God to awaken and renew their diligence to take the name of God in themselves, through whose power and efficiency they will be enabled to conquer the world's mind and be that which they will to be, namely, to become a thought center through which God, the Eternal Spirit, may again think into form the new heaven and the new earth, wherein will dwell righteousness.

LIFE.

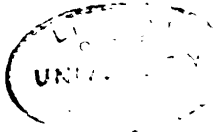
The whole world is throbbing with life, and I am throbbing with it, because I am it.

Every thing is full of life, nothing can be without it. I was life before I manifested in this body, I will be life when this physical body disintegrates and forms into another — not necessarily a physical body.

My body and I are related only as far as the body does my bidding. If it does not obey me I cast it off and take on another, and another, until I get one that will do my bidding, and obey what I dictate from the soul.

“To obey is better than to sacrifice.” If this, lower, physical self will not obey, it must sacrifice itself by disintegrating, which is a law in the evolution of things.

A'ma Stanford.



TWIN SOULS.

“Thus often pilgrims, on their way towards heaven, whose souls are like and made for each other, approach yet miss, till at length in heaven they greet, amazed that on earth they had never met.”

KLORSTOCK.

“Where art thou, where ?
We two together left the arms of God,
Were thrust from Eden by the fiery sword,
Then we were parted — I alone was there.

I never knew
That thou wert gone, I did not miss thee then,
But afterwards 'midst crowds of alien men
My soul sent up a bitter cry for you.

In ev'ry face
That passed anear I looked with eager eyes,
Knowing thy answering glance would recognize ;
But we have never met in any place.

Sometimes when alone
I pace the shining sands besides the sea,
I hear faint cadences, which bring to me
Sudden remembrance of thy silver tone.

Sometimes when I
Sit on a dew-lit violet bank to rest,
Watching day's splendid death-pang in the west ;
A gleam — a hint — as of thy face floats by.

Sometimes the voice
 Of summer-winds among the golden sheaves,
 The fountain tinkling on the lily leaves,
 Is as if thou had'st said to me, "Rejoice".

Sometimes when sleep
 Closes mine eyes, my soul through breathless space
 Speeding, hath caught a vision of thy face,
 Vanishing ever as I wake and weep.

When every star
 Burns like a god in heaven, and spirits swim
 In every ray — when the flesh veil grows dim
 I feel thou smilest on me from afar.

Ah! dost thou stray
 Wearily through the vale of death alone?
 Or hast thou never learnt, as I to moan?
 Or dost thou, for my coming yearn and pray?

Hast thou returned
 To Him who sent us forth? art thou gone first
 To quench at living springs this exile thirst?
 Hast thou the satisfying answer learned?

If thou art gone,
 Return when night falls, and I go to rest,
 Fold thou my hands upon my stirless breast:
 Let me not enter into Heaven alone.

Where art thou, where?
 In this life we are strangers and apart,
 Yet God hath both our names within His heart,
 And we shall one day be united **THERE.**"

"VIVIAN."

**THE BROAD WAY, AND THE NARROW WAY,
OR
THE LAW GOVERNING EXTREMES.**

ST. MATTHEW.

CHAPTER VII.

13. Enter ye in at the straight gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat :

14. Because straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

The following is an endeavor to show the importance of keeping the energies always directed upon the main issue, and the means for so doing ; but the suggestions are of such a general nature as will prove of little use to any except those disposed to do their own thinking.

Anyone who has been a stranger in a great pressing throng, and dependent for guidance upon a friend who expects him to follow, and who is already a few yards ahead and fast disappearing in the crowd, knows the great importance of concentrating all the energies and force of vision upon that friend. One moment of diverted attention may lose him to view. However much the crowd may surge and jostle, the success of the endeavor lies in such constancy of fixed attention, that, while seeing all else before and around, you do not see : hearing, you do not hear. Now and then when the way appears hopelessly blocked for you, and still your friend moves on ; necessity urges you on, and the indignation of those about you, who are compelled to force an opening for you, gives place to respectful tolerance when they recognize by your earnest demeanor that you are not one of them,—a mere drifting sight-seer, that

you are bent upon getting through ; and a way is opened, and you pass on. If one under such circumstances should return nudge for nudge, word for word, glance for glance, his object would be defeated ; the motive for getting through would not be obvious to others : it would lack zeal and sincerity : he would be regarded as an imposter meriting forceful opposition.

He moves safely on who palls not at effort, who is fortified in humility and non-injury, and for the sake of truth fears not.

Let us consider, then, what relation these two,— Effort and Non-resistance, bear to attainment.

Effort is not a virtuous condition ; it indicates some extreme in the nature : it manifests whenever the forces become dispelled through intemperate desire, fear, or divided attention. The tendency, then, is to go to the other extreme, non-effort, where, it is found, equally undesirable conditions prevail ; but neither of these extremes, nor the broad way between will do for the regenerate man. He must learn that there is a narrow way as well as a broad way, bounded by extremes, and when he finds this narrow way, effort ceases, and progress and accomplishment begin. The whole man can only take the direction of earnest desire ; therefore, until he gets that perfect union of heart, soul and mind : he is a house divided against itself. What is meant here by—effort, is the irksomeness of feeling that withholds the energy necessary for accomplishment in any direction.

When the accomplishment of a work suggests effort, it should be overcome by such a transcendent expression of energy as brings the whole power of the individual under the control of the will. Then it is that the other extreme is approached, not in the old manner, of relaxation and ennui, but by the supreme rest that comes of amassed energy under control, which places the individual on the narrow line of perfect equilibrium, directly between extremes. These constitute his

wall of defence and line of direction, insuring delightful expression of energy.

Electricity is an example of this concentrated force. It retains energy by expressing along lines of least resistance, which is to say, naturally, and therefore simply and strongly. We perceive that the highest expression of force, then, is attained by the proper adjustment of extremes. Of the two extremes under consideration, viz., resistance, and non-resistance, it is seen that one is useless unless practiced adjacently to the other: in other words, the spiritual power obtainable through non-resistance is had in the presence of that which is resistable. Energy, of whatever nature, therefore, finds highest expression along all lines of resistance, but without resisting.

So it is with all extremes, they are indicators of the true way, and keep us in the path of safety. They are like the banks of a river; they are no part of the water, yet, are of the utmost use to the water, for by them direction is insured, and also tranquility and power of flow.

This brings us up to the declaration of the Lord's Christ, which heads this article,—the broad way and the narrow way.

Wherever we look in nature, it is perceived that all things and conditions are dual; everything has its counterpart or opposite. Further, all expression of life, and evolution, is by the compression of extremes.

We see that evolution depends upon two essential conditions: first, added life: second, the expression of that life along an established line, inevitably determined by the extremes in one's own nature, (which, it is believed, represents the extremes in all nature) when those extremes are made to conform to the distinction that exists between the broad way, and the narrow way.

When he that would tread the perfect way has obeyed and

established within himself the laws requisite for the conservation of life,* then experience truly begins: seeming obstacles are placed in the way of progress: trials are frequent, so frequent, that the interims of peace seem barely sufficient, at times, to enable him to recuperate. Bunyan's Pilgrim's progress is an outline of such a life. What do these bitter trials mean for us who at the outset have apparent reason to expect a life of peace, to which succeeding days would add some fresh joy? They mean, at one time, a wall, which by ignorance and impatience we attempt to force a way through or over, little knowing at the time that here is an evil that needs to be let alone: we stumble along until a few steps brings us against another wall on the other side; and so we can go neither forward nor backward in the old directions, because the broad way has been left; we are in the midst of extremes that formerly admitted of broad divergence; now there is, so to speak, but a hair line between them, and that is our direction. Let us now be wise as serpents and harmless as doves. We are told that no two can go this way together, for, while it is a way that leads all to the same ultimate, it is rarely the same for two at any one point: because the extremes which each meet correspond to the necessities of his own peculiar nature, and are not applicable, therefore, to another, although it is probable that the same extremes met by one are met by all at some stage of growth.

The two pairs of extremes offered here for consideration are general, hence, seem applicable to the life of each at all times; and it is hoped that these two, —effort, non-effort: resistance, non-resistance, will be sufficient to make clear the part that extremes or evils bear to our spiritual welfare and progress.

*Practical Methods to Insure Success, price 10 cents, could be read with profit in this connection.

Like buoys on the sea that mark the shoals, these extremes, to use the navigator's term, must be "picked up" or sighted, and our course maintained upon the line of safety that runs between. Away out on either of the outer sides of these buoys or extremes are found navigable waters that lead nowhere; we find there the cross currents and treacherous winds that correspond to the vicissitudes of the broad way of life; but along that double line of buoys is found that deep and narrow channel that leads to port.

If we begin at a point and describe a circle it brings us back to the point of beginning. The distance traversed from one point of the circle to the other, represents the broad way of life, and the points are the extremes. Immediately that our backs are turned to one extreme we are on the way to the other. In the narrow way the back is not turned to either extreme; they are both in view, and close at hand, on the right hand and on the left, and the golden line of perfection runs between.

Adnah.

God is all; the tongue of God is the spirit; the tongue of the spirit is science; the tongue of science should be the learned man. But the ordinary man of learning is like a signboard, and full too often of errors in orthography, like the signboards of small shops.

Louis Claude de St. Martin.

BIBLE READINGS.

V.

HAGGAI.

CHAPTER I.

2. Thus hath said the Lord of hosts, saying, This people have said, The time is not yet come, the time for the Lord's house to be built.

3. And the word of the Lord came by means of Haggai the prophet, saying,

4. Is it time for you, O ye, to dwell in your ceiled houses, while this house lieth in ruins ?

5. Now therefore, thus hath said the Lord of hosts, Direct your heart unto your ways.

6. Ye have sown much, and bring in little ; ye eat, and it doth not satisfy hunger ; ye drink, but it doth not appease thirst ; ye clothe yourselves, but no one is warm ; and he that earneth something earneth it for a bag with holes.

7. Thus hath said the Lord of hosts, Direct your heart to your ways.

8. Go up to the mountain, and bring wood, and build the house : that I may take pleasure in it, and be glorified, saith the Lord.

9. (Till now) Ye looked for much, and, lo, it came to be little ; and when ye brought it home, I blew upon it.* For what cause ? saith the Lord of hosts. Because of my house that lieth in ruins, while ye run every man unto his own house.

10. Therefore do the heavens for your sake withhold the dew, and the earth withholdeth her products.

11. And I called for a drought over the land, and over the mountains, and over the corn, and over the new wine, and over the oil, and over what the ground bringeth forth, and over men, and over cattle, and over all the labor of the hands.

[Rabbi Leeser's translation.]

The above prophecy is so plain that, with perhaps one exception, an attempt to expound it would only detract from the clearness of its meaning, rather than to add to it.

Those who are unfamiliar with the Scriptures will say that this relates to the rebuilding of the old temple in Jerusalem,

*In King James' version the marginal rendering is, "I did blow it away", and Rabbi Leeser says, according to Rashi it is "I made it rot". Others,— "I blew it away". We have no doubt that the latter is the most correct translation.

and therefore has no bearing upon our times, but those who are students of the Scriptures will readily see by reading the prophecies, and the so-called fulfillment of them in the rebuilding of the temple, that these prophecies were not fulfilled: they simply had a shadowy fulfillment; and you remember that the Lord's Christ said concerning the prophecies, that he came that they might be fulfilled. This means that the prophets discerned the purpose of God, by the light of the spirit, and something of the plan for carrying out that purpose, and they expressed it in the form of prophecies; because God's purpose cannot be thwarted, it may be delayed, it may be postponed by the people to whom it related, but ultimately it must be fulfilled. If the Christ had not come and planted his spiritual doctrine, and begun the work in the inner life of man, these prophecies could not have been fulfilled; therefore, when he said, "I am come that they might be fulfilled," he conveyed the idea that he came to give a definite direction or tendency to the life of the race, that they might be led into a knowledge and course of life that would cause conditions to obtain that would enable the prophecies to be fulfilled.

Again, throughout the New Testament Scriptures, it is clearly shown that the temple of Jerusalem, which was made of stone and decorated with gold etc., was but a symbol, a shadowing forth of what God's purpose was to be in the ultimate, namely, as expressed by the Apostle: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?", and he elaborates this thought where he speaks of all men being members of one body, and each being a member in particular; and in the revelation that was given to John on Patmos, which revelation relates entirely to that which will transpire in the closing period of the history of this age, there is brought to light first, the sealing of twelve thousand of each of the twelve tribes of Israel; second, the

great company on mount Zion with the Lamb; and third, the heavenly Jerusalem, the great temple of God not made with hands; the length, breadth, and height of which were equal: upon whose foundations were the names of the Apostles of the Lamb, and upon whose gates were the names of the twelve sons of Israel. Thus it will be seen by a glance, that the whole tenor of Scriptural prophecy concerning the manner of ultimating the purpose of God in creating man is under the symbol of a temple. We can readily realize when we read the words; "Because of my house that lieth in ruins," that they refer to the condition of the race. In what way the house of God lies in ruins is shown by the words that follow: "ye run every man to his own house." Every man in the land seems to be absolutely absorbed in building up self or trying to; and there seems to be scarcely any thought of restoring their own real nature to harmony with the Divine purpose; cleansing their bodies and fitting them to become the temple, the house of God.

With these thoughts as a preface, let us consider whether the time has come or not.

Do not all the people say that the time has not yet come for the incoming of God's kingdom, for the temple to be builded? Let one who is interested in these higher thoughts suggest to another the necessity of leading this higher and holier life, and how often will he get the answer; we have no time for that now; we have something else to think about; we have all we can do to attend to ourselves and families. To say to them that the time has come, and unless you attend to these things ruin is upon you, how quickly you will get the answer; no, the time has not come for that, the world has a long ways to go before that time comes. From the leading minister of the Gospel to the laborer in the ditch, the same answer comes,—the time has not yet come, the time for Yahveh's house to be built: the time for the kingdoms of this world to become the kingdoms of our Lord and of his Christ.

What is the meaning of the perfect fulfillment of the balance of this quotation: "Ye looked for much, and, lo, it came to be little; and when ye brought it home, I blew it away. For what cause saith the Lord of hosts? Because of my house that lieth in ruins, while ye run every man unto his own house."

Is it blown away? Does it satisfy? You eat, and there are none satisfied: you drink but you are still thirsty. Is there anything in all your efforts, in all that you gather, that satisfies you? Are you not hungry and thirsty and cold, and do you not feel the discomfort in everything around you? Some may say: it is true as regards myself, but look at such a one and such a one, they have abundance; but inquire of those who have abundance, and they will tell you as they did a reporter some years ago: "My servants have more enjoyment of my wealth than I have".

Are these things that we now see upon us, all the trials and difficulties that are coming? Let us counsel the prophecies of Zechariah viii. 9—10: "Thus hath said the Lord of Hosts let your hands be strong, ye that hear in these days these words out of the mouth of the prophet, who (spoke) on the day that the foundation of the house of the Lord of hosts was laid, when the temple was to be built. For before those days there was no reward for man, nor any reward for beast; and for him that went out or came in there was no peace, because of the oppressor: and I let loose all men, every one against his neighbor."

Now observe the declaration expressed here, according to Rabbi Leeser's translation, which undoubtedly is the most correct one. The word is to those that hear the words out of the mouth of the prophet who spoke on the day that the foundation of the house of Yahveh of hosts was laid. Mark you it is not the words spoken by the mouth of the prophet about two-thousand years ago, but it is the words spoken on the day

that the foundation of Yahveh's house is laid, for note what he says: "Before those days there was no reward for man, nor any reward for beast; and for him that went out or came in there was no peace, because of the oppressor: and I let loose all men, every one against his neighbor." Do you realize the facts relative to this declaration? How much peace have you even now when the world is crying, good times, excellent times? How much peace have you now because of the oppressor? But the time is near when the balance of the prophecy is to be fulfilled: "I let loose all men, every one against his neighbor." The words, "let loose," are very significant here. All classes are bound by the laws of the land, and by fear of the power of the strong arm of the law, but when Yahveh lets loose every man, it can only be done by law and order being broken up, and chaos reigning; then every man will be let loose.

Do you see anything in the present state of government and civilization in general, that is leading in that direction? We think we hear almost every man say: something is coming, some terrible disaster is coming to the world. All feel that things cannot go on the way they are going much longer. While none, except a few "cranks", have any idea that the time for Yahveh's house to be built has come, yet everyone feels that the time for some wonderful change is right upon us; forebodings are in every mind; discouragement and discontent are rife. The human passions are let loose, and the demon of darkness is ravaging the land generally. There are many, more than at any other period of the world's history, who are so despondent, depressed and sad that they would rather venture the unknown conditions of another life than to remain here; therefore, suicide is becoming so common, so general. Time will not permit us to continue giving quotation upon quotation, with which we might fill a volume, all showing prophecies leading to the following conclusion, which we must

sum up in brief declarations, and leave you to follow up the prophecies that point to these facts.

Evolution is the law and the method of God in developing the race from ignorance, superstition, and the child condition, to manhood, intellectuality and soul unfoldment. Evolution, in itself, means the struggle of one force against another; of one mind against another, as manifested in the associations of man with man. Thus the mind of man, through constant strain and effort is being developed and unfolded; but the time is upon us when every man will recognize, and does already recognize in his heart, that the strain and struggle of one mind against another is beyond endurance, consequently, the general feeling to combine, to organize, in order to relieve themselves of the unbearable struggle. But their effort to relieve only intensifies, until at this hour there is not a thinking man or woman in the land but who, if approached on these subjects, will answer: there must be a change: we cannot continue in this way much longer. What is the change to be? How shall it be accomplished? Wise men, philosophers, and politicians, are at their wits end. There is no leader that is able to answer the question and to lead the people out of their dilemma. Chaos must come; war and destruction are upon us. Am I an alarmist? Let it be so. The word of God is sure. The purpose of God is absolute, and know you that it shall be fulfilled; and worse than war is upon you: a time when every man will be let loose from the restraining power of the law, and what will be the result? Let us cover it with a veil and await results. But what is the Spirit of God doing during this time? The temple is to be builded of men and women prepared to become members of that body, and it is for you to say whether you will be a member of that temple.

To all who are preparing, who are letting go of the old conditions of the world; whose loves, desires and sympathies are

no longer with what is now called civilization; whose souls cry out for God, for the kingdom of God and His righteousness to be established in the world; to all who earnestly and truly pray (sincerely desire with the heart,) "Let thy kingdom come, thy will be done on earth," to such we wish to say; let not your diligence be slackened; let not your earnest longings lessen, for the time is near, when the words by the prophet Jeremiah iii. 14., are to be fulfilled: "Return O backsliding children, saith Yahveh, for I am become your husband; I will gather you one of a city, and two of a family (tribe), and bring you to Zion: and I will give you shepherds after mine own heart, and they shall feed you with knowledge and intelligence."

God's work is a mystery, and we have come to a time when it is absolutely necessary that there should be a mystery, so profound, that no man will be able to fathom it, otherwise, the organized opposition to God and His work, would be an instrumentality to retard and hinder it; but this much we are authorized to say to you, in the language of the angel sent by the Lord's Christ to John on Patmos, under the mystic symbol of the woman that was to bring forth the man child that is to rule all nations, after which she fled into the wilderness "where she hath a place prepared of God, that they should feed her there a thousand two-hundred and three score days," that God has a place prepared. Where is it? Only the echo of all nature answers,—where? But, God knows: the Holy Ones who are guiding this work know, and you who are faithful and obedient to the guidance of the Spirit of the Highest, who are praying night and day continuously: let Thy kingdom come and Thy will be done in me as perfectly as it is done in heaven, will soon know where this place is, for He will send forth His angel, and will gather you one of a family, perhaps two of a city, and will guide you and bring you to the place prepared.

Ponder over the parable of the Lord's Christ, when he said that he would come as a thief in the night. How does a thief come? You know that a thief comes under cover of darkness, so that no one can see him: he gathers up the jewels and goes, and no one knows what has become of them, they only know they are gone; and so will it be when He gathers His jewels to adorn that holy temple that is now being prepared as living stones in the quarries of human life in the old order of existence.

When He gathers them up and takes them to the place He has prepared for them, then will be fulfilled the words of the prophet when he said: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it," for God will have gathered out from the midst of this chaos, this corruption, this hell that humanity has created for itself, all His precious jewels, therefore, you will readily perceive how important it is, dear children, wherever you are, to let go of every hope, of every desire, of every anxious thought, and place your whole life, every hope and every desire, and all your confidence in God. Remember the words of the prophet, where he said: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Trust ye in Yahveh forever: for in Ya Haveh is everlasting strength."

May the Holy Ones that are leading forward the work, help you to be diligent, awake and alive to the times in which you live, that you may be prepared when the summons come, and may enter in to the marriage supper of the Lamb, and not be among the foolish virgins whose lamps are gone out.

Peace be with you.

WHAT IS NARROW-MINDEDNESS ?

We hear a great deal said in these times about persons being broad-minded. This is generally understood to mean that they recognize all the various efforts and movements as good, and tending towards the one ultimate, and are interested, therefore, in them all. This expresses a great fact in nature, namely, the broader the scope of the mind, the more adulterated and less important the thought; and that which would be called narrowness of mind, properly conducted, is the broadest of all in thinking capacity.

We quote the following of Sri Ramakrishna from Prabhuddha Bharata, together with comment by Swami Vivikanda.

“KNOWLEDGE OF THE INFINITE.”

Sri Ramakrishna ;—Yours is the path of devotion. It is very good,— it is a very easy path. What is the need of ‘knowing’ God in His infiniteness? When I have got this priceless state of man, devotion to His Lotus Feet is the one thing needful for me.

“If my thirst is allayed by drinking one glass of water,—what is the use of my measuring how much water there is in the pond? I get intoxicated by drinking half a bottle of wine,— what is the use of my calculating how many gallons of wine there are in the public-house?”

Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the

way great spiritual giants are produced. Take one thing up and do it, and see the end of it, and before you see the end, do not give it up.
Swami Vivikananda.

We agree with the above, provided the one thought taken is a central one.

There is one sentence that comprises all things, namely: "By the word of God the worlds were made," or if you prefer: "God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth." These words, especially the latter, comprehend everything in human life, domestic, social, and political. They also comprehend and embody all there is in scientific knowledge, unless we except the physical branch of astronomy. Therefore, whoever takes that one idea as a center, lives in it, thinks it, prays it, works on it night and day continually, is the man who has the broadest mind, is capable of the broadest comprehension of thought; will develop the greatest penetration in all branches of true knowledge, will be most capable of sifting everything that is called science or religion, and gather the fruit and expunge the error from all thought of every class and kind. It will become a center from which he may radiate in thought in every direction, and knowing well his center, he never gets lost or confused; but without having a single center that is absolute and well known, he is like thousands in the world, who ask,—what shall I believe? there are all kinds of thoughts, doctrines, and theories—whom shall I follow? How shall I know the truth? It is not to be wondered at that this cry goes forth, for he that has no center has no base of operation, and is a wanderer, a tramp, who has no home and has no use in the world.

CORRESPONDENCE.

Grand Rapids, Mich.

The Esoteric Fraternity,

Dear Brethren: — Yours of the 26th. inst is to hand. In reply will say that I am not in a hurry for the bound volumes although I would like to have them soon, for I realize the great treasures of truth in them.

Since I became acquainted with Brother Butler, his writings and mission, I have become hungry and thirsty for the truth, and the more I read and study, the more I realize the infinity of truth.

The May number came loaded with great truths; "Bible Readings", "Christian Occultism", and "The Promises of God", are a grand and great feast for my soul.

I only regret that you cannot get me Vol. 1 and 2, and 11. Can you stir up and see if you can get them in some way? Surely some of the Brethren must have them, and they may be willing to let me have them.

If in some way you can procure these for me, I will be very, very, grateful to you and the party that is willing to let them go.

I would like to have the complete set if possible, but if not, I still will be grateful for what I can get.

I appreciate them greatly, and the price of them is simply nothing in comparison with the great truths and blessings that I have already obtained from "Bible Review", "Practical Methods", "Seven Creative Principles", and "Solar Biology". Such writings ought to be in every home: to study them and

put the precepts into practice, then the results are great, physically, psychically, and spiritually.

With kind regards to Brother Butler, and to all the brethren, I am,

Yours,

Rev. B. Stephanoff.

BOOK REVIEWS.

THE NEW MAN OR KNIGHTS OF THE 20TH CENTURY. An address to men on the Creative Principle of Life, giving the Esoteric doctrine of eternal youth, psychic power and soul growth as taught by the adepts of Egypt and India. By Newton N. Riddell, author of *A Child of Light*, lecturer on heredity, Psychology, Psychic Phenomena, Brain Building and Soul Growth. 87 pages. Paper 25 cents. Child of Light Publishing Co., 6328 Eggleston Ave., Chicago, Ill., also for sale by The Esoteric Fraternity, Applegate, California.

"Over 80,000 men have attended this lecture. It is published at the request of hundreds of lawyers, physicians, educators, and ministers. The text as here given is a corrected report of the lecture delivered in Grand Rapids, Mich., to an audience of some 2000 men. Mr Riddell spoke for nearly two hours, and was frequently interrupted by the hearty applause of his audience."

The foregoing description is quoted from the title page, in order to give an idea of its high merit, and, as well, the prominence of its author.

While the truths here presented are not new to our readers, this little book—its high endorsement by thousands of leading men—is one more of the many evidences of the enlarged acceptance of the Esoteric side of higher Christianity.

The same basic principle of regeneration, viz., conservation of the life forces, has been continuously presented to the world for a period of fifteen years, in the booklet *Practical Methods to Insure Success*, and the other Esoteric writings.

To those who may feel isolated and alone in their efforts in the regeneration: to those who are yet in the dark as to the vital truths of salvation, and to one and all who rejoice in the advancement of righteousness, we recommend this little work by Mr. Riddell as one of exceeding merit.



EDITORIAL.

The first article in this magazine entitled, Prelude, and headed, Important to the Readers of this Magazine, we intend to keep standing in each issue, but we shall print it so that it can be left out in binding, and thereby only appear once when the volume is bound.

The importance of thoroughly studying and tracing out in all the branches the condensed thought in this article, cannot be appreciated until the mind has grasped it fully; for the subject matter presented therein underlies all thought, knowledge, attainment and power. The one who has the disposition and mental capacity to trace out those thoughts and comprehend them in all their bearings, will be the one who will reach the highest goal of human attainment. Because of this we wish to hold it continually before the minds of the readers of this magazine.

The realization of underlying facts is the source of strength and capacity to accomplish. The underlying fact of all other facts is, that the whole universe is full of potentiality, so that there is no space where it is not. The potentiality being without form is without function, and therefore without effect. The instant any part of it is put into form, it begins at once to produce effect, and the form requisite for its action is first thought; and as one thinks he creates form, and the potentiality of the universe begins action in accordance to the form of the thought, and that action at once begins an effect on the physical structure, so that no matter what our thoughts may be, they become creative or destructive factors. By this means we can create

in ourselves whatever we wish to possess, or we can disintegrate from our structure anything that is not desirable; and by ignorant and random thinking we may destroy even the vital centers of our own organism.

We intend in the coming issues, the Spirit willing, to give you some practical thoughts on these lines. We have endeavored to keep before your minds the foundation of these truths by that oft repeated quotation: "By the word of God the worlds were made." "Now are we the sons of God, and it doth not yet appear what we shall be," said the Apostle, and the reason that "it doth not yet appear what we shall be", is the lack of knowledge of how to control, direct, form and reform ourselves.

Our earnest prayer is, that the Spirit of Divine Wisdom may illuminate the pages of this Journal, and make it an effectual utterance for the general and specific good of its readers.

As our readers may be interested, we herewith give, in part, an announcement of an International New Thought Convention to be held in Chicago,— which speaks for itself.

In Chicago of late there has been a grand united movement among New Thought workers, many associate centers having appointed delegates who constitute a Union New Thought Committee to carry on a federated local work during the year, and union meetings are now being held here once each month—the last Sunday of the month at eight o'clock in the evening.

This federated work is organized in recognition of the individuality of associate work as well as the individuality of the persons themselves.

The Union Committee has been commissioned to arrange for and call an INTERNATIONAL NEW THOUGHT CONVENTION to meet in Chicago, Tuesday, Wednesday, Thursday, and Friday, November 17th, 18th, 19th, and 20th, 1903, and plans are already

under way and assurances are at hand which promise a most successful and inspiring gathering. **A CORDIAL INVITATION TO BE PRESENT IS EXTENDED TO ALL, WITHOUT REFERENCE TO CREED, BELIEF OR ORGANIZATION.**

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The Program Committee is in correspondence with the greatest leaders in the New Thought in the different parts of the world, and it is confidently expected that many of them will be present.

The entire expense of the Convention will be borne by the New Thought organizations, centers and publications of Chicago, so that visiting delegates will be free of all responsibility in this direction.

Through the New Thought and Associated Press all interested in the movement will be reached, and a large attendance is already guaranteed.

Arrangements have been made with railroads throughout the country for excursion rates to Chicago for this Convention, at a fare and a third for the round trip, on the certificate plan.

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The Convention will close on Friday evening, Nov. 20th, with a reception that all are urged to attend, as this opportunity for social intercourse will cement friendships already begun, as well as give an opportunity to meet all workers in the New Thought field.

It is desired that all who are expecting to be present will communicate with the Secretary, in order that suitable arrangements may be made for the accommodation of the audiences. Any suggestions designed to increase the power and usefulness of the Convention will be thankfully received.

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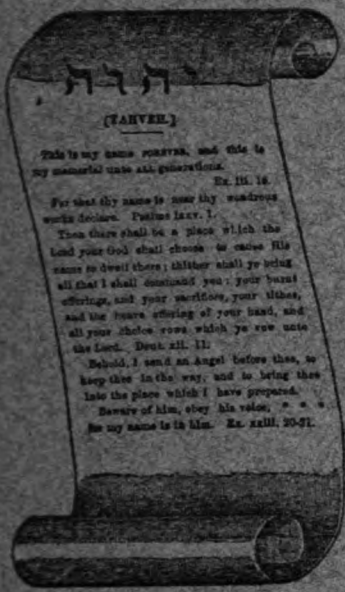
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Beware of him, obey his voice, * * *
for my name is in him. Ex. xxiii. 20-21.

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ANNOUNCEMENT.



This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

BIBLE REVIEW.

Vol. II.

NOVEMBER, 1903.

No. 2.

A STATEMENT OF THE PURPOSE.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation ; and in so far as a people understand the true order and method, they understand the laws governing the universe : and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them have dominion over all that is created. As this was a progressive work, it has, therefore been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the law of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God, "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand; and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life, and may enter in through the gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending or completion.

Man being driven out of Eden was in harmony with the purpose of creation, for sin is not absolute, otherwise it would dethrone Deity. God by the prophet said: "I make peace, and create evil; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation : it was not sin in the absolute, yet it could not exist in the individual who was one with God and conscious in Him ; but it was a method by which the race might through centuries of experience develop a knowledge, a mind-power and a soul power that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor, and death, and unite their consciousness, their lives, sympathies and desires with He that created the universe ; with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that creative mind, the name Yahveh, the will, the love, the mind power of the creator ; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning their whole desires and aspirations towards God, they are able to regenerate, refine and purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin and become one with God, a conscious son of God. This opens the Gate of Eden : gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and the likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

THE RELATION OF MIND TO LIFE AND TO DEATH.

If we stop to consider, we will thoroughly realize how strongly the race is bound by the hypnotic chains of belief, that three score and ten is the proper time limit when all should be old and ready to die. The race is taught, from early childhood up, that that is the inevitable. It does not doubt it, and really sees no good reason to doubt. But scientists now recognize the mind as dual ; two minds acting in partnership, so to speak : one is called the objective and the other the subjective. The former is related to the external world : it perceives and reasons and knows, while the latter is the builder, the unconscious maintainer of form, condition, and vitality.

The subconscious mind is the creating mind, but it never creates without an object : this implies a mind power that first planned the object to be attained ; and also implies that this creator is under the control of this planning mind.

The objective mind is the planning mind, and is the one which controls the subconscious or subjective mind. Consequently, when the objective mind believes a thing without a shadow of doubt, then the subconscious mind begins faithfully to build the form, or state or condition to correspond. That the subconscious mind is under the control of the objective is well proven in experiments with hypnotized persons. It is for this reason that when men and women reach forty or fifty years of age, their subconscious minds being thoroughly dominated by the objective mind's absolute belief in the seventy year limit of human life, begin to build them into conditions of age in feelings, form, and general appearances.

It is common knowledge that when a husband or wife gets advanced in years, they begin to call each other the "old man", and the "old woman", and thus do help each other to grow old. Then in the minds of each, springs up the thought "I am growing old"; and as days go by, this thought becomes more pronounced: it gets its hypnotic grip upon them and they obey it as faithfully as the subject obeys the commands of the hypnotist.

When this law of mind is more generally understood and realized, the race will see the fallacy or non-necessity of putting any age limit to human life: and acting upon this law longevity will begin to increase. But in connection with this is another law, which must also be observed if the highest results are hoped to be attained. This law will be the slowest to be admitted as true, and the most difficult to live up to. We refer to the law of use regarding the sex nature. If the life, the seed, is not conserved, the person will die in spite of the firm belief of the objective mind, that old age and death are not imperative necessities. The reason for this is, that the sex fluids are the vessels, the instruments, into which the spiritual creative forces come, and through which they are able to operate in creation of new forms and conditions, and in maintaining in perpetuation and repair, forms already existent. If the sex fluids are wasted, then the subjective mind which resides in Virgo, or the Solar Plexus, has no instrument, or, at best, a crippled one, by which it can lay hold upon the seven creating principles or spirit forces which are necessary for it to use in building whatever it may be called upon to build.

The one great use of the sex function (Scorpio) is to supply the vehicle for holding the seven creative principles or powers in sufficient volume to enable the person not only to create a new life (child), but to maintain his or her own body and mentality in existence,—even forever.

Christian Scientists and those who are working along similar lines, recognize the absolute power of the objective mind over the subconscious mind, and have, thereby attained wonderful results ; but they fail in getting as far along toward immortality, in being as successful in staving off death as they feel that they ought, by virtue of that power, because they fail to fully realize the absolute necessity and importance of the uses of the sex functions. They fail to realize that if the horse is not hitched to the wagon, the wagon will not be drawn.

Scorpio, the sex department of the body, is the natural home of the seven creating powers, and these powers are the animating spirit, the life, of the body of the tenant—sex fluids— of that home. The natural duty or use of this tenant is to be the initial means by which these powers can start on the road to supply life, vital means of growth to all parts of the body as needed. This tenant is also a servant to the will of Virgo, the Solar Plexus, the subconscious mind, which is, in its turn, a servant of Aries, the reasoning, objective mind, which in its turn is almost completely the servant of the will of blind Scorpio,—the uncontrolled and misdirected activities of the seven creative powers. The use of Aries, the reasoning, objective mind, is to think, to reason, and to control and maintain the entire body in order and harmony. Therefore, when Aries becomes sufficiently illuminated with truth, it will take hold of the reins of government over the body in the rightful manner, and compel the will of Virgo to take hold upon the will of the tenant of Scorpio, and compel it to supply more and abundant life to all the body. Then will the horse become hitched to the wagon and the wagon be drawn. Then will the body begin to grow into an eternal temple, wherein the spiritual soul of man may dwell and “go no more out forever”.

Perpetual youth, life, immortality, are only possible through observance of these laws. When the objective mind of any

one becomes thoroughly convinced as to what are the true methods and relations to one another of these two laws, and wills them into operation, then his or her subconscious mind will begin the building of the corresponding conditions, and old age and death will finally vanish.

Libra-Aquarius.

HOW MAY WE KNOW GOD?

Not by recurrence to the past, for that truly is past and dead: "God is not a God of the dead but of the living."

What of the future? It is not yet born, and never shall be. A certain one, it is said, questioned one of the holy, invisible Ones concerning the future, and the answer was: "The future is not yours".

The birth that knows no death; the life that is eternal youth, is found in the present. There omnipotence holds perpetual sway: God reigns in the present. He spoke His holy word, and caused to move in orderly sequence, worlds, seasons, and events, which make up manifest nature. These constitute matter. We are emerging from the density of effect, and perceive that this materiality is what distorts our vision with illusions of past and future.

Virtue, excellence of life, is procured by wise investment of the present. It is the gold that gathers through patience, caution, thrift, and contentment. The practice of these insure serenity and reflection, out of which are revealed the necessity for respectful prudence and economy in the use of the powers that inevitably come to him whose heart is established in truth, for it is thus that we conform to the great law of Use, and establish the rightful heritage of more, abundantly.

The observance of these opens the soul to prayer; not the labored, distressing effort commonly so termed, but the normal,

loving, trust in God, that becomes joyfully ceaseless as soon as we discover that he is our necessity. When we ponder well on that word, is there a stronger one in human language? Necessity! Nothing can stand before it. Make God your necessity. Thus only is the way made clear to Godhood.

Brother.

It should be regarded as a grace of God when we are stripped successively of all human supports and succors, on which we are always too ready to depend. Thereby He compels us to repose only on Him, and herein is the final and most profound secret of wisdom. How can we be dejected at learning it.

Never persuade yourself that you possess wisdom in virtue of mere memory or mere mental culture. Wisdom is like a mother's love, which makes itself felt only after the labors and pains of childbirth.

Louis Claude de St. Martin.

"Rest comes not in ceasing from labor, but from the doing of that which gives joy and satisfaction to the real self."

As we cease to resist our supposed enemies,—personal and impersonal—they, by a subtle law, turn about and serve us.

Henry Wood.

MAN — HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

VII.

THE LANGUAGE OF UNIVERSAL INTELLIGENCE IS THE GREAT DESIDERATUM.

You say you want only to be understood ; well, can you succeed in this better than by trying to introduce your spirits into the region of universal intelligence ? You should thus speak of, by, and for this intelligence ; and as it is the nature and eternal language of all that breathes and thinks, you would thereby exercise the true ministry of the Word, and fulfill the expectations and satisfy the wants of all creatures. Now this want is so deeply rooted and so imperious, that, if you succeed in satisfying it by making yourselves understood, in thus speaking the language of universal intelligence, there is not a creature in existence that would not bless you.

WRITERS BARELY SKIM THE DOMAINS OF TRUTH AND PREVENT US FROM ENTERING IN. THEIR HYPOCRACY.

But literary professors, those generally who feed us with works of imagination, do not pass beyond the outskirts of truth ; they go round and round the domain continually ; but they seem careful not to enter within, nor to allow their hearers to enter, lest her glory alone should shine ; of all the celebrated works of the imagination of men, there is hardly one that is not built upon a frail and worn out foundation ; to say nothing of those which are grounded on blasphemy or, at least, on impiety, the offspring of a proud hypocrisy. Even writers

who speak of a providence, a morality, even of a religion, are amenable to this reproach, if they are not in a condition to give an account of those great subjects of their speculations; if they bring them forward to serve only for ornament to their pride; and if their morality is not grounded on a radical and complete renovation of our being, which is the only way we have for fulfilling the true object of our existence.

WRITERS CANNOT TEACH WHAT THEY DO NOT KNOW.
SECRET OF THEIR FALSE SUCCESS.

How can an author teach this doctrine if he does not understand it himself? Unfortunately, what the frivolous or lost spirit,—and where is the spirit that is not so?—asks from writers is, that they should enable others to taste the pleasures of virtue, without that continual and painful process of renovation which we find it so difficult to resolve upon, and exhibit to him the unhappiness of crime as being secretly connected with the force of destiny, thereby allowing him to repose in his faults, and dispense with his primitive and original law, which would teach him even to master his destiny.

The charm which most of our novelists afford us, arises only from this; they save us the trouble of being virtuous by warming us with some images of virtue; they prevent us from uniting with our Principle, and allow us even to put Him aside altogether, by so constantly identifying us with what is not He. Thus by indulging our cowardice, and making a smooth path for us in the dark, material, order, they secure our own suffrage, and their own success. For this reason the times most noted for great writers are not those of most progress in wisdom.

An author makes an idea attractive by giving it a new turn: the reader catches it with great pleasure; but the one satisfied with having advanced a fine maxim, and the other with feeling it, they both alike dispense with putting it into practice.

SURSUM CORDA ! RESCUE THE PEARL OUT OF THE MIRE.

When will the march of the human mind be directed towards a wiser and more profitable end? Must it even be that literature in human hands should be the art of veiling falsehood, vice, and error, under a graceful or piquant exterior, instead of being the pathway of truth and virtue. How can truth occupy such a course?

I say to you again, O, clever writers, and celebrated men of letters, when will you cease to use your rich gifts so perniciously, so foolishly? Is gold intended to ornament only dresses for the stage? Should the thunderbolts which you might command, for the overthrow of adversaries for our well-being, be expended in fire-works for the amusement of the idle crowd? In well ordered states superfluities only are given to such things; and all the useful productions of the country are to provide plenty of safety to the citizens and means of defence to the government.

You say you endeavor to excite our hearts and transport our souls with vivid emotions. Where can you find anything more vivid than in the grand drama of man, which has never ceased to be played from the beginning, in the picture of these soul pains and frightful dangers which assail the heedless family of man ever since his fall? You will there meet with success ready made yet always new, and which, consequently, would have a far greater hold upon us than all those which you compose with the sweat of your brow, and which feed you as well as ourselves, artificial images only, of the true emotions you might awaken in us. The Word, here, developing all its marvellous power before us, would make you indeed masters of all our emotions, and at the same time our benefactors. But how can you cause these prodigies to enter our souls, if you do not begin by familiarizing yourselves with them? It is true that God sometimes lends us our own thoughts, that is, He

leaves us to ourselves, like a master who gives some moments of relaxation and liberty to his servants, after they have done their work. One might even suppose this was the case with the vast majority of thinkers in the world, who in fact look like so many schoolboys during vacation. But these scholars, these savants, are enjoying vacation, and are at play, without having first attended their classes or done their master's work. They consume their moments of liberty with disputations, quarrels, and fighting one with another; often even speaking evil of their tutor, or planning schemes of outrage against him. I could also speak here of scientific writers who persist in leading our minds to nothing but superficial results, instead of directing them to the Principle and Center. But I have said enough of them in different parts of this work.

A man ought to be the sign of his Principle, which is God; everything in his existence and in his ways ought to be Divine; everything should be Deocratic for him, in his progress and in all his measures: social, political, speculative, scientific, literary, etc.

Who does not perceive the darkness which is spread over the earth, by the obscure speculations of man when left to his own spirit? And in these deviations of literature and science, what has become of the Word? What has become of even the language of men? Words have become in human languages, what thoughts have become in men's minds. They have come to be like so many dead burying the dead; often, even the living; or, at least, many that would willingly live. Thus, man buries himself every day, with his own perverted words, which have entirely lost their meaning; and so he buries the Word likewise.

RELIGIOUS LITERATURE.

I have considered polite literature only, the chief object of

which, so far, is to amuse : I have barely alluded to what we may call religious literature. We shall now devote ourselves more particularly to this, because it is still more closely allied to the Spiritual Ministry of Man, and the Word.

Writers of great talents have tried to describe the glorious results of Christianity ; but although I frequently read their books with admiration, yet, not finding in them what I think their subject requires, and seeing that they often give us eloquence in place of principles, I read them at the same time, with caution. Nevertheless, if I make some remarks on their writings, it will not be in either an atheistic or unbelieving spirit.

I have long fought against the same enemies which these writers attack so courageously ; and my principles in this respect, have only been strengthened with age. Nor will it be either as a man of letters nor as a scholar that I shall offer my remarks : I leave this field to them together with all that can be gained in it. But as an amateur of Divine Philosophy I enter the list, and they ought not to distrust a colleague, who, under this title, like themselves, loves the truth above all things.

(To be continued.)

“No man can become the embodiment and expression of Divine truth, whose whole being is not subdued and chastened with the sweetness of patience.”

SPIRITUAL GUIDANCE.

HEBREWS.

CHAPTER I.

14. Are they not all Ministering Spirits, sent forth to minister for them who shall be heirs of salvation.

The above verse is claimed by Spiritualists as one among the strong points showing that theirs is Scriptural doctrine.

They say, yes, the departed ones are all ministering spirits, and they come to us and guide us in our daily life: they tell us what to do, and so on. The Church, on the contrary, is perfectly silent in regard to this passage, and if any one says anything about having a guiding spirit, they say at once, that is Spiritualism; we do not want to have anything to do with that. But, was the Apostle in error, when he spoke of these as ministering spirits sent forth to minister for them who are to be heirs of salvation? We think not.

In our short life we have observed that every great truth that comes to the world, comes in its first manifestation inverted, or at least perverted. It seems to come as it were, up from beneath; and the darkened intellect of man being partially illuminated, strives to conform that illuminating influence to the gratification of his own selfish and perverse nature. Thus, in their early manifestation, Divine truths are always in disrepute, but they are Divine truths just the same, and they that are wise will not pass by any of these things, neither will they fear them; nor will they conform to error or perversion. It is the office of the wise intelligence to gather knowledge for its use, in order that it may build a higher consciousness.

When we turn our attention to the invisible, we find there a wonder world ; many things worthy of our study and deepest thought, and until we by thought discover the fact so blindly repeated over and over at the the present time, by the New Thought people, that all is mind, that world will remain an unsolved mystery : but when we take the order of revelations as we have endeavored to set it before the public mind in "The Purpose in the Creation of the World", it inevitably leads us to the conclusion from a definite understanding that, all is mind. Paul said, Hebrews xi. iii ; "Through faith we understand that the worlds were framed by the word of God, so that things that are seen are not made of things which do appear." Thus, the things unseen and to us immaterial and intangible, are made manifest to the five senses by the mind of the Creator ; and when the soul leaves the body, it is no longer a material form like the body, but it passes into the invisible realm as a thought form, bearing with it all that makes it an entity. If the mind of man is sufficiently developed so that it has a consciousness independent of the physical structure, then it continues to have a conscious, individualized existence ; but if it has not reached a point of independent consciousness, then it exists only as an instinctive intelligence acted upon by the astral influences and caused to express its quality and character : —and all character is by virtue of form, which is true also on the plane of life in the spiritual world : a dog is what he is because of his form and the quality of thought of which he is composed : so with all living things : when they are disembodied they are no longer under the restraining influence of surrounding circumstances, but are free to express their inherent qualities, which in the intellectual world are called sympathies and characteristics.

The animal world is dependent upon the human, for all life, all mind, is interlinked and interdependent one upon another,

from the very lowest to the highest forms of existence ; and as evolutionary development is the law of the universe, therefore, all organized mind is caused to reach out toward, to aspire to, that next beyond it in the plane of unfoldment ; so that the animal soul is attracted to the human soul or consciousness, and the lowest forms of animal souls are attracted to those a little higher than themselves on the physical plane of existence ; for all animal life is caused to feel its dependence upon a physical organism, and because of this and through this law reincarnation is made possible, so that all life that has had form seeks the life next above through which to obtain physical form again ; and though all creatures, men included, are attracted to and love that which is like themselves in sympathies, desires and habits of life, yet, they desire that which is a little above them. We as men love those that are a little higher than ourselves, because we intuitively know that we can be benefited by them.

This condition of things or these laws, which they really are, cause this material world to be peopled with two classes of existence : those in the material form, and those in the invisible and to us immaterial form. The whole class of invisibles are allied to those in the material, and being in a semi-conscious state, which is the case with all souls, their one thought is to get possession of a human body and mind, in order that they may express themselves through them ; but they can get control of an individual's body only through the sympathies of the one occupying it. Therefore, when persons have sufficiently unfolded to turn their attention toward the invisible world, they immediately become conscious of these souls that are earth-bound, through their aspiration toward man and desire for reincarnation ; and as they become conscious of these invisibles, the selfish propensities being active, they desire to know the future : they also desire power with which to

dominate their fellows, and that they may get wealth without the ordinary effort : that they may gratify all their lusts and lower tendencies, which they have long been restraining on account of the conditions of social life ; and as a similar condition exists in the tendencies of those earth-bound invisibles, as soon as man's sympathies reach out to them in that direction, they will at once begin to promise to do this, that and the other, and, in fact, all things the person desires, and they will undoubtedly do for them all they are capable of doing ; but as they were limited and bound while in an earthly existence, they are also limited and bound in their disembodied existence ; and as the principle of morals is one that belongs to a higher life ; a life of thought and of spirit : these disembodied souls, earth-bound as they are, have no idea nor care for morals ; therefore, they will make the effort to do for an individual all that he desires as long as he yields himself a passive instrument in their hands.

When a man or woman has yielded himself or herself to those disembodied souls, they fasten themselves upon them that they may draw their vitality and live from their substance, and their constant effort is to coerce and to hold in bondage the higher mentality of the individual thus made subject to them. It is for this reason that in all their guidance they are dictatorial and arbitrary. They get possession of the human organism through the sympathies of the individual, and they wish to have freedom to express all the lower passions and desires ; therefore, they will resort to all means in their power to bind and control the will, sympathies, and desires of any person. This brings into manifestation human devils, perverted organisms ; and in the ranks of those calling themselves Spiritualists, many of these are found, because, mediums who yield themselves to the control of these influences, do not hold themselves responsible for anything they do : they put all

the responsibility upon these invisibles. Thus our Church brethren, not understanding these laws, fear to investigate Spiritualism, and are justly repelled from all spirit manifestation, for they are not capable of drawing the line between the angels of God referred to in the preceeding quotation, who are sent to minister to those who are to become heirs of salvation ; and those souls that are earth-bound and who possess only a semi-conscious existence. There are also in the soul world, the souls of men and women who have attained a certain degree of high development ; development in the direction of a continued conscious individuality, but, as in their earth life their consciousness was developed for purely selfish purposes, they become great deceivers on the invisible side, ever seeking to deceive those in the body, that they may subordinate their wills and get possession of their bodies, through which to express themselves or gratify their leading passions, which they had while they had a body of their own. It is common among Spiritualistic mediums, for all mediums are more or less under the control of mundane or earth-bound souls, to say that their guide will not allow them to do this or that ; or their guides told them to do thus and so, and therefore they do it.

In order to keep control of their subjects these guides do manifest themselves to their mediums, and through their mediums to others, just as far as they are able, for by doing so they get their sympathies and the control of their organisms. The majority of mediums think it a mark of special attention by the spirits to have them prevent them from doing certain things they desired to do, or not allow them to do certain things because the spirits have something else they wish them to do, or if they were determinrd to do a certain thing, the spirits would prevent them by making them in some way incapable of doing it. These are not ministering spirits, sent to those who are to become heirs of salvation, but these are they

that the Lord's Christ called devils. These are they that are referred to in the Old Testament Scriptures as "familiar spirits that peep (into the future) and mutter."

When a person turns his attention toward God and the spirit world, and the soul really begins to pray, there comes to him a spiritual intelligence to guide and assist him by instruction and illumination to attain a higher sphere of consciousness; for when a man or woman passes into the spirit world, having reached a point in their unfoldment where they begin to be conscious of God and His Spirit: love righteousness, hate evil, and have begun to be in harmony with the Divine purpose by seeking the upliftment and development of the race, and have reached a point spoken of in the Scriptures as having obtained life, that is, having obtained a point of development where they remember their former existence and are conscious, independent of the physical body, they are accepted by the higher developed souls and given an opportunity to learn and to act out their nature by making them ministering spirits to minister to those who are seeking immortality; but these ministering spirits being but a little above those to whom they minister are able to approach near to them and are able to teach them such things as they themselves know, and such things as they are instructed in by those above them; whereas, if those souls that have reached high attainments in the spirit life should come near to one who has just started to develop spirituality, their presence would be so powerful that in place of illuminating the intelligence of the individual, they would overwhelm him and be to him a consuming fire. See Daniel x. 15—17. and Rev. i. 17. Therefore, those higher intelligences, those angels, or just men made perfect, use those who are nearer the earth plane as ministers to approach men and women and to minister to them in knowledge, wisdom, understanding and power, to enable them to do and accomplish

according to the Divine purpose; and when an individual has obtained all that the original ministering spirit was able to give, then that guide is withdrawn and another possessing a higher intelligence and more development is sent to him and that one remains until he has given all he can impart and then another of still higher intelligence is sent to the individual, so man in the body will be led on as fast as he is able to receive and develop toward God-likeness.

But now the important part that we should know about this matter is this, namely, to know the difference between those dark mundane influences that come pretending to be sent of God to guide and lead us to higher things, and those who really are sent of God, for the inexperienced are not able to judge between them. But God has not left us in the dark. His purpose being to make man in His image and like Him; to make man a son; therefore Jesus said, I call you friends, because all that I have received of my Father I have shown unto you. I call you not servants, for a servant knoweth not what his lord doeth. If you properly comprehend those words you will have the keys to the situation, so that you cannot be deceived by those dark influences that would come and deceive you. Mark the words of the Master, I call you not servants, that is, I treat you as a friend treats a friend. I do not come like a master and say unto you, I want you to do thus and so. He simply comes as a friend and says there is such and such work necessary to be done, for such and such reasons, in order that we may accomplish such and such results.

You know how a business man would approach another if he wanted his co-operation in some business enterprise. It would be necessary that he convey all the facts concerning the new enterprise as fully as he knew them to his friend, showing him the reasons for the advantages hoped for, and all that pertained to the enterprise, then the intelligence of his friend

would guide his actions so that he would do according to his own highest intellectual conclusions. This is exactly the position that the Holy Ones occupy toward those who would become heirs of salvation. These never come and say you must do thus and so, or, you must not do thus and so, but they are instructed by those above them to avoid as far as possible even making themselves known to those they would lead into a higher consciousness, because, if they were known in their office as guides, the weakness of the human mind would at once cause them to place themselves into their hands like a little child and would want to be told everything they should do. This condition of the human mind has brought so many of our race under the control of dark influences because these influences will do just what the weakness of human intelligence desires them to do, while the angels of God are sent to develop you and to help you to grow to be a son of God, an heir of all things; therefore, they avoid letting you know that they are present, and simply watch over you, and when your mind is earnestly and eagerly seeking knowledge, they will simply give you a thought in the right place and at the right time, and with that thought they will lead your mind to see the reason for it in order that you may accept it from your own intelligence, and when some important change is necessary for you, your guiding angel will come near to you and will so enter into your consciousness that you will feel elated, you will feel a certain ecstasy connected with illumination of the mind which will enable you to see and understand a truth as your guide sees it, and as he sees it correctly in all its bearings, you are made to see it in all its bearings, and then you are left to think about it. When he withdraws you are apt to think you have lost something, or that you have done wrong; and many times you will be anxious and fret over it because you cannot keep that ecstatic joy and illumination of the mind, but you must remember you cannot keep it because it is not

your own ; it is given you to cause you to know the result of certain attitudes and the effects of certain truths and their bearing upon other truths, and their tendency to lead you to God-likeness; but remember the object of their coming is to cause you to know for yourself ; not to believe what they tell you, but, as the Christ said, you shall know the truth. Therefore, the angel of God comes to cause you to KNOW the truth. Now mark the distinction, for herein is the importance of this article to you: any spirit that will come to you and command you to do certain things, or command you not to do, or will tell you certain things and require you to accept them and believe them because they say so, or because they claim to have been some great and wise one, is evil, for the Holy Ones will never do that. On the other hand, remember that all true spirit guidance is solely by illuminating your mind and causing you to know for yourself, so that if you are diligent in your thought, earnest in your desire to know God and be like Him, once you have received illumination of the mind and have had certain truths opened up to your consciousness, no amount of logic or reason can change you, because you can defend and support it by strong reasons, by a more perfect knowledge, for all truth is absolute and when you are made to know the truth by the angel of the Lord that truth is comprehensive. When the prophet said, Isaiah viii. 19—21 : "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God ? for the living to the dead? To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward : " he referred to the fact that

the Scriptures contained the law governing these things, and the testimony of those having experienced them. The law governing these things is found in the object in the creation of the world, and when that object and the ultimate are understood by you, whatever you hear expressed by those who claim to be illuminated, if it is not in harmony with that Divine purpose, once you understand that purpose, you will know it and you will know that it is not of truth; for the angels of the Lord seek above all things to bring you to a consciousness of His purpose in the creation of the world; and that purpose being the law of all nature, is the law to which Isaiah referred in the quotation just cited, and the testimony is the revelation concerning that law, which is the law governing your physical, mental, and spiritual existence: the law which governs the tendency of all life; and that tendency is from a lower to a higher state, the ultimate being to develop man to become a son of God: to become a possessor of the dominion: to inherit God's created earth and all that is in it. As the angel said to John, they shall be "kings and priests unto God and reign on the earth:" therefore, every effort on the part of the angel world is to cause you to know for yourself, to enable you to understand, to educate you in the great truths governing the universe, especially the earth on which you live: to teach you all things relative to your own life, its objects and its ultimate, and make you a co-worker with them and with God in carrying out to ultimates His purpose. Now remember the distinction and banish fear. The distinction between the two is: God's angels never command,—devils always command: God's angels never forbid or coerce you,—dark spirits will always forbid and try to coerce you. Therefore, you who love God, goodness, righteousness, and truth have nothing to fear; because, as long as you seek these with all your heart, you will find them, and you need not say,— what shall I believe? whom

shall I follow? there are so many theories in the world. Follow no man: follow no guide: follow the highest truth that you are capable of knowing: follow the purest ideals, the most God-like conceptions that you are able to conceive; and righteousness, peace, and final glorification as a son of God will be the result.

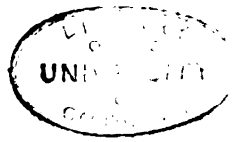
NATURE'S VOICE.

I sat by the babbling brooklet,
And the wavelets softly spoke,
And I leaned far out to catch the words
That scarcely, the silence, broke.
The brooklet said, "Be kind, be kind,
And fill with joyfulness, your mind."

I wandered to the shady grove,
And stood beneath the nodding pines,
And, listening there, heard Nature's voice
Still softly say, in measured lines:
"Be kind, be kind, and love each man
As long as on this earth you can."

It mattered not where I might go,
The birds, the bees, the same refrain,
Into my ears would sing that song,
Till, finally it reached my brain;
Then I awoke and bore in mind
My greatest aim was to "be kind".

W. V. Richberg.



TO THE SCATTERED IN EGYPT.

ST. JOHN.

CHAPTER I.

12. But as many as received him to them gave he power to become the sons of God, even to them that believed on his name.

The idea of God not proceeding from the material world is the most difficult to be made clear, and really cannot be apprehended except by those who have achieved some success in controlling the life forces within themselves, and at the same time reached a status of intellectuality whereby "Solar Biology" has become their standard of measurement, of not only themselves, but also of the planetary and solar man as well; consequently, in presenting the idea of God, there arises in some embarrassment, for the mind is forced to express its meaning in terms transferred from sensuous perception or, at best, from symbols borrowed from the material world.

These transfers must be understood, these symbols explained, before the real meaning of the myth can be reached.

He who fails to read the riddle of the Sphinx, need not hope to gain admittance to the shrine.

With delicate ear the first whispers of thought must be apprehended, which prompts the mind when it names the immaterial from the material; when it has to seek amid its concrete conceptions for those suited to convey its abstract intuition; when it chooses from the infinity of visible forms those meet to shadow forth divinity.

The term —God, conveys the idea of absolute power, hence, that spiritual force which permeating the universe, holds intact all forms existing therein. Being the source of all exist-

tence, it furnishes an endless consciousness to any form, which, accepting the Spirit's law, takes hold of regeneration or conservation of energy, and utilizes it in conformity with the Spirit's design.

As man cannot differ in his functional construction to the rest of the universe ; for if he did, he never could reach the ability to grasp with his mind the scheme of universal construction, it follows that the statement, "Man reflects the universe", is a truth ; for if man and the Creator were different, he never could hope for atonement with God.

The Spirit of God or, more properly, the Son of God touches its creation at the point of the cross or between the four living ones from which it emanates throughout the universe on all planes of action existing in the different spheres of consciousness : thus on the material, visible plane on the planet earth life touches it between heat and air, and earth and water ; and in man it dwells between the four interior functions, Leo, Aquarius, Taurus, and Scorpio ; thus the gateway of the Spirit is the heart, represented by heat, which by its action on air liberates water, which being absorbed by earth produces the untold variety of forms, which through aspiration reach the stage next higher to themselves ; in other words, everything seeks union with God.

The apostle Paul in Romans i. 20. says : "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse".

Everything that reaches our consciousness through the five senses is perceived by others by means of the same channels, consequently we are apt to imagine that spiritual truths coming to us are discerned as well by everybody, for, to our physical perception we are all alike in form, hence the Apostle in the quotation just cited, also suffers under that delusion, for he

claims that the existence of the visible world should be proof to the heathen that there is an unseen God.

Nevertheless there are skeptics who question the validity of the Apostle's position ; some claiming that in the vastness of space, there exists simply an inherent force working out a consciousness in matter, hence, not necessitating the existence of a Deity supporting its creation. Again, others basing their claim upon the Bible, affirm that a personal God created the world through His almighty power.

To those extreme conceptions of the origin of the universe we can present the question : out of what did God (or power) create the universe? He could not have created it out of something outside of Himself, for in that event he would be dependent on that something, which is an impossibility, consequently the statement that God created the universe out of Himself is an absolute truth needing no deductive argument nor proofs whatsoever. Following this position further we are necessitated to ask : are the substance composing the universe and the idea calling it forth one? If so thought and being are identical, if not, then they are entirely different and have come to the visible result by a mere chance.

However, we recognize on one side a form giving principle (mind) which possesses the ability to unite itself with the substance (life), which not possessing of itself a form, is able to assume a diversity of what we call physical manifestations existing throughout the universe, our earth included, and yet at the same time not detracting from its own strength, the ability of its own being ; consequently the universe, and the idea that called it into existence, in one sense, are identical, for both proceed from one source and this unknown, unfathomable, source is called the *Ain* or Nothing.

This Eternal Absolute gave rise to the conception that everything that is will never cease to be, and what is not can never arise. The changeable is only the attribute of form, while the

idea of it is eternal. Yet, *Ain* can assume an endless variety of forms in the immensity of space, diffusing itself in all directions without end. More could not be said, for it is idle to pursue the unfathomable; for in order to approach it one must rise in imagination into space where all visible manifestation of life ceases, where there is no thinking nor willing nor any light, there, is *Ain* covered in darkness throughout the endless space.

That everlasting active principle arising from the unfathomable foundation of the universe is called *Ensoph*, and has risen through concentration of *Ain* upon its own substance. This law of concentration is observable on all planes of activity, and is the foundation of all manifestation on earth, for by means of it we bring forth everything we see; thus the idea or the will to do is in itself a concentration of the substance (life) at our command, which by and through conservation of energy endowed with a particular desire, concentrates the forces and begins to radiate that quality into space.

Thus, *Ensoph* is the beginning of the Eternal Oneness of the universe. "Hear O Israel, the Lord our God is one Lord;" and there is none above Him, and no other beside Him. He knows all things, not that He observes them, but He knows all for it transpires within His own self.

Hence, the universe with all its vastness is the emanation of *Ensoph*, and is the universal man mentioned by St. John as the Word of God or the will of the universe, reflecting itself on all systems of worlds in the functional qualities of man. Here then we begin to apprehend the fact that evolution leading man from the pure animal status to the attainment of a spiritual existence in the form he dwells, was at all times accomplished by the Spirit using the form of man.

"Now it came to pass in the thirtieth year in the fourth month in the fifth day as I was amongst the captives by the river of

Chebar, that the heavens were opened, and I saw visions of God. And I looked and behold a whirlwind came out of the north and a great cloud, and a fire infolding itself and a brightness was about it; and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. * * * As for the likeness of their faces, they four had the face of a man (Aquarius), and the face of a lion (Leo) on the right side: and they four had the face of an ox (Taurus) on the left side; they four had also the face of an eagle (Scorpio). * * * And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as of the appearance of a man above upon it. * * * This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake." (Ezek. i. 4, 5, 10, 26, 28.)

The visitation of the Spirit of God on this planet occurs in periods, and expresses itself in such degrees of sublimity as are appropriate to the development of the people of that age in which it appears; hence we read of Confucius, Krishna, and Buddha, all by degrees raising the ethical status of their contemporary people, till at the passing of the solar system into the sign of Pisces (the fishes) of the great grand man of the heavens, the Spirit descended to earth through Jesus the Christ, and a little later on with the revelation of the Christ to come, "which God gave to him to show his servants what must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bore witness of the word of God and of the testimony of Jesus Christ."

Not until 1900 years had rolled by did the true importance of the advent of the Lord come to the surface on this earth.

As in the physical organism of the son of God, the life forces circulating through the blood give rise each month to new, extended concepts, and enlarged views upon life, so the great grand man of the heavens quickens the spiritual perception of the planetary man at each entrance into another sign, hence with our passage into Aquarius, the Spirit of Christ again made its appearance on this earth: yet, "The Light shineth in darkness and the darkness comprehended it not".

Reincarnation being the law of an organism based on discrimination (which is wisdom) of either elements or elementals, it follows of necessity that the Spirit of God traversing the planetary man finds expression in those organisms which by acquired inclination have opened themselves to its influence; hence, since the first advent of Christ, his spirit, spreading by means of Christianity and other channels at this period, has matured thousands of individuals, who in vain flounder in the stagnant waters of generation seeking a solution of the emptiness of their lives: to such the teaching of the Christ, which is regeneration, comes as the voice of God: "Cast away from you all your transgression whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."

Capricorn-Aquarius.

THE ETERNAL BROTHERHOOD.

ZECHARIAH.

CHAPTER XIV.

4. And his feet shall stand in that day upon the mount of Olives, which is before Jernsalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

REVELATION.

CHAPTER I.

12. And I turned to see the voice that spake unto me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

In beginning so important a thought as is embodied in these quotations, let us try to aid your intelligence by a picture thought, namely, imagine before your mind's eye a mighty, spiritual personage, whose feet stand upon the earth, and taking into consideration the twelve signs of the zodiac as representing the twelve functions of the human body, let us see him as follows.

This man's feet are as if they burned in a furnace, while the Aquarius function, the calves of the legs, begin to glow with the fire of that furnace. Let us imagine that each function, the knees, the thighs, the lumbar region, the reins, the stomach, the

heart, the breast, the shoulders and the arms, the neck and the head, each in their order becoming brighter and still brighter, until the head shines as the sun: a brightness so bright that no material eye can look upon it. Let us recognize as a truth the words of the Apostle, that, all are members of one body, and each is a member in particular; then in our imagination let us constitute this body as follows: the feet as the material existence of men and women who have an earthly body, living on the earth; these, through the regenerate life, have reached an attainment where the fires of God, for God is a consuming fire, burn in their organisms until they appear as a flame of fire; next are those who have passed into spirit life next above the human life, in whom the fire has become luminiferous; these answer to the calves of the legs. Next above those again are those beyond whom we cannot reach in our vision, we can only know they exist, because we know the law of the universe is progress, development and unfoldment: and because in all the high mystic orders that we have any knowledge or history of, there are degrees of attainment one above another, one standing as it were, upon the other like the building of a wall, one stone lying upon another, higher and higher.

We know that all life is progress, and that the end of progress is death, because use is the law that determines all things whether good or evil, and the law of use means service, and service means gain and progress. Therefore, let us continue in our imagination the building of this mighty man, this structure of the angel world; one function above the other, higher and still higher until the head becomes the God of the universe, for, as the prophet said, in that day his feet shall stand upon the mount of Olives which is before Jerusalem. Let us for a moment consider what is meant by this mount of Olives in symbolic language. The mount of Olives was given as a symbol of the mount of anointing; it is also used in the fourth chapter

of Zechariah where he speaks of the God of the whole earth having on the right and on the left two olive branches emptying the golden oil out of themselves, etc.; thus, the mount of Olives is the mount of attainment where the Divine anointing of the Spirit of the Highest begins to pour, as it were into the body of the earthly man; and he says this mount shall be divided, moving toward the north and toward the south, and in the midst there is to be a great valley, and the valley reaches unto Azal. This indicates that in that day there shall be those who have reached the mount of attainment, and they will go down to the people and among the people, and that their presence will be to the inhabitants of the earth, those who are evil and unfit, as a destroying fire, and to those who are prepared to receive the Divine order, as Azal (a place of safety, as saviors).

Now, when we read in Paul's utterances of the eternal Order of Melchisedek, that order that is without beginning of days or end of life, we are brought face to face with the fact that worlds existed from all eternity, and that worlds will exist to all eternity; and that worlds like men, develop, unfold, become spiritualized and more and more refined and attenuated until, we might say, all space is filled and interfilled with worlds within worlds; worlds that have become so spiritual and ethereal that our gross earth may be sweeping through their midst without any consciousness of their existence; for all systems are graded in their unfoldment and spirituality like the attainments of the mystic orders, one above the other through an endless series.

The inhabitants that have lived and do live upon these worlds having gone on in their unfoldment and spirituality with the progress of their world, are so highly developed and unfolded that the human consciousness can reach but a very short distance in the consciousness of those souls. Therefore, when we speak of the Eternal Brotherhood, we speak of that order that has existed from all eternity and will exist to all eternity; the

members of which are in all grades of development and attainment, from those who now live upon our planet and are the merest neophytes beginning to awaken to the consciousness of their unity and acceptance with the Eternal Brotherhood, step by step upward and still upward, like the ladder that was shown to Jacob while he slept, until the topmost round reaches to Yahveh, the God of the whole universe.

The time has now come when the race is sufficiently unfolded so that there are isolated individuals scattered over the earth who have developed to where they feel that there is nothing in the ordinary interests of men and women worthy of their interest and desires, and who in their soul consciousness reach out toward God and a higher order of existence: to those we would say, the time is now ripe for you to become members of that Eternal Brotherhood: you may become members of his feet and thus give the eternal order once more a standing in the visible and upon the material world; then you will see the angels ascending and descending upon you—the son of man. Christ having come after that order, a member of that order, is our elder brother, and he has left a record of laws and methods by which, if the individual conforms to them and seeks unity with the Eternal Brotherhood, with the God of the universe, he will be accepted as a neophyte, prepared to become a member of the body of the first ripe fruit of the earth; and an angel of the Lord, a member of that Eternal Brotherhood will be sent to him to instruct him, to aid him in all particulars, and to lead him step by step until he awakens to a consciousness of his acceptance and unity with that eternal order.

When he has reached that high goal, then will be fulfilled the words of the prophet Isaiah, when he said; “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;” for, when the

time has come, or when you have attained to a knowledge of the order of the universe, so that you will no longer depend upon other intelligences, but will go forward using your own mind power, intelligence, and inspirational abilities, then will your teachers no longer hide from you the glory of their presence and the wonders of the spirit world, but your eyes will be opened, (see II Kings vi. 17.) and you will then know, even though you are in the midst of a great desert, thousands of miles away from every human soul, that you are not alone, that you are *never* alone: for there is a time, a degree of unfoldment, where you will realize the great truth, the reality of the words of the Christ so oft repeated: "they shall enter into life, enter in through the gate into the city." Even now you are surrounded by multitudes of angels, messengers, multitudes of men and women who are your brethren (see Rev. xix. 10.), who love you with a love that is stronger and more perfect than you are able to comprehend; who are with you with a faithfulness the like of which you have no knowledge; it transcends your highest imagination. You are surrounded by those whose power transcends your best imagination of the power of God; and when you have realized this, you will realize why the Spirit said to the prophet: "Trust ye in Yahveh forever, for in Ya Haveh is everlasting strength:" and again, the words: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

The world has caught a glimpse of there being an order in existence, a brotherhood that knows the laws of the universe and has power over it; and that little glimpse has set the people to work forming mystic orders under a variety of names, but very, very few among them all have any real idea of the laws and principles governing the only true and eternal order of which Christ was the manifest expression. These are they to whom the Christ referred when he spoke of the blind

being leaders of the blind. There are, no doubt, several orders that are really one in spirit, and which are being led by the Eternal One to where they will awaken to a conscious unity with the Eternal Brotherhood; but it matters not who it is, or to what order he or she may belong, if they will seek only righteousness, consecrate their lives to their highest ideal of God, and seek above all things to know the truth, that they may live in harmony with the Divine purpose, if their obligation to some organization does not hinder them, which we are sorry to say it very frequently does, they will be led by the members of that Eternal Brotherhood into the truth: (see Isa. xxxv. 8—10.) and will soon be brought to a consciousness that they are one with this Eternal Brotherhood, one with God, one with the order and purpose of the universe. Therefore, the work before us is not to seek membership in some mystic order: it is not for the Esoteric Fraternity to say to the world: unless you become a member of this order you are shut out; for it is for us as members of that Eternal Brotherhood to say to all men, as did the Christ of Nazareth, seek righteousness, seek knowledge from God; "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

May Divine wisdom illuminate your soul, guide your intelligence, and lead you in through the gate into the Eternal City.

Peace be with you.

THE COMING CHRIST.

We herewith quote the following letter from the September number of the "Morning Star" as it is very significant of the times in which we live. We also publish the editor's comment on the letter.

Dear Sir and Brother :

I have to thank you for so kindly sending to me the publications, which came duly to hand by this mail. I have read them with no little interest, and perceive that, as a herald of the Coming One, you are doing a noble and great work. The imminent approach of the Master, whom all His Elect are expecting, requires that they should not cease day and night in watching and preparing for His approach. The Light that shined from the East in the Nativity of the Great Master 2000 years ago, has now travelled to the far West, and returns to the Eastern centre when, in the West the Luminary rises that shall project its Rays back to the East. The conjunction of the Eastern and Western Lights, which are cosmically One, but prismatically separated in the two representative Messiahs, will signalize the great Day of Regeneration. But, Brother, what is not required to be achieved before that Consummation! The Light of the West is consuming fire of the Gods, concentrated upon the thick veil of Astral Darkness that covers this world, from East to West, from North to South, the Veil of Mammon. And the progress of the Master from West to East will be a progress of the Sword of Fire and Judgment. It will slay and burn the profane Temples of Mammon, and destroy the Cities of Ease and Cruelty, which summarize the condition of human life in this day. And do not think that the Master, whom you have with so true and

powerful voice already announced as soon to appear, will appear as some foolishly suppose, as a man of great parts [as the world counts greatness.] He will be [aye, He is, at the present moment], an obscure and unknown man, whose history is yet unrecorded, whose pedigree, if anciently noble, is lowly and unhistoric, whose position, in his pre-messianic life, is not otherwise than that of any ordinary citizen, working for his living, but secretly gathering Himself together for the great Epiphaneia.

Neither suppose that He will Manifest to the world by any remarkable flourish of Powers or Works that dazzle mankind, and pander to idolatry and irrational creature worship. The Manifestation of the Divine Man will be without show or ostentatious display, either of erudition or of Occult gifts. A Mystic of Mystics, He will put to the slaughter of the fire of his sword, the Occultism that is exercised by good men and women, ignorantly possessed by Astral Elementals, appearing as Masters and angels of the Light.

Neither suppose that the coming Master will appear as a commanding genius, to rule mankind by earthly methods. He will appear among you in such a manner that only the elect will recognize Him. Among you he is at present, but his disciples are few and scattered. But He is here if not yet in the full zenith of his Epiphaneia.

But you may know this, that His first call to mankind, will be the clear shrill blast of His horn of utterance to a great renunciation. He will lay His ax of destruction to the roots of the Tree of Mammon, which finds its greatest and newest ramification in your own western continent. The blow that will be dealt, in the initial step of His career will shake the foundations of the present state of human society.

One of the last words of the Risen Master of the last dispensation, was: renounce the whole world and all the matters that are in it, all its interests, all its cares, and all its sins, in a word all the associations that are in it, that we may be worthy of the mysteries of light, and be saved from the torments which are in the judgments.

This word will be the Coming Master's battle-cry. When you see

a man who cries out in the manner and spirit of this word, you may know who and where is your coming master. Believe me,

Yours very sincerely,

Light.

We may add to the above letter the following extract from an article by the same writer, entitled :

“The Coming of Lucifer, Herald of the Morning : a song of Vision,” which appeared in the March number of a London monthly—*Anubis*. We have also seen another essay : “The Coming Avatar,” by E. W. Berridge, in the same magazine, and likewise in another monthly—“*Out of the Silence*”. This subject seems to be claiming pretty wide attention, as in the latter journal for June there is a letter entitled ; “The Coming Avatar,” Stating that the new teacher is Abdul Beha-of Akka, and advising Dr. Berridge to study out the History of the Babists, etc.. but ; “Many men, many minds,” and true it is that at least for some time, he will be known only to the Elect.

[Ed. Morning Star.

The thought expressed in this letter is one of the most subtle and attractive to the majority of those seeking the higher attainments of any we have seen.

The writer really says nothing definite, but infers that the coming Christ or Messiah of this dispensation, the great God and our savior Jesus Christ, is now in the form of some humble personage, here among us, and that we are to look for him and prepare for him and expect him to do and accomplish the great work for which the saints have sighed and are praying, namely, the renovation of our earth and its preparation for the reign of the glorious millennium.

This communication is expressed in such a mysterious way and with such humiliation, and apparently with such a spirit of loving devotion, that unless one knows the truth, he will be

deceived by it. No wonder that the Apostle said: "They shall deceive the very elect if possible." Jesus seemed to foresee that just such Messiahs, Avatars, or whatever you may call them, would come, and that they would come so perfectly appearing to be in the Spirit of Truth and Righteousness, that it would deceive even the children of light, therefore he gave the following notes of warning.

In Matthew, xxiv. 4., he says: "Take heed that no man deceive you;" and in the twenty-fourth to the twenty-eighth verses of the same chapter he says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold he is in the SECRET CHAMBERS, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

The words of the Christ here, as he so plainly says, were given to prevent your being deceived. He gives you to understand that you are in no case to go after any one that claims to be the Christ. At this point all who are seeking and expecting a Messiah to come are thrown into a mystery. They say, if the Christ comes, will he not be manifested in the person of some one? Perhaps so, but in whom will he be manifested is the question we should ask; and the question is answered in the mystic words of the Christ when he said: "Wheresoever the carcass is there will the eagles be gathered together."

In another place when asked concerning his kingdom, he answered; "The kingdom of heaven is within you". This expresses the true thought; as we have so frequently repeated; it is not for us to look to any lo here, or lo there, but it is for each individual to see to it that the kingdom of heaven is

within themselves. When the Christ went away he said: "Lo, I am with you always, even to the end." Is that true? Stop and think a moment; how has he been with us since the time of the departure of his physical body? How and in what form is he still with us? Jesus of Nazareth was a man possessing a physical structure; and when he said, "lo, I am with you always," he did not speak of that one-hundred and fifty pounds of flesh, more or less, but he spoke of the Christ, the spirit of anointing, which was the real, conscious, selfhood within that organism; and as that spirit came into his temple, his disciples, on the day of Pentecost, and abode upon them, so has it abode upon all those who seek righteousness, who seek God with all their heart.

In this the closing period of the world's history, the Christ will come in his body; for it is shown us in the revelation of Jesus Christ; Revelation i., that the Spirit of glory and power, is manifested in form. The next manifestation of the Christ is in the one-hundred and forty-four-thousand that are sealed in the seventh chapter. The third manifestation is shown in the fourteenth chapter where the Lamb and his company are on Mt. Zion, and again in the twenty-first and twenty-second chapters, is shown the holy city, the New Jerusalem. Now, the Christ will appear when, through following the life of regeneration, men and women have been accepted as members of the Eternal Brotherhood: have come into an organized form (the one hundred and forty-four-thousand); but this will be done so silently, that none but the elect, none but those who are seeking righteousness and are living the true life will know anything about it, for, as the prophet said: "I will gather you one of a city, two of a family, and bring you to Zion." Jesus said: "Where the carcass is there will the eagles be gathered together." This symbolic language means simply this; we read of Christ that "he was led as a lamb to the slaughter, and as a

sheep is dumb before its shearers, so opened he not his mouth." In Revelation when we read of the Lamb on Mt. Zion, with his company, we do not believe that it is a young sheep, that is referred to, but all believe that it is an individual, and that individual is made up of men and women whose bodies have become as subordinate to the mind of the Spirit as a lamb is to its shearers; and when Jesus speaks of the carcass, he speaks of this animal body, with its headship of loves, passions, and hates, and all its evils, as having been killed, and in so far as it is being dominated by the animal, it is a carcass.

Those who are thus crucified, those who are "beheaded for the word of God and the testimony of Jesus," will be gathered together by the Eternal Spirit, and as the eagle is the king of birds, so is it used throughout the Scriptures to symbolize the king of spirits, "for they shall be kings and priests unto God and shall reign on the earth."

"As many as are led by the Spirit of God, to them gave He power to become the sons of God." Therefore, go not after them who claim to be a son of God, but know of a surety that "now are ye the sons of God;" and when you have fully subordinated the physical body to the mind of the Spirit, then will the Christ have come in you: then will the same Spirit bring you to unite with the body that is prepared, through which the eternal word of God, the Christ of this dispensation, will manifest himself to the world. But one says: how is it possible that his coming shall be as the lightning cometh out of the east and shineth to the west, for the earth is round, and all could not see an individual man? but you err not knowing the truth. If the Christ were standing in your very midst, you would not see him unless your spiritual eyes were open, as the Hindu master said to one who desired to see a master: "You could not see a master if one were here, you could only see the man;" but if the Christ is in you, and if Christ is the

annointing of the Holy Spirit, then, when your spiritual eyes are opened, you will behold him and behold his glory.

There are a great many now in the world who, through their own methods are seeking to become the manifestation of Jesus as a savior. Elementals are controlling, and causing them to claim to be the temple builders, the Messiah. Multitudes of men have thought and mused upon these subjects until they believe they are the very and only Christ, and in the case of the one referred to in the letter quoted, it is evident that he is devout, and earnest, and zealous, and that he believes what he says ; but he has failed in one particular, for Jesus said : "Ye shall know the truth, and the truth shall make you free." If he followed truth and knowledge with all his heart, the ego would not deceive him, nor would the elementals nor anyone deceive him, for all such are led by the Spirit of God and caused to know the truth, if they are willing and obedient. Therefore, we would emphasize the admonition ; seek no man, seek knowledge of the Spirit in your own experience ; seek guidance of His Holy Ones by a faithful and devoted life ; then, when the Christ comes, when the time is ripe for His manifestation to the world, you will find that he is within you, and that you constitute one organ of the many members of His body, and being united with His body, no man can deceive you.

Well did Jesus say : "They shall deceive the very elect if possible : " for it is not possible to deceive those who have overcome that childish love of the wonderful, and have settled down in the practical, every-day living the true life, and have turned their eyes away from the world and are looking continually to the fountain of all substance, of all reality,—Spirit.

If you would make these attainments you must conquer that childish wonder ; that love of the wonderful and mysterious ; cease looking for something wonderful, and keep in mind that this life is the most practical, common sense of all things in the

universe. Remember the words of the Christ: "Ye shall KNOW the truth, and the truth shall make you free." He did not say that somebody else would know it for you: bear that in mind, but it is for you to know and to live the true life. Then you will not be deceived by the many who say "I am the Christ, I am the Holy Ghost, I am the Avatar of this age"; let these go their way, but abide you in God, and the Spirit of God will abide in you and cause you to know the truth.

I leave to God to-morrow's where and how,
 And do concern myself but with the now,
 That little word, though half the future's length,
 Well used, holds twice its meaning and its strength.
 Like one blindfolded, groping out his way,
 I will not try to touch beyond to-day.

—Ella Wheeler Wilcox.

CORRESPONDENCE.

Dear Esoteric Fraternity: — My subscription to "Bible Review" expires with this present month, and I write to say that for the present I cannot renew it, but hope to later on.

During the summer and fall I have been helping a life that has been coming bravely up from a perfect "pit" of horror and despair. This life has gradually gained a foothold in daily employment, and is hourly growing stronger and back to itself. But the work has taken all my resources, and I desire never to contract for anything that I do not at once pay for. Under these circumstances, you will believe, please, that my heart is just as affectionate and grateful toward you as ever, and that when I can afford it I will renew my subscription.

I wish you could know, as I know, the great change that has

taken place in me owing to your teachings. Life is serene and joyous and full to the brim with daily blessings for me,—many tiny flowers bloom beside my path from dawn to eve,—unnoticed by others, but for me full of radiant joy in just the fact of being alive,—alive in every sense of the word.

God bless you all, especially Brother Butler, for the great light you have brought to many hearts, of which I am one.

Yours lovingly,

I. C. E.

Sept. 10, 1903.

Dear Friends:— Will you kindly send me one copy of the “Everlasting Covenant”?

I can never be too grateful to Miss. H— for bringing me in touch with your Fraternity, “Bible Review” continually illumines the truth, until my whole life seems changed.

I hope to have many of the books written by Mr. Butler, before very long, for I have received so much from the few I now have.

God’s purpose in the creation of the world, opens to me more and more each day, and life is so full because of these wonderful revelations.

* * * May God Bless all who are endeavoring to show forth godliness, is the prayer of my life.

In all gratitude, I am,

A. J. B.

EDITORIAL.

It seems to be the finishing work of the old age and the beginning work of the new to bring to light the facts relative to the history of God's dealings with the human family, His purpose in these dealings, and the preparation of the mind of the people for a new and higher order of life. This has virtually been done through the articles that have been appearing in this magazine relative to the great teachers and guides that have been in the world and whom the world has not known. Notwithstanding the many evidences throughout the Old Testament Scriptures that the manifestation of God to man has been mainly through men living in the body, men who were living, spiritually and intellectually, in the full consciousness of the heavens, this fact has been entirely overlooked by Bible students of modern times. However, there are no facts plainer than these, namely, that there has been a class of men who have sought and found a conscious unity with God, and that these men while living on the earth were consciously living in touch with the heavens, and that these were called an order of beings, a lodge if you please, in which there were degrees of attainment and an innumerable membership; and that Christ came after that order, called the order of Malki-zedek; in other words, that he was the last physical representative of that order on earth; we might properly say the last physical official, representative and messenger to the world at large, and that he left on record through his apostles a line of practical instructions by which men might reach the same ultimate that he had reached; or, in his own language, "I am the door of the sheep;" and again, "He that entereth in by the door is the shepherd of the sheep: To him the porter openeth."

Thus a new picture is brought to us of the Bible, namely, that it is a history of the instructions, guidance, and dealings of the messengers of this order in leading the people from their infancy up to the fulness of times when the door will again be wide open and many will enter into the Sabbath of eternal rest from the work of creation, generation, labor, sorrow, disease sickness and death; and if our friends will read the bible with this thought in mind, banishing all that vague, childish ideal of the wonderful, and look upon it in a true, practical, common sense way, they will perceive, that while it contains great mysteries, yet that most of these mysteries will at once vanish and that they will therein find the key to all mystery.

We wish to say to our friends that the bound volumes of the "Esoteric" are so nearly out of print that it is impossible at the present time to furnish a complete set. We have a few volumes of Nos. v. vi. vii. viii. ix. and x. still on hand and those who wish these can obtain them, and, owing to the great demand for them we are reprinting, just as they were before, volume one revised Esoteric, which includes volumes one and two of the Esoteric, and will have it on sale in a few weeks.

We wish to call attention to a work that is being done by Sumbola in the practical use of Solar Biology. She is certainly giving the best delineation of character of any one we know of. We insert below a statement from her office, which she has sent us, and hope that those who wish delineations will send to her for we know they will be pleased with her work.

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Uniontown, Pa., Jan. 19, 1903.

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I have finished your book "The No-Breakfast Plan". I have experimented some in diet for the last five years. One thing was to recover from a pistol wound received from a Colt's automatic which will carry and kill at a mile.

I had been out shooting at a mark, and sat down down with it in my pocket. It slipped and struck on the wall, exploded, and the bullet struck me below the kidney, passed clear through the kidney, liver, and upper and lower lung, and lodged upside down under the shoulder blade. It broke the end off the vertebra, and broke and fractured five ribs; one was knocked out completely for one and a quarter hours. Physicians in attendance said it was impossible to recover but I positively refused food of any kind for ten days, and got well fast, and was able to leave the hospital in four weeks. It was six months ago and I am in fairly good health now.

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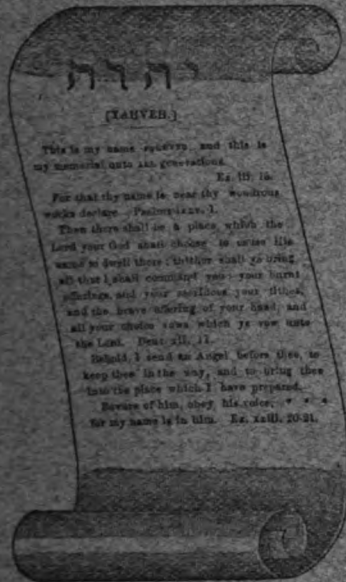
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HIRAM E. BUTLER, Editor.  
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ANNOUNCEMENT.



This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

**A STATEMENT
OF
THE PURPOSE.**

A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said : "I make peace, and create evil ; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation : it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him ; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe : with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator ; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden : gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

BIBLE REVIEW.

Vol. II.

DECEMBER, 1903.

No. 3.

SARDIS.

ST. JOHN.

CHAPTER XIV.

6. I am the way, the truth, and the life : no man cometh unto the Father but by me.

According to Genesis the paradise or garden of Eden is situated at a point where the stream of life has not yet parted into four heads, but waters it with its full strength.

The four heads are natural divisions of the pure earth conditions, and differ from their source in as much as it is a higher condition where the Spirit of God is in full control. The paradise, of course, cannot be understood as having a local existence as a place, but it is everywhere, where a creature has through attainments reached the soul consciousness of that realm. Yet, as mankind recognizes the existence of those four parting heads in their multifarious expressions in the animal kingdom, such as temperaments, points of the compass, seasons of the year, fire, air, water and earth, etc., etc., it of necessity follows that the source of those four heads exists, not only as a condition, but also as a manifestation possessing a visible standing. "He that hath ears to hear, let him hear."

Yahveh Elohim took man and put him in the garden, which is his body, yet, in reality, also the soul consciousness of the fifth Cherub, controlled by the seven spirits of that realm, with whom man should be one, as in a similar manner each animal soul is connected with the seven principles of the fourth Cherub on earth; yet, as knowledge of the conditions below is essential, man descended from the realm of heaven, and losing his consciousness entered that of the beast, and began to till the ground.

At the rising of the sun the Lord God placed the four Cherubs, thus obscuring man's vision of the stream of Life, hence, even smothering the desire; and a flaming sword or the fire of consumption, which is generation or procreation of species, thus preventing man's return (Gen. iii. 22) to the subconsciousness of the fifth Cherub or immortality, typified as the tree of life; thus, being cut off, by his own desires, from the source of his existence he lost not only the soul consciousness of the heavenly condition, but succumbed to oblivion after death, justifying the preacher in saying: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all one breath, so that man has no preeminence above a beast, for all is vanity."

These four Cherubs, each containing within itself seven realms of spirit controlling their respective domains, are an emanation of Yahveh Elohim, and control on the earth the manifestation, first, of the elements by means of expansion and contraction; second, of the inorganic life by means of attraction and repulsion; third, of the vegetable kingdom through motion; and fourth, the animal creation, fallen man included, by means of fire or heat; thus man in succumbing to the desire of the flesh became the property of the fourth Cherub and the laws operative in his realm, consequently the prevailing belief that after dissolution man can expect to enter

heaven, is an illusion, however, his animal desires will bring him to manifestation again on earth, but still clinging to the ties of flesh, for only through regeneration or conservation of energy while in the flesh, taught by the Lord's Christ 1900 years ago and by the Spirit of Truth, (St. John, xv. 26) proceeding from the Father, at this our day, can man pass the flame of consumption, which is generation or loss of vitality which sweeps man's form, created by his animal desires (souls), as a corpse into the grave.

"O wretched man that I am, who shall deliver me from the body of this death."

Before the creation of Adam, or rather before there arose on earth a man in whom Adam-Kadmon (the universal man) found reflection, the earth was in silence (Esdras vii. 80.); not that there were no beings in the form of men on earth who used speech, like the Chinese and the Hindoos and many others, but there were none whose understanding was more than that of a beast, for none possessed an inkling of the realm of light or the fifth Cherub, hence were impervious to the word of God: thus the seed of God's planting, through Adam's descent into matter, went down the stream of life, buried for ages under the stress of earthly ambitions and sensuous desires. The material sun rose and set through seeming endless ages: seasons came and went, yet, silence, dead silence, surrounded the earth, for truth, as yet, had no resting place in it.

While the dying rays of a fading cycle were setting in the west, a grave and silent people on the banks of the Nile caught glimpses of the future light, and at the same time the inquisitive mind of a Hebrew man in the East, touched by the grace of God, (see Ezekiel xvi. 1—6.), anxiously sought the solution of: who in truth is the strong God?

Hidden under the ceremonial law of Judaism are expressed the thoughts of a master, which, if interpreted aright, would

lead the searcher to the solution of the mystery of the ages ; yet, on its surface it served the purpose of holding the minds, of the descendants of the first Adam, as an invisible link, to the love of the Spirit realm.

At this period, the world, on its path toward perfection touched the feet or foundation of the grand man of the heavens, and at the same time the realm of the fifth Cherub, bringing to the planet earth the revelation of the methods by which the seeker after freedom could pass the flaming sword guarding the entrance to the realm of Life.

In reality Christ's advent was a practical demonstration of the visions of the prophets, the full expression of which is upon us to-day, in the practical methods and existence of a center from which this truth is taught, demonstrating to the seeker after truth that we are approaching the time for the manifestation of that wondrous company of men and women, who, having conquered the delusions of the flesh in themselves, and overcome the power of the prince of darkness, are able in a practical, orderly union to stand before the world for ages to come, as the center from which will issue the stream of Life or Sardis watering its own body with its full strength, which is immortality, and yet radiating energy of a four-fold nature, insuring order, happiness, and joy to those who will heed the law of God.

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

Capricorn—Aquarius.

INSPIRATION.

Every consideration of the conditions of the New Covenant makes it abundantly manifest that to the living of a Christlike life, an immediate and continued inspiration is an absolute essential. For nothing is more plain on the face of Holy Writ than the fact that the believer can do nothing of himself (John xv. 5). And yet, simple as it may appear, it is nevertheless true, that to have a God-given knowledge of the fact and to act upon it continually, is the very acme of Christian Perfection.

The most striking point about the earthly life of our Lord, was his complete dependence on the Father. He did not do his own will or speak his own words, or

SEEK HIS OWN GLORY.

He did always those things that pleased the Father, who wakened him morning by morning to hear as one that is taught. In other words he was the subject of an immediate and continual inspiration. Every word was God-breathed (*Theopneustos*); every deed was energised, inwrought by the Father.

Now, that he said, "I do nothing of myself," "hath left us an example that we should follow his steps." We are predestined to be conformed to his image. Man can have no mightier aim than this; to do the will of God perfectly, as Christ did it. He allowed God to do *all* in him. His whole attitude was that of

THE OPEN EAR;

the ear of a disciple living by every word proceeding out of the mouth of God. As he lived by means (*dia*) of the

Father, so are we to live by means of him (John vi. 57). But for this there must be an unceasing communication, "a mutual communion" (1 John i. 8. French Version) between God and the new creature.

An inspired walk is a proof of sonship. "For as many as are led by the Spirit of God, these are the sons of God" Under the New Covenant, God promises to do *all* in us: "I will inhabit them and walk about in them": "I will put my spirit within you and *cause you* to walk in my statutes, and ye *shall keep* my judgments and do them." For it is God who energizes both the will and the work: who produces in us both the will and the execution (Phil. ii. 13, French Version). Nothing can be acceptable to God but that which is the fruit of

HIS INDWELLING SPIRIT.

For this purpose Christ must be revealed in us (Gal. i. 16), formed in us (Gal. iv. 19), living in us (Gal. ii. 20), working in us (Gal. ii. 8), and glorified in us (Gal. i. 24). For the Spirit comes to us and inhabits us, not only as the Spirit of the Father, but also as the spirit of the glorified Jesus (John vii. 39). "I will not leave you orphans, *I come to you*" is the Pentecostal promise. The great mystery which has been hid throughout all the ages, but is now being made manifest to His saints is "Christ in you the hope of glory": Christ dwelling permanently (*katoikesai*) in our hearts by faith.

Our prayers also must be inspired. It is the prayer wrought by the Holy Spirit that is effectual. The energized (*energoumene*) prayer for the righteous availeth much (James v. 16). No worship can be acceptable to God but

WORSHIP IN THE SPIRIT.

No prayer can be the means of building us up in our most holy faith, but "praying in the Spirit." But this kind of prayer is infallible: it cannot possibly fail to be answered in some way, because the Spirit in us "maketh intercession for the

saints according to the will of God." The mighty prayers of Elijah by means of which he "shut heaven" for three years and six months, so that "it rained not on the earth," and opened it again, so that "the heaven gave rain and the earth brought forth her fruit," are given as examples of the wonders that may be wrought by means of

INSPIRED PRAYER.

No other kind can avail to save the sick ; but wherever the inspired prayer can be prayed, there the sick will certainly be "raised up."

"Our speaking and our preaching too must be inspired. It must be "Christ speaking in me" (II Cor. xiii. 3). Our speech and our preaching must not be with persuasive words of wisdom, but in demonstration of the Spirit and of power" : not in *words* which man's wisdom teacheth, but which the Spirit teacheth ; interpreting spiritual things to spiritual men." (I Cor. ii. 4. 13. R. v., marg.). It should not be we that speak, but the Spirit of our Father that speaketh in us : "For he that speaketh from himself seeketh his own glory." The words that I speak are not mine but His that sent me, should be as true in us as in Him (I John ii. 8).

Our reading and study of the Scriptures must be inspired, "For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth." But we have

RECEIVED THE SPIRIT

for this very purpose "that we might know the things that are freely given us by God" :

"Things which eye saw not and ear heard not, and which entered not into the heart of man."

But God reveals them unto us only through the Spirit. The letter has power to kill, but not to make alive (II Cor. iii. 6). We need, therefore, constantly, to use the prayer of the Psalm-

ist: "Open thou mine eyes and I shall behold wondrous things out of Thy law." To claim from God "a spirit of wisdom and revelation" that the eyes of our heart may be enlightened to know what is the hope of His calling. Spiritual things can only be spiritually discerned, by the continual immediate guidance, unction and teaching of His Holy Spirit within us.

Our special need then is to have the ear of the inner man opened, that the Lord God should give us the

EAR OF THE LEARNER,

and the tongue of a disciple (Isa. l. 4. 5). For this there must be a full and perfect surrender; for whosoever will not renounce all that he hath, cannot be a *disciple* (Luke xiv. 33; Rom. xii. 1).

He that would have the thoughts of God and the wisdom of God, must forsake his own thoughts and his own wisdom (Isa. lv. 8. 9; I Cor. i. 19. 30). Then we must practice the presence of God and be attentive to the voice of the Eternal Word which speaketh within us.

And following the example of our blessed Master we must seize every opportunity of *waiting* upon God in the secret inner chamber (Matt. vi. 6). No work of faith or labor of love reaps a richer or more certain reward than this. There is no better preparation for service or more certain way of obtaining the ear of the learner, than

BY CONSTANT WAITING

in *silent* expectation upon God (Isa. xl. 31). It is much more important that I should hear His voice than that He should hear mine. We must learn to be silent unto God, literally "dumb to Jehovah" (Psalm xxxvii. 7 and lxii. 1. 5).

God has promised to such waiters upon Him that they shall exchange strength, that is, put off the human, and put on (or become clothed with) divine strength, by means of which they

shall mount up with wings as eagles ; run and not be weary,
and walk and not faint.

Then will these earthen vessels be filled with God's hid
treasure, and our hearts so garrisoned with

THE THOUGHTS OF GOD

that our messages will be always words proceeding out of the
mouth of God : our will and our deeds being continually
energized by God.

Henry Proctor, M. S. B. A.

LOVE.

Love lifts the soul to higher planes,
And brings celestial spirits down ;
It lights within the sacred flames
That brings to man a golden crown.

'Twas love that in the manger lay,
In form of man sent from above,
To teach mankind the narrow way
That leads him to the throne of love.

Faith led the Wise Men from the east,
To worship at Love's holy shrine ;
They gave their treasures for the feast,
And angels joined with song sublime.

Then learn to love with all thy heart,
And send it forth to all mankind,
And great reward will be thy part,
And heaven's blessing shall be thine.

L. D. Nichols.

A WORD FROM THE WATCHMAN.

EZEKIEL.

CHAPTER XXXIII.

10. Therefore, O thou son of man, speak unto the house of Israel: thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11. Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?

At the time of the infancy of our race, when men made images of their ideal of God, and bowed to them, religion was a superstition intermixed with the observation of the effect of broken law. Therefore, if an evil came upon the people they at once turned their attention to their God and sought to appease his wrath, which they attributed to be the cause of the evil that came upon them. This was partly true and partly false. It was true, in as much as a broken law must, by the law of our existence, bring evil upon us, for if we bear in mind the central fact as set forth in this journal, that by a word, the mind of God, the worlds were made: that all law is of that Infinite, Creative Mind, then the laws that govern our existence are God's laws and no person can sin against them without bringing upon themselves the consequences of broken law. If men fall from a height they suffer injury; if they fall into the fire they are burned; if they take poisonous food, it will injure or destroy the body. This is all in accordance with Divine law, and it is equally true if we sin against any of the laws governing our life or our mind.

We quote the following from "Biblia", which all know to be the journal of the leading religious minds of the world. The

article is a brief review of a book recently published, and it speaks for itself.

THE RECOVERY AND RESTATEMENT OF THE GOSPEL. By Loran David Osborn, Ph. D.

It is impossible to-day to deny the fact that we are in the midst of a transition period in all departments of life; in the statements of theological belief; in the activities of the Church; in the definitions of men's religious life. There is a great restlessness and discontent, an antagonism of classes, and a want of confidence between man and man. The gulf between the church and the masses is growing deeper, wider, and darker every hour. Many wage earners regard the Church as a "capitalistic institution," and as ignorant of the real life of the people and of their hopes and aims. Christianity cannot long survive without the faith of the common people.

The spiritual condition of the Church is unusually low. The growing worldliness of professing Christians; a paucity of conversions; the decrease in the number of candidates for the ministry; the declining reverence for the sanctuary; the growing desecration of the Sabbath; the increasing neglect of family worship, and the weakening belief in the authority of the Scriptures—all this is alarming. Never before in the past half-century has adherence of the Church to the Bible been so lax, its morality so easy-going, and its piety and devotion at so low an ebb. The rapid spread of heresy throughout the churches is creating genuine dismay in many quarters. Conservative people have felt that the old-time belief of their fathers, the tradition of ages, the oracles, which from early infancy they have learned to revere and hold most sacred, were being demolished.

The root evil from which the Church is suffering to-day is the lack of spirituality, the powerlessness of the pulpit to rebuke materialism, with its natural train of greed, dishonesty, and political and social corruption, and to present with their proper force and beauty the great spiritual ideals of Jesus: the whole career of Jesus and the presentations of ideals and the gift of spiritual powers through which

they might be attained. The preaching of to-day fails to echo the virtues and inspiration of the Word of God : it is neither great as an exhibition of Christian intellect nor earnest as an organ of Christian spirituality.

Dr. Osborn has written this book for the purpose of showing that the Gospel of Jesus has become obscured during its historical development, and that it is necessary to go back of this process to obtain the gospel taught by Jesus and translate it into the terms of modern thought and life. He believes that there is something radically wrong, that after nearly two thousand years the claims of the gospel have been fulfilled in so small a measure, and he has reasons for suspecting that the difficulty lies, at least practically, in the fact that the gospel has been obscured and miscarried, and so has led to misdirected energy on the part of God's people.

Dr. Osborn has given much thought to this work, and he has stated very clearly the grounds which have led him to the intellectual and spiritual rest which he has found. He finds that it does not consist in the acceptance of the traditional dogmatic theology of the Church, but in a confident trust in Christ and loyal obedience to his will. The work tells the history of the early transformation of the Gospel as it came in contact with its early environment, and shows further, that the new Bible-study movement of the century has done much to bring Christianity back to its original sources, and with a result of a clearer understanding of the Gospel of Jesus than any other age has possessed. The author shows that the value of man's life is measured almost entirely by his works. The acceptance of definite creeds and formularies is understood to be a matter of secondary importance. The true text of communion with the Church of Christ is righteousness of life.

The more one learns of Jesus and his divine way of salvation ; the nearer he is to the living Father, the ever-present Spirit. This book deserves to have a wide circulation.

(Chicago. The University of Chicago Press. 12 mo. pp. 254. Price \$1.50.)

The foregoing review touches only the surface of the difficulty under which, not only the church, but the world at large is suffering. We doubt that there ever has been a time in the history of the world when there was, compared with the amount of intelligence now active among men, as much open, reckless violation of the laws of their being as there is at the present time; and this violation consists very largely in the secret habits of human life.

Underlying all the depravity, perversion, and diseased state of the world, is the condition of sex. As all life came into existence through the reproductive principle, and as all life is preserved, renewed day by day through that function, it follows that that is the fountainhead of human existence; that when that is perverted or diseased, the mental consciousness is also diseased and perverted in proportion; and as the mental consciousness is perverted and diseased the actions that follow will be in accordance with it.

As we look out into the world with the interior eye, we see that the whole world is diseased and perverted at the very fountain of their existence; therefore, men are virtually insane, rushing on in their perversions toward what? it must of necessity be toward their own destruction; and it does not take the interior perception, we need only to look into the faces of men and women whom we meet in the drawing room, in social gatherings and on the street, read our daily papers, listen to the conversation of the people from the highest to the lowest of them,—and it all speaks too plainly of self-destruction and death. If the fountain from which the tide of human life is flowing is corrupted and poisoned; to ask the question: what will be the result, is to answer it. If we inquire as to the cause of these things, as does the author in the foregoing review, we find that it is in the lack of spirituality, in the turning away of the mind of the world from the source of its

existence, God, and in the turning of their whole mind, their desires, loves and sympathies toward the gratification of their own sensual desires and imaginary source of pleasure. So strong is this in the world at the present time, that every advanced truth that the angel of the Lord brings to the people of this planet is rejected in toto by the masses, and accepted only by a few, and the few who accept it begin at once to endeavor to cause it to serve in the gratification of their own sensual desires and pleasures. Therefore, when the revelation came to the world some years ago, that it was mind that diseased the body, and that mind could cure it; and that all life and health were in spirit, and that all men were in a degree spiritual beings; it was accepted simply because it healed their diseases; for anything that will feed an animal will at once obtain its favor; and as this supplied a demand, a need of the race, thousands accepted it. But among the thousands and even hundreds of thousands who have accepted it, how many are there who are not using it as a means to enable them to plunge still deeper into sensual practices, to gratify their love of money, in short, to enable them to increase their perversions? We ask this question and leave it to you to answer,— you who are a part of that body, and you who are in touch with it. It is a fact that the race, being diseased at the fountainhead, cannot obtain light, knowledge and power from God, only in so far as they are able to take it and use it as a means to add to their perversion. This being so, you may safely expect that the results of broken laws will come upon you, and that speedily.

As all know, the civilized world is now divided against itself. The Christ of Nazareth said, a house divided against itself cannot stand, it must fall. To-day we see two great classes; the wealthy, and the working classes in bitter conflict one with the other, and then these divisions are again subdivided, so that it

appears upon the surface, that the time is upon you spoken of by the prophet Zechariah when he said; "for I set all men every one against his neighbor." Owing to the fear of the strong arm of the law we still maintain a semblance of national existence; but what may we expect from the following? You see that the manufacturer, the monied man, is closing his workshops and announcing the fact that they are closed indefinitely. Why? because the workingman demands more than he can gratify. In large cities, in all departments the contractor will not take contracts unless he is given enormous prices for his work, because he cannot trust his workmen; consequently the work is ceasing; the workingmen are thrown out of employment; in other words the means of subsistence is being taken from the working class, and when men are hungry they become like wild beasts; they become desperate, and all fear, which is the only restraint upon them now, is at once removed,—then may we not expect a breaking up, a time of trouble such as we have never known?

Another mark of the perversion of the race, is found in the fact that there is no one, with but very few exceptions, who is really seeking to know God and His laws, and to comply with the requirements of His divinely loving nature. The Christ of Nazareth came centuries ago with a message from on high, presenting to the world the way of life, peace, and happiness. He said: "I am the door of the sheep: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." What did he mean by the words, "I am the door?" He meant that there are men who have not only lived and ultimated their career on this earth, but in other worlds also, and have obtained immortality and have passed into a realm of comparatively perfect knowledge and perfect power; who have obtained a high degree of God-likeness, and these men being like God are

brethren and recognize that they are brethren, for they love each other with a love that the world cannot know ; and they love the purpose of God in the creation of the world, and are giving their whole life and thought to lead men to the high and holy condition in which they are. When we say these are brethren, it is equivalent to saying that they constitute a grand system, which the earth would call a brotherhood, a fraternity, and being in harmony with the law of God, working under the direct light of the infinite mind, they have all things in common. The reflection of the knowledge of these men has been the cause of the organization by men on earth who have caught a glimpse of that high and holy order, of lodges, brotherhoods, and mystic orders ; but these are only reflections of that which really exists in a transcendent degree in the heavens.

At the present time it seems almost as if half the civilized world were seeking membership in some occult or mystic order, but owing to the perverted state of the race, the poisoning of their life at the fountainhead, they are only seeking these mystic orders for the sake of the powers and benefits to be obtained to aid them in their perversion of divine law in themselves.

Christ was the door by which, if any man would follow his instructions, study and apply in his life his teachings, he might enter in and become consciously a member of that Eternal Brotherhood : he might become consciously one with the angels, messengers, of God. For these angels are members of that Eternal Brotherhood, not by virtue of favor, but by virtue of real worth and inherent qualities of honesty, earnest zeal, righteousness and soul development, they are accepted, loved, and cherished. Jesus expressed this fact when his mother and brethren were without desiring to speak to him, and he said : "Who is my mother ; and who are my brethren ?

and he stretched out his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Thus he expressed the law governing membership of that holy order of which he is the door; but the world of humanity seek admission to the various brotherhoods by favor; because of wealth and position among men, and thus those brotherhoods have seldom led to the goal of a perfected life.

We have now come to the time when those prophecies are being fulfilled all around us and in our very lives. We see the fulfillment in the present condition of the world, which is feeling the effect of the oppression and perversion of the race, and yet how many are there, O, where are they who are willing to enter into life, peace, and eternal happiness, by the door?

We have stood before the world for sixteen years, holding up to the light the methods by which they might enter in through the same door and become one with the Father, a member in the highest and holiest sense of that Eternal Brotherhood: holding means by which human life might be perfected and a spiritual consciousness developed; a means by which men and women might be introduced into the association of men made perfect in the heavens.

Thousands have taken hold upon the methods, applied them for a little while, and when persecution, false reports, and all manner of evils that Christ told you would come upon you if you followed his teachings, came upon them, they fell by the way: they turned aside, and where are they to-day? Are they waiting for the fulfillment of the word of God by the prophet Isaiah when he said: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness". Are you waiting for that judgment? If you are, do you not see it now knocking at your door? Remember the words:

“Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Thus it is prophesied that you who wait for the judgment of the Lord to come upon you, will find that along with this judgment will come the famine for knowledge; for these methods by which you may escape the evils will not be found: your mind will run from sea to sea seeking for methods, but will not find them.

We are aware that this article will fall as idle tales upon the minds of the few who read it, and that many will say,—he is an alarmist, a crank, and so on; but it is according to the law of God that an opportunity shall be given you, whether you will profit by it or not, yet the light must come before the execution of divine justice. Therefore, we must speak the word; we must continue to hold the light until the Father says it is enough, and we are taken away to the place that he has prepared for us to await until, through suffering, pain, and want, there is a people who will seek God with all their heart, who will be willing to give up everything of an earthly nature for the sake of becoming a member of that holy, Eternal Brotherhood, of which Jesus Christ is the door.

“The burden of silence.* He calleth to me out of the tempest,† Watchman what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye: return, come. *Isaiah xxi. 10—11.*

*Dumah (Silence). †Seir (Tempest).

MAN — HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

VIII.

CHRISTIANITY AND CATHOLICISM OR CHURCHISM.

The principal reproof I have against them is, that at every step they confound Christianity with the Church (Catholicism) : from whence it follows that, their fundamental idea not being diplome, they necessarily subject those who would go with them, to many a jar, who are accustomed to travel on smoother roads. For instance, I see literary professors of celebrity attribute to religion the works of a famous bishop, who, on many notable occasions greatly departed from the spirit of Christianity. I see others upholding the necessity of mysteries, sacraments, etc., and at other times trying to explain them ; also stating that Tertulian's demonstration of the trinity may be understood by the most simple.

I see them adrift on the subject of numbers, rejecting, with reason, the futile speculations which have flowed from the abuse of this science, and yet saying that three is not engendered ; from which it would follow, according to the expression attributed to Pythagoras, that this number must be without a mother, while the generation of no number is more evident than that of this number three : two is clearly its mother in all orders, natural, intellectual, or divine, with this difference, that in the natural order, this matter engenders corruption, as sin engendered death ; in the intellectual, it engenders variability, as we may see by the instability of our thoughts ; and in the divine, it engenders fixity, as recognized in the Univer-

sal Unity. Now, true Christianity is anterior not only to Catholicism, but even to the name Christianity itself; the name of Christian is not once found in the Gospels; but the spirit of that name is very clearly expressed, and it consists, according to John i. 12, in the power of becoming the Sons of God, and the spirit of the children of God, as the Apostles of Christ, who believed on Him, is shown, according to Mark xvi. 20, by the Lord working in them, and confirming the Word with signs following.

In this point of view, to be truly in Christianity, would be to be united with the Spirit of the Lord, and to have perfected or consummated our alliance with Him. Now, in this respect, the true genius of Christianity would be less in being a religion, than as being the term and place of rest of all religions and of all those laborious ways through which men's faith and their need of being purged from their stains, obliged them to walk daily, and it is very remarkable that the four Gospels which are founded on the true spirit of Christianity, the word; religion is not met with once; and in the writings of the Apostles, which completed the New Testament, only four times—once in Acts xxvi. 5 (English version), Gal. i. 13, 14; second, in Col. ii. 18; third and fourth, in St. James i. 26, 27.

Christianity seems to tend more toward its divine sublimity, or place of rest, than to clothing itself in the dress we are accustomed to call religion. Here, then, is a table of differences between Christianity and Catholicism. Christianity is nothing but the spirit of Jesus Christ in its fulness, after this Divine Physician had ascended all the steps of his mission, which he commenced at man's fall, when he promised that woman's seed should crush the serpent's head. Christianity is the complement of the priesthood of Melchisedek; it is the soul of the Gospel; and it causes the living waters which nations thirst for, to circulate in that Gospel.

Catholicism (the church), to which the title of religion properly belongs, is a way of trial and travail to arrive at Christianity. Christianity is the region of emancipation and liberty: Catholicism is only the seminary of Christianity; the region of rules and discipline for the neophyte. Christianity fills all the earth alike with the Spirit of God. Catholicism fills only a portion of the globe, notwithstanding its title signifies universality.

Christianity carries our faith up to the luminous region of the Eternal, Divine Word. Catholicism limits this faith to the written word, or tradition. Christianity shows us God openly, in the heart of our being, without the help of forms and formulas. Catholicism leaves us at war with ourselves, to find God hid under ceremonies.

Christianity has no mysteries; the very name is repugnant to it: for essentially, Christianity is evidence itself, and universal clearness. Catholicism is full of mysteries, and its foundation is veiled.

The Sphinx may be placed at the entrance of temples built by men's hands; it cannot be seated in the heart, which is the real entrance to Christianity. Christianity is the fruit of the tree; Catholicism can only be the dressing. Christianity makes neither monasteries nor anchorites, because it can no more isolate itself than can the light of the sun; and, because like the sun, it seeks to shine everywhere.

Catholicism peopled the deserts with solitaries, and the towns with religious communities—the former to devote themselves more easily to their salvation, the latter to present to the corrupt world some images of virtue and piety, to arouse it from its lethargy.

Christianity has no sect, since it embraces unity, and unity being alone, cannot be divided in itself. Catholicism has seen a multitude of schisms and sects spring from its bosom, which

have promoted the reign of division, rather than that of concord; and when it supposes itself in the highest degree of purity, can find hardly two of its members who believe alike. Christianity is the law of faith. Catholicism is the faith of the law. Christianity would never have made the Crusade: the invisible cross it carries in its bosom has no object but the relief and happiness of all creatures.

It was a false imitation of Christianity, to say the least, which invented the crusades: Catholicism adopted them afterwards; but fanaticism commanded them: Jacobinism composed them: anarchy directed them: brigandism executed them. Christianity has declared war against sin; Catholicism against men. Christianity marches only by sure and continuous experiences: Catholicism marches only by authority and institutions. Christianity is the complete installation of man's soul into the rank of minister or workman of the Lord. Catholicism limits man to the care of his own spiritual health. Christianity continually unites man with God, as being by their nature two separable beings; Catholicism, while it uses the same language, so feeds man with mere forms, that, it makes him lose sight of its real object, and construct many habits which do not always turn to his profit or real advancement.

Christianity rests immediately on the written word: Catholicism rests on the written word, or Gospel, in general, and on the mass, in particular. Christianity is an active and perpetual spiritual and divine sacrifice, either of the soul of Jesus Christ or of our own: Catholicism, which rests particularly on the Mass, presents only an ostensible sacrifice of the body and blood of the Redeemer. Christianity can be composed of the holy race of primitive man alone, the true sacerdotal race. Catholicism, resting particularly on the mass, was, as Christ's last Passover at the merely initiatory degrees of his

priesthood; for, when he said to his disciples, "Do this in remembrance of me", they had already received power to cast out devils, to cure sickness, and raise the dead; but they had not yet received what was most important for the fulness of the priesthood; since the consecration of a priest consists in the transmission of the Holy Spirit, and the Holy Spirit was not yet given because the Redeemer was not yet glorified, John vii. 39.

Christianity becomes a continual increase of light, from the moment the soul of man is admitted into it. Catholicism, which has made the holy supper its highest and most sublime degree of worship, has allowed a veil to be thrown over this ceremony, even inserting in the canon of the mass, the words, *mysterium fidei*, which are not in the Gospel, and are contrary to the universal light of Christianity. Christianity belongs to eternity: Catholicism to time. Christianity is the term: Catholicism with all its imposing majesty of its solemnities, and the sacred grandeur of its prayers, is only the means. Finally, it is possible that there may be many Catholics, who yet are unable to judge what Christianity is; but it is impossible for a true Christian not to be able to judge what Catholicism is, and what it ought to be. In short, notwithstanding the brilliant effect their works may produce, I do not find that substantial nourishment in them which our intelligence requires, namely, the true spirit of Christianity, though I find the spirit of Catholicism.

(To be continued.)

BIBLE READINGS.

VI.

ST. MATTHEW.

CHAPTER V.

21. You have heard that it was said to the ancients, thou shalt not kill ; and whoever shall kill will be amenable to the judges.

In this article we return to the Beatitudes, according to the emphatic rendering, because, if Christ of Nazareth is the door by which men may enter into life, into the fulness of the light and knowledge of the origin of their being, and of the laws requisite to apply in their habits and thoughts in order to come into harmony with themselves and their Creator, then, it is a truism that his special instructions are of the greatest importance.

In the above verse he takes up the thought that was accepted by those of his time, and which is at the present time the law of the land, but carries it further. In the twenty-second verse he says, "But I say unto you, that every one being angry with his brother, shall be amenable to the Judges : and whoever shall say to his brother, Fool ! will be subject to the High Council ; but whoever shall say, Apostate wretch ! will be obnoxious to the burning of Gehenna." Thus, he shows that it is not alone the external acts of human life that are amenable to the law of God, but that they are just as amenable to God's law who admit into their thoughts and feelings the condition that would cause the act if there were no law ; for it must be borne in mind that every act has its incipient or beginning in thought, and as soon as that thought enters the life of an individual it begins to grow, and although it may be re-

strained so that it never finds expression, yet it forms a part of the real nature, and in the generation that is to come it will bear fruit. This is the cause of their being born among us, and sometimes of teachers of morals and righteousness, children who are naturally criminals, and who become so under the law of the land. Christ says, "but I say unto you, that every one being angry with his brother, shall be amenable to the Judges." This is a clear and unmistakable statement that merely the fact of being angry with a brother makes one amenable to the Judges, not the judges of earth, but the Judges of divine law; and he carries it even further, for he says, "whoever shall say to his brother, fool, shall be subject to the high council." Here you see is that expression of the entire depreciation of the powers, qualities and ability of our brother man, and as, according to the law of mind, suggestion is a most potent factor, to throw out the suggestion of inability, weakness, incapacity; to censure and reprove, is to deprive the individual to whom it is made of his normal powers; restrains the action of the spirit within him who is striving to develop and ennoble his nature. We all know that it is only by continued effort, in the midst of evil as we are, that we are able to keep the mind fixed on high and holy principles, and to live in the consciousness of the higher attributes of our nature; and if one of our associates casts reflections of a depreciating character, it repels all the higher aspirations and realization of divine sonship: Jesus said such would be subject to the council. This implies that such an act must be considered by those who are set over us, and if it is found to be productive of evil, and not of good; if the intent is found to be without hope or desire to convince one of sin and to lead him to righteousness, then the condemnation falls upon the one who makes the accusation.

He further says, but whoever shall say, apostate wretch,

will be liable to Gehenna fire, or will bring upon himself the same condition he accuses another of, which condition is that of death and destruction, the true meaning of being liable to Gehenna fire; for it is well known that Gehenna was the valley of Hinnom, which was made a place for the burning of refuse matter from the city of Jerusalem, and into which the bodies of criminals were thrown and consumed by the fire that was ever kept burning for that purpose, and the portion that was not consumed, the flesh worms devoured. It was this that Jesus referred to when he said, "And if thy hand ensnare thee, cut it off; it is better for thee to enter life crippled, than having two hands to depart to Gehenna, into that inextinguishable fire: where the worm dieth not, and the fire is not quenched." We see no legitimate reference here to eternal punishment by fire, or by any other means, for it must be borne in mind that the gospel of Christ was simply the gospel of righteousness and life, sin and death. As the Apostle said, "As in Adam all die, so in Christ shall all be made alive." How did all die in Adam? The Apostle further said, "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." He also said that righteousness came by Christ: by following his teachings, which brought eternal life; and for one to judge his brother and declare him to be an apostate, which is equivalent to saying he is cursed of God, brings him or herself under the law expressed by Christ, namely, "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." If you judge your brother to be an apostate, a wicked, vile person, you bring upon yourself the same condemnation and judgment, the result of which condition is death.

In verses twenty-three and twenty-four, he says: "If therefore, thou bring thy gift to the altar, and there recollect that

thy brother has aught against thee. leave there thy gift before the altar, and go, first be reconciled to thy brother, then come, and present thy gift." The meaning of altar in those days was a place of sacrifice, and Christ means to convey here that if you come to offer yourself before God with the hope of being reconciled, and accepted by him, and remember that your brother is offended with you, that there has been some ill feeling between you, it will be useless to strive to obtain reconciliation with God, because, while such feelings are active within you, or are being thrown upon you by the angry feelings of your brother, there is a consciousness within of condemnation, and under such conditions you cannot be conscious of your acceptance by the Spirit. As Jesus said in another place, "By your own mouth are you judged, and by your own mouth are you condemned." It is well known to all who have spiritual experiences that when there is a consciousness within themselves of condemnation, they are condemned before the spirit of God, therefore, that condemnation must be removed before their gifts are acceptable to the Lord. It has been well known by the Christian Church in the past, that, if there was any inharmony among the members who had gathered at a meeting it would destroy the consciousness of the presence of the Spirit, and this has led to great effort on the part of the Christian world to keep harmony among themselves; and as each one was acting, thinking and judging from the external, and not from the spirit, therefore, they thought to make harmony by acting as if they loved each other, whether they did or not; but this failed to bring the harmony desired. The real act must be performed: go first and be reconciled to thy brother.

This brings to mind a question which every truly earnest soul must decide; namely, suppose that you go to your brother and try to become reconciled, or that you may have already made the effort and that he is obdurate, angry, and will not be

reconciled; or suppose that you had done him no injury, had given him no reason to think that you had willingly wronged him, and it is only because of his own perverseness that he is angry: then he occupies the position of your enemy, and not of a brother misunderstanding a brother; in other words, he is not a brother because he has taken sides with the adversary; therefore, all that remains for you to do, if those thoughts come to you as a hindrance when you offer yourself to God, is, to first pray for your brother, strive to penetrate the deeper and purer attributes of his nature with your love, and desire his welfare, and when you have done this, you have removed all malice from your own heart, and will have made the effort, through suggestion, which effects men far or near, which will weaken his antagonism, and you will have done your part of the work toward helping him to see his error; then, the consciousness will come to you in all its fulness that you have done your duty, and that you are indeed accepted of God. In other words, this very act and effort on your part will remove the effect of the condemnation and will bring to you the justification of the Spirit; then you can offer your gift to the Lord and it will be accepted.

In verses twenty-five and twenty-six he says, "Agree with thy prosecutor, while thou art on the road with him; lest the prosecutor deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Indeed, I say to thee, thou wilt by no means be released, till thou hast paid the last farthing." Here he evidently wishes to inculcate and enforce what he said in the ninth verse of this chapter, namely, "Happy are the peacemakers," etc., for he enjoins upon all those who are to be his followers to avoid all controversy, to render under all circumstances good for evil, or, as he said in another place, to "overcome evil with good," by good thoughts, desires, words and actions. Therefore he said, agree with thy opponent

(which is the best rendering) while thou art in the way with him. That is, no matter who it may be, if there comes in the course of your dealings, external or any other, a controversy with one who becomes an opponent, seek means of agreement ; do not stand in opposition, even in matters of business ; compromise all differences, as far as possible, lest you be forced into law and controversy. A peculiar thing in the true Christ life is that the world hates you, and if you undertake to force your rights as the world does, by law, litigation, or in any way whatever, you will find that in place of having decisions in your favor, the world will be against you, because it hates you. Of course there are times when we are attacked by an adversary with whom it is impossible to come to an agreement, or become reconciled, as his purpose is to prosecute. In such event, if we have lived a righteous life in all ways, our case will be so clear and unmistakable that, if we are brought before the judges, we will be helped by those in the spirit, and the reasonableness of our case will be made apparent and we shall be justified. In other words, there are cases where we are forced into law, dragged, as it were, before our judges.

In verses twenty-seven and twenty-eight he says, "You have heard that it was said, thou shalt not commit adultery ; but I say to you, that every man gazing at a woman, in order to cherish impure desire, has already committed lewdness with her in his heart." Here again he brings to your mind the fact that a thought implants within you the quality of the deed. Those who are striving to live the regenerate life, to overcome all loss of the seed, that the creative force within them may be turned to the use of the Spirit, will find that even though impure thoughts and desires will arise involuntarily through gazing upon a woman of passion, yet, they will follow them in their sleeping hours, producing lewd dreams and involuntary losses of the creative fluids, so that those

living the regenerate life will have unquestionable evidence that to admit a thought is equivalent in its results to the act itself.

In verses twenty-nine and thirty, he says: "Therefore (because of the above fact), if thy right eye ensnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy members, than that thy whole body shall be cast into Gehenna. And if thy right hand ensnare thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna." If that principle within you is so strong that it becomes like the right eye or right hand, which is the source of your power, that it ensnares you, then you should cut it off. That is to say, every thought produced by what you see around you effecting you for evil, hindering you in the accomplishment of your purpose, even though it necessitates that you cut from you one-half at least of your consciousness, yet it must be done. There are many in the world to-day who are following the practical instructions given out in our former writings, who have come to the realization that by merely friendly association with the opposite sex, they obtain spiritual powers, mental powers, strength of body etc., and are thus led to seek that association, but you should enquire and examine yourself and see whether it is or is not bringing upon yourself the very things you are trying to overcome: if so, cut it off and cast it from you: separate yourself from it: in other words, separate yourself from everything that becomes a hindrance, for as Jesus said in another place, "he that would lose his life for my sake and the Gospel's," that is for the sake of obtaining likeness to the Christ, "the same shall save it." Therefore do not consider what you are losing now, for, all that you cast away because it is hindering you in your attainment, you will get back a hundredfold. The same thought is carried out into

external expression in the words, "if thy right hand offend thee", if anything that you do causes you to offend, or becomes a hindrance to you in reaching the ultimates you have set before you, though it may necessitate your cutting off even your means of support, even though it be necessary for you to separate yourself from your present business relations in order that you may obtain righteousness, he says it is better for you thus to sever from yourself the means of support for the short period of an ordinary life time, than to have that means of support, and at the closing period of your life, to find that you have gained nothing but death. In other words, "seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Mark the words, "all these things": all the essentials of life will be given you. As it is said in Revelation, "here is the patience and the faith of the saints", for no person ever sought righteousness with all their heart, mind and effort, even though it apparently cost them their means of support and destroyed every hope in the material world, but what they were supplied with the necessities of life; and we believe we can safely promise by the authority of Him that created all things, that if you are absolutely faithful to the highest intelligence within you in seeking first and always "the kingdom of God and His righteousness" that all the necessities of life and even many luxuries will be given to you in place of those you have abandoned for the sake of righteousness. Here the tempter will cause many who are weak to unwisely abandon the world and physical means of support, expecting that God will provide for them without any effort on their part; but you must bear in mind that you must do all you can, consistent with your obligation to God and His righteousness; and when you have done all in your power to supply the needs of the body, you will be supplied in abundance, and God will use His own means in supplying your

needs; and if you look to men and expect them to give of their substance, when you are not making the effort to earn it yourself, you become a worse sinner than before; but if you put your confidence in God and refuse to do evil, or become a party to it under any circumstances, even though by not doing so you are deprived of your source of supply, and persevere in your efforts to provide for yourself, the Spirit will open the door and show you the way, and provide the means by which you may obtain the necessities.

Peace be with you.

LOVE—LIFE.

I eagerly grasped the cup of life,
 Man said, " 'Tis a vintage rare ;"
 The sipping proved it a vapid thing
 With an after taste of care.

"More, more,"—cried my famished soul ;
 "Love hides down close to the dregs, perchance :"
 Illusive hope! In the heavens afar,
 Love sighed, " 'Tis the old romance."

Life listened and beckoned—to blinded eyes ;
 Called to ears belogged with wine :
 Then thought came winging on friendly breeze,
 "Look aloft, if thou'dst be mine."

Sumbola.

THE BAPTISM OF CHRIST.

ST. JOHN.

CHAPTER III.

11. We speak that we do know, and testify that what we have seen ; and yet ye receive not our witness.

Upon the advent of John the Baptist among the Israelites, he, according to the ancient custom, began to baptize with water, which is an ordinance signifying the cleansing from sin of the soul submitting to such purification, yet, as such custom was performed periodically, the conclusion forces itself upon us that this process was a temporary amelioration of man's inner self, and as time went on he again relapsed into old ways and methods of existence, necessitating a repetition of the process ; consequently the true meaning of its use consisted in holding the soul to the contemplation of that time when such event would admit him into the realm of heaven or the condition of peace on earth amongst men.

The appearance of John the Baptist amongst his contemporaries was evidently due to some internal influence, of which he himself states, in the following words : "but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he, which baptized with the Holy Ghost", St. John i. 33, evidencing that some prenatal influence led him to proclaim the truth and the necessity of the new baptism ; for we must remember that his father was an officiating priest in the temple, and, according to tradition, led, together with his wife, an exemplary life, hence, knowing the law of such influence on the future course of the child, it was nothing unusual for him

to exhibit those spiritual qualities which were uppermost in their minds, for by this course they drew from the unseen that soul (quality of spirit) which animated John the Baptist while proclaiming the truth of the Lord's descent to earth (see St. Luke i. 15—17.).

At that time the known world expected the Messiah, hence, the Jews sent Levites to interview John the Baptist, to see who he was who all of a sudden proclaimed the coming of the Lord. The answer in substance was characteristic, he said : the word was made flesh and dwelt amongst us full of grace and truth, and that he that cometh after him shall baptize with fire (spirit), hence, belonging to the higher realm supercedes the old mode of baptizing with water (generation) customary until Christ's advent, and closing his statement as to who he was, said : He (Christ) must increase, but I (the baptism with water) must decrease.

Thus the advent of the Master was evidently a continuation of the methods by which the Spirit has been, and is still leading the mind of the world to the acceptance of the truth of an immortal, orderly existence in a form of man on earth, yet, as the realization on a practical basis, for want of people with sufficient development, was yet in the future, the beginning of the Lord's ministry at that period is recorded by the events connected with the marriage feast in Cana.

The first statement to attract our attention is the expression "the third day", of itself a very indefinite term, yet when interpreted according to the definition of the Apostle, that a day is like a thousand years unto the Lord, at the same time connecting it with the accounts of the periods of creation, from which we learn that evolutionary periods are reckoned by lapses of time of a thousand years duration, we must infer that this statement had reference to a future time some two-thousand years after the taking place of that feast, where Jesus

with his disciples was present, and where he changed the water, typifying generation, which stood in six water pots (evidently expressing the period of creation or six thousand years of generation since Adam's advent) into wine, which being spirit or fire, unquestionably prefigured regeneration or conservation of the seed or the seventh day of rest from labor.

Here then is the foundation upon which the Master stood, and as if to further strengthen this structure we read the discourse he had with Nicodemus, who called to see him at night (for the world was dark in those days), and who like many of to-day, wanted to know, how can a man be born when he is old? can he enter the second time into his mother's womb and be born again?

We need not enter into minute explanation of the process of man's birth, suffice it to say that the desires of the parents qualitate the soul of the child, which enters the seed of man, in a similar manner to any quality of material manifestation which enters the seed of a body, be it an animal or vegetable or anything else, thus according to the quality so the outward body: this is the law in the realm of flesh, of which the master said, "that which is born of the flesh is flesh".

In order to go further along this line, we must ask,—how does man grow? By nourishing the cells composing his body with the extract his anatomy derives from the food, which being digested remains in the sexual fluids stored in the reins, and as we nourish our thoughts by means of the same agency it follows that thoughts practically qualitate the flesh, hence, if our desires are in the direction of the life of generation or creation of offspring, we are of flesh and subject to its laws; but if we accept the spirit of Christ, which is regeneration, our seed qualitated with this thought remains in us and builds that which the Master meant when he said, except a

man be born of water (his own seed) and of the spirit (to do the Father's will on earth), which comes from above, he cannot enter the kingdom of God.

From the above it is evident that whosoever is a disciple of Christ, of necessity practices and preaches the doctrine of regeneration, or resurrection from the dead; consequently the second advent of the Master can only take place among those who are living exponents of his life.

The world is looking again for a Messiah. If God our Lord is One, the Messiah of this age is the spirit of the one who laid the foundation. Can we discern the people and place who build on these lines? If so, our time is at hand.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."

Seraph.

In striving to reach the "highest goal of human attainment," one reaches the point where he is made conscious of the absolute necessity of living the life that Jesus lived, and which he taught his disciples—that wonderful "Sermon on the Mount" That sermon is simply the thought contained in the "Ten Commandments" that were given to Moses—carried out to greater length.

Again, Jesus condensed these laws into two, when he said: "Thou shalt love the Lord thy God with all thy heart; and with all thy soul; and with all thy mind; and with all thy strength:" "and thou shalt love thy neighbor as thyself".

"The words, the "highest goal of human attainment" clearly imply other goals one may reach, each one above the common level of humanity; but the *highest* will never be reached without incorporating the "Sermon on the Mount" into one's every day life.

—L. D. N.

ONE DEITY—ONE RELIGION.

All creeds, dogmas, isms, and sects, no matter by what name they are known, have their origin in the Spiritual Sun, hence, all are sun worshippers. This is absolutely true of every people on earth to-day, be they Hindoos, Persians, Egyptians, or Christians.

The Sun is the father of all life to all nations and races of people that inhabit the earth.

The time is here to teach the truth of God to all His children: they have been lied to long enough, and are starving for the bread of life. The various trees of religious truth can be compared to the different fruit trees: they each and all are good, some better than others, more beautiful, and bear more and better fruitage. Variety is God's order of manifestation.

When we look out upon nature we find diversity in every department of life's expressions. No two of a kind of anything, no two human beings alike, no two trees alike, no two leaves alike. Nature seems incapable of creating exact duplicates of anything. Why is this so? Hermetic Science answers these queries perfectly and scientifically to the mind of nature's students. The Sun, the source of all life, moves through space at the rate of 108,000 miles per hour. Our earth moves in an opposite direction at the speed of nineteen miles per second, hence the sun's rays are cut at angles of every conceivable polarity at every fraction of a second of time which makes it impossible for nature in her law of vibration to produce a straight line in her nascent vibrations. All are curves or trines, squares or oppositions, which gives the infinite variety in everything, in crystals, minerals, plants,

vegetables, cereals, fruits, and animals as well as in men. Variety is manifested in different species, in forms and in functions.

Man being the culmination of all forms of life found upon the planet earth, nature culminates in the perfect man as the type of the Infinite Creator, God, hence, man is made in His image, "male and female created He them". Man and woman are the types of the Infinite One, and a perfect knowledge of ourselves gives us the key to unlock the Spirit's doors to the mansions of truth, which, like the Deity, are infinite. "In my Father's house are many mansions" said Jesus: spiritual mansions, spiritual temples in which reside the blest, the good and the great of every nation: likewise, there are hovels occupied by the degraded of every nation: "As it is below, so it is above. We create for ourselves by our aspirations the relations we have to Deity. No two have exactly the same relations, hence infinite variety is the Creator's design. How then is it possible to have equality? We are equal in nothing, not in strength, mental nor moral nor physical, nor in any other way. Why then do we try to deceive ourselves by saying that we are all born equal? This is the fundamental falsehood of our civilized races upon earth to-day. They are not equal nor alike except in essence of God's Spirit: they are one in this sense only, but not in any other sense. They differ in degrees of knowledge and wisdom as the stars differ in magnitude and splendor.

The "big trees" of California, like Hermetic Philosophy, belong to an age of pre-historic evolution; they are types of a past cycle of time that gave perfection in its growth, both physical and mental. These giants, mighty in stature and grandeur, and sublime in their perfect proportions, show us that nature's laws repeat themselves in cycles of time.

We have only fragments of Hermetic wisdom handed down

to us, but sufficient to prove that there were civilizations far in advance of our present races of men in the knowledge of nature's laws. This knowledge has been concealed from all but Hermetic initiates. "Hermetic" means sealed and secret, and applies to all secret societies, by whatever name they are known, and, like the "big trees," their wisdom is seen only by the few, comparatively speaking; but the time has come to place these Hermetic teachings before the masses, that they too may know of the wonders of nature in her creation of cycles, during which time she grows to perfection great and mighty trees, both on the physical and mental planes of evolution.

This present cycle, upon which the earth and its inhabitants have entered, will surpass all past cycles in grandeur and perfection, when viewed from the mental plane, by reason of the greater and more perfect condition offered for growth.

The earth itself is nearer perfect, hence its offspring will be proportionately perfect in mental and physical development, also in moral and spiritual knowledge and wisdom. This is the reason why the old systems of thought on every subject will be superseded by a more perfect type of expression.

This old earth is for the first time in its manhood, so to say, its past evolution has been that of the child and the boy, hence, history records the fact of its doings that correspond to the stages of mental growth and development of the child and boy; but the age of manhood has been evolved and we naturally expect and look for many acts, that are in keeping with his present development: he has armed himself with the keen knife of action, and with it has conquered the force of matter.

He has harnessed the lightning and made the electric fluid his obedient slave. All nature is under his dominion and he has control of it. His knowledge of self is the motive force for his present attitude of mind toward the forces of nature in

their organic and inorganic expressions ; he has the consciousness of his dominion over them : they become his servants and slaves : he has a right to use the forces of nature in any way his intelligence prompts or dictates. Great and mighty changes are inevitable in every department of human life, especially in our social and religious lives. Nature's aim being diversity not equality : toleration for each other's differences on social and religious subjects must become general and universal, each must be granted the liberty of worshipping according to their own peculiar views and inclinations from their standpoint of viewing nature's God. A race of mental and intellectual giants will be the result of this broad charity, it will be in keeping with natural law on the physical plane of life, whereas we see infinite variety of vegetable, animal, as well as human life: no two exactly alike nor do they require the same in anything, neither physically nor mentally, therefore, it is impossible that they could see their God with the same understanding, with the same knowledge of Him, and His creations. Each must worship their God according to their own conceptions of Him. This broad tolerance of thought on every subject will evolve the highest and best in every human mind.

Liberty of speech, of press, and of pulpit, will reveal God in His infinite expressions through the minds of men. This diversity of expression will compel the truth to stand out in all its colors, forms, and functions of infinite wisdom. Surely this grandeur, this sublime tree of knowledge is worthy of our highest and holiest thoughts.

Hermetic philosophy recognizes and realizes the truth that it is the "big trees" of human wisdom, that it belongs to the pre-historic cycle of evolution, like the "big trees" of California, but does not deny other trees the right of being, of existence, nor of their relations and functions in creation, it only announces the truth of its gigantic proportions over all

other trees of knowledge and wisdom that nature has thus far evolved upon this planet, not that she will not produce still more perfect growths of mental development as the planet becomes more perfect. Perfection comes from perfection by reason of the law of evolution that evolves the potentialities of the Infinite One, therefore, this present cycle of time will manifest greater knowledge and wisdom than the earth has heretofore been capable of producing. Wonderful will be the achievements of the races of men during the cycle of the *man*.

If I may be permitted to outline a few of the many truths, discoveries, and facts that are sure of being realized during the present cycle, I think my reader will agree with me that life is worth living to behold the works of the minds of men.

New discoveries in every department of human thought and activity have already placed man in possession of nature's forces to such an extent as to make him lord of creation; he is, however, to realize his god nature and demonstrate its power over the elements and forces of universal life, thus proving to himself his immortality, and oneness with the Father and Mother, Deity, the great ocean of life in which we all live, move and have our being.

There is but one God, one Law, one Life. All are but parts of this stupendous whole. Petty jealousies, little meannesses, natural to the boy and girl, must be discountenanced by the man and woman races that are coming to take the place of the boy and girl races, which preceded this cycle of evolution on this planet. The perfect race of human development, both physically and mentally, is being ushered in and will soon take the control of affairs on this earth, in such a way as to astonish and delight the survivors of the past cycle of the planet's polarity in Pisces, the sign of the fishes, through which the sun has just passed.

History records the doings of the boy and girl races, but the pages are blank, awaiting record of the deeds of the man races which the planet will bring forth in due time. Already we begin to see wonderful achievements in many departments of human thought. The automobile, the electric car, the flying machine, wireless telegraphy, the telephone, the autophone, the spectrophone, are only a few of the many discoveries of this new cycle which has in store for man much that he does not dream of as yet and which will revolutionize his thoughts and mode of living, his consciousness of himself and his God.

New systems of philosophies and religions will be formulated that will correspond to his mental development; new discoveries of latent powers in his God-like being will astonish and delight him. Man's soul is a part of the Universal Soul, and when once awakened to that consciousness he becomes universal in his comprehension of things; he is then nature's poet who sees God in everything.

The airy forces are universal, they symbolize Deity in all, and the sun in Aquarius will bring about universal brotherhood; men will see in their fellows, brothers, and will recognize them as brothers, because of this influx of the sun's vibrations through the man sign Aquarius.

Our ministers have lost their hold upon the people cooped up in their two-by-four creed: they are powerless to do good for the masses, hence, their influence for good is limited to the few: they must come out of their creeds into God's sunshine, and discard all walls that shut them out or in, as the case may be, from the Spiritual Sun, the only living God, the Father and mother of us all. When they do this they will free their flocks and themselves from every false relation to nature and to nature's God, and heaven, health, and happiness will result for all.

Henry Wagner, M. D.

ECHOES FROM DHUNATMAK.*

O, how often In the Silence
Do impressions come to me,
Of a force abroad in nature,
Call it God—Infinity,—
And I feel the gentle pressure
Of a strange but certain Power,
As it strives to take possession
Of my being for an hour ;
How it pleads for one brief moment
Just to make my brain a reed,
Let it blow its breath upon it,
And if I its message heed,
Sweetest strains are bourne upon me
Through the instrument of soul,—
'Tis the Symphony of Ages
Carried onward in its roll
Of harmony and unison
Toward the everlasting goal,—
Never ending, always blending
With the great and Perfect Whole ;
Major, minor, and chromatic,
Blending in that faultless tone,
Sound that circles over outward
Toward the Universal Zone,—
Bearing like the tide of ocean
Treasures from unfathomed deeps,—

*Abstract Sound.

God, forever In the Silence
 Sweetest music makes and keeps.
 Deep within Thought's inmost chamber
 Sleeps the mystery of song,
 Wakened near the throne of Spirit,
 Angels' notes it doth prolong ;
 Anthems, jubilant, triumphant,
 Unnamed save by Om—Amen !
 Soft, The Master's hand uplifted
 Holds the vibrant strings, and then,
 Stillness that is even sweeter
 Follows music's glad refrain,
 Deep, and dense, and penetrated
 By no songster's silvery strain ;
 'Tis the power that made the cadence
 That enfolds me in its rest,
 Changed from active into passive
 As the spirit makes behest :
 Thus I learn my soul to pillow,
 While I catch from waves unseen
 Chords that language ne'er can utter,—
 Inner sense acute and keen
 Registers etudes triumphant,
 Whose sweet echoes stay to cheer
 Life's dull day, when jangling discord
 Muffles music from yon sphere.

O, thou bosom of th' Eternal
 Let me hear thy heart beat oft,
 Pulsing nocturnes for the weary,
 In a key so low and soft,
 Soul must *lose* itself forever
 In Infinity, to hear

Melody sent earthward, whispering
 "Love is always near",
 Soul must *find* itself forever
 In Infinity, to know
 That all harmonies forever
 From Love's font doth flow.

Eva Marble Bondy.

 CORRESPONDENCE.

Mr. Butler,

Dear Brother and Guide: — I want to tell you of what seems to me a strange incident. About two years ago I lent our copy of "Practical Methods" to a lady to read; time passed, but she did not return the book, and after a while I learned that the husband destroyed it. Last winter I lent another copy of "Practical Methods" to a gentleman, and that has never been returned: the wife destroyed that one, so we send to-day for another copy; it seems we are fated not to keep one ourselves.

Now, I want to tell you a little about myself. It seems sometimes as if I had gained nothing. I have not yet succeeded in retaining all of the life; if I get excited, worry, or overwork, then I lose the life. For a while I felt rather discouraged, but early in the summer I became conscious that there were two of me, or that there was another besides my physical body. For instance, if something was troubling me or the body, I became conscious of the other part of me, the real me, I suppose, reaching out its arms (like a child to its mother), and crying, dear Father help me, and oh, what comfort and help I received; the troubles seemed to alide right off. At first it startled me; I thought I had done it bodily, but I found the body had nothing to do with it, and this other part of me

keeps crying out for more time to read, think, study and rest for the body so that it can become stronger.

The "Bible Review" is just grand; you say in the last number, "Am I an alarmist?" Instead of alarming me, every word makes my soul long and cry out to throw off this burden of labor and put every effort of mind, body and soul to the one object of being ready when the call comes.

God bless you and all the dear ones with you, is the prayer of your loving sister,

S. C.

Seward, Neb.

Dear Friends: — I may be a little late with my subscription, but I have not been able to write as I wished to. I want to say something about "Bible Review." I take two other magazines and have many sample copies sent me, all of which contain many beautiful thoughts, and I do not wish to find fault with any of them, but "Bible Review" comes to me as the purest, most unselfish and most instructive of all I have ever read; for days after reading it I find myself talking to you, forgetting everything else and I seem to be where you are and where I can talk to you. Our brother Butler is surely giving to the world what has never been given before, and all may learn who will. God hasten the day when we shall know as we are known, and the things that are hid shall be revealed.

I long for the light, and suppose I will receive it as fast as I can comprehend it. I feel that everything is moving rapidly, and I know whatever comes will be all right, for God knows what is best for us. I enclose my subscription.

Wishing you all many blessings, I am,

Sincerely and lovingly yours,

J. G.

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A—.

EDITORIAL.

There is one difficulty not commonly understood or realized by all who have studied the Scriptures and obtained true light upon their mystic sayings; it is this: the subject matter of the Scriptures is cosmical, as it relates to every law governing mind, soul, spirit, and material creation. Therefore, if an individual whose mind has been illuminated concerning these great subjects attempts to write about them in his own language, they become so mystic and obscure that the ordinary intelligence cannot comprehend them. On the other hand, the Bible itself has been written, we might say, in sentences, each expressing some great truth, which is really the most simple

and plainest way of writing those wondrous, cosmic truths ; and when, as we are trying to do in this magazine, we take up these sentences and call them into form to make plainer certain great truths, they seem fragmentary, and really are so, and their use consists in simply putting them into the language of our day, and in a way allying them to certain known laws, so that the mind that has been illuminated by the Spirit will be enabled to grasp certain truths, as it were, separate from the article they may be reading. So that, after all, we can do no more than to keep those vital truths before the public mind, and the individual who grasps and receives them must have the illuminating influence of the Spirit of God in order to utilize, make practical, the truths expressed. No mind is able to grasp the entirety of those great cosmic truths contained in the Scriptures, until, through Divine illumination, they are able to see clearly the central thought, and then it becomes easy to discern where each branch belongs and in what way it becomes a branch of the great central truth. It is because of this fact that we keep standing in the front of this magazine a statement of the purpose of creation, that being the vine that runs through the entire Scriptures, from the first chapter of Genesis to the last chapter of Revelation.

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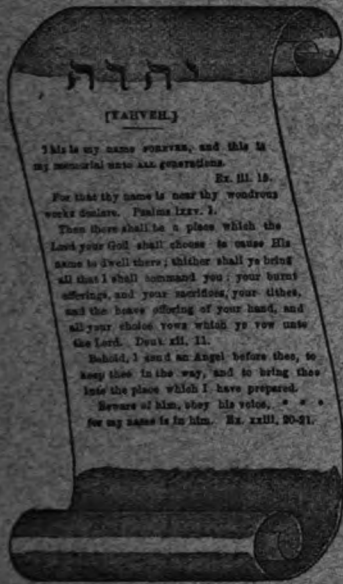
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APPLEGATE, CALIFORNIA.

BIBLE REVIEW.

HIRAM E. BUTLER, EDITOR.

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ANNOUNCEMENT.

This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.



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A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body.* Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said: "I make peace, and create evil; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation: it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe: with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden: gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

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THE TWO LOAVES.

(Lev. xxxiii. 17.)

At the end of the Feast of Weeks, i. e., on the day of Pentecost, the Israelites were commanded to bring, as a wave offering, two loaves of fine flour. Now, these two loaves represent the two Churches of God on earth. For the Scriptures show plainly that there are two such Churches, and two *only*.

The *first* is that which is described in the eleventh chapter of Hebrews, the first recorded member of which is Abel.

The *second* did not *begin* to be builded until after Christ had "ascended up on high", and had given apostles, prophets, evangelists, pastors, and teachers, for the *building up* of

THE BODY OF CHRIST.

As no building can exist before its builders, it is obvious that any Church which existed before His ascension, could not be the Church which is called the Body of Christ. This latter Church is referred to as a loaf in I Cor. x. 17. R. v., marg: "We who are many, are one loaf, one Body." If, therefore, "the Church which His is body", be typified by one of the loaves, it follows that the Church which has existed from the foundation of the world must be represented by the other loaf.

For, as we have said already, in the broad sense in which we are now speaking, there have never been any but

TWO TRUE CHURCHES

from the foundations of the world until now.

So neither will there be any other Church in the future, so far as the Scriptures depict the future. There cannot be any other Church during the millenium because the kingdoms of this world will have become "the kingdoms of our Lord and of His Christ". The whole world, therefore, being His kingdom, there can be no necessity for an "*ekklesia*" or "called-out company." (Rev. xi. 15.) The two loaves are, therefore, the two eternal Churches of the living God, which, when completed, will co-exist unto "the ages of the ages". The first is everywhere and always represented as a *woman*; the second, as a *man*: the first as a *city*; the second, as a *temple*, as may be seen in the following Scriptures, viz:—

- | | |
|--|--|
| (1) The Lord hath called thee as a <i>woman</i> . (Isa. liv. 6.) | (1.) Ye are all one man in Christ Jesus. (Gal. iii. 28.) |
| (2.) The <i>Bride</i> , the <i>wife</i> of the Lamb. (Rev. xxi. 9.) | (2.) The Church which is His <i>Body</i> (Eph. i. 23.). |
| (3.) The <i>Holy City</i> . (Rev. xxi. 10)
Mount Zion the <i>City</i> of the living God. (Heb. xii. 22.) | (3.) The <i>Temple</i> of the living God. (II Cor. vi. 16.)
A <i>Holy Temple</i> in the Lord (Eph. ii. 21.)
The <i>Temple</i> of His <i>Body</i> . (John ii. 21.)
See also Rev. iii. 21 : I Cor. iii. 16. |

Of the members of the *Bride* in Heb. xi. 10. it is said: "They looked for the *city* which hath *THE foundations*". The foundations are promised to the *Woman* in Isa. liv. 11., and seen in Rev. xxi. 14., as the "twelve foundations" of the heavenly Jerusalem. No temple is seen therein because God and the Lamb are the Temple thereof.

The Lord's prayer in John xvii. 21. is thus seen consummated for the members of the *Body* are *one* with the Head and *one* with the Father. The Lamb (*arnis*) is *the Christ*,

HEAD AND BODY.

For "the Christ" is not one member, but many. (I Cor. xii. 12.) The Lamb who is the Bridegroom consists not only of the Anointed, Jesus, but also of all those who are anointed—together with Him. (II Cor. i. 21.)

From Isaiah liv. with Galatians iv. 26—28. we learn that those two Churches are represented by Sarah and Isaac. They stand, therefore, in the relation of mother and son. In the allegory Sarah represents the heavenly Jerusalem—"which is our mother." In the twelfth chapter of Revelation the future of this woman and her son is clearly depicted. The birth here symbolizes

A RESURRECTION

the "*exanastasis*" or "out-resurrection" of the mystical Body of Christ called the "Male-Son", who is to rule all "nations with a rod of iron". He is to be "caught-up" to God and to His Throne before the beginning of the Great Tribulation, or reign of Anti-Christ, which is to continue 42 months, or 1,260 days, during which period the woman flees into the wilderness to "a place prepared of God" to be protected from Anti-Christ and nourished for "time, times, and a half"— $3\frac{1}{2}$ times or 1,260 days.

We see that exactly similar language is used in Isaiah lxvi. 7. as in Rev. xii. 5., and she is there called "Zion" and "Jerusalem", so that we can have no doubt of her identity with the primeval Church of God, while the Church which is peculiar to

THE PRESENT DISPENSATION

is represented by the "man child". It is evident that the "man child" represents a body of overcomers (v. 11.) who secure "the prize of the high calling": sitting with Christ on the Throne of God (Rev. iii. 21.) and ruling the "nations with a rod of iron". (Rev. ii. 26. 27)

The woman will have part in the first resurrection (*he anastasis ton nekron*) but not in the *ex-anastasis* or "extra resurrection" of Phil. iii. 11. The members of the Bride are "holy brethren, partakers of the *heavenly calling*," but they do not obtain "the prize of the high calling". (Phil. iii. 14.) They are citizens of the "Holy City," but are not incorporated into that

"HOLY TEMPLE"

which is built upon the foundation of the apostles and prophets of this present dispensation. Myriads of believers are still living under the old dispensation—knowing nothing of "the dispensation of the mystery" which was hid from all the ages and generations in God until it was made known by a special revelation to the apostle Paul. (Eph. iii. 8. 9.)

Nothing can exceed the high and holy privilege of this dispensation in that by means of His "exceeding great and precious promises" we may now become "partakers of the divine nature:" members of the Body of the Bridegroom: "heirs of God: *joint-heirs* with Christ." But, to obtain this prize of the high calling, we must as the apostle did,

MAKE A FULL SURRENDER:

present our bodies a living sacrifice: "suffer the loss of all things"—that we may know Him, and the *power* of His resurrection and the *fellowship* of His sufferings, becoming conformed unto His death—if we would obtain the *ex-anastasis*—"the out resurrection"—that from among "the rest of the dead". For, only if we "jointly suffer" shall we "jointly reign" with Him.

This "glorious Church"; "the Church of the firstborn," of which our Lord is the Head, is called emphatically "THE CHRIST". (I Cor. xii. 12.) Its members have

THE GLORIOUS PRIVILEGE

of "filling up" what is lacking of the afflictions of the Christ. (Col. i. 24.) They are sharers, not in His vicarious sufferings, as the sin-offering, but as the burnt-offering, which sufferings will not be complete until the last member of the Body has suffered his share. No one can understand this mystery, until he is baptized into the Body, although he may have entered the kingdom of God by being born from above. It is by regeneration that we are "born" into the kingdom, but we are

BAPTIZED INTO THE BODY

(I Cor. xii. 13) by the Holy Ghost coming upon us, "the promise of the Father"; the "better thing" provided for us, which they could not receive (Heb. xi. 40.), and which no one could receive until after Jesus was glorified. (John vii. 39.)

Henry Proctor, M. S. B. A.

THE DEATHLESS CITY.

Years ago I came across an ancient soul dwelling in a body, who told me some of his experiences, which to-day for the first time I permit to pass my lips. How I became acquainted with him I have now forgotten, and not for a long time after we were together did he tell me this part of his life, which so interested me as to be ever present in my interior as a desideratum to be reached.

One day my friend said: "My longing was always to penetrate into that mystic realm, about which, at all times, during the existence of the planet earth, the sages, seers, and prophets of the past have spoken as being a realm peopled with shining beings, to whom the laws of the universe were an open book, permitting them to command nature's forces, and execute not only what we would consider wonders, but to cre-

ate from the unseen, worlds—” he stopped for a second buried in deep thought: “yes,” he continued, “worlds upon which men labored just as we do, and who, through lack of something died:” he looked at me, “this realm is the realm of the Gods,” this, he almost whispered. He continued: “One day toward sunrise as I sat contemplating the realm of mind, there seemed to steal over me a semiconscious state, and before I knew, I found myself walking on a vast desert: the air was cool, dry, and fragrant: above I could see the azure sky and the sun was just rising, and beyond, on the horizon toward the north I could distinguish on the top of a great hill a peculiarly shaped city, the buildings of which were white as snow: the sun just struck its walls, and beyond them lay a vast stretch of ever rising mountains disappearing beyond the range of vision. There was no noise: the stillness surrounding me was absolute,—so still, that a shadow which all of a sudden struck me from above, made me shrink, I looked up, it was an eagle majestically floating in the direction of the city. I thought I walked some ten miles before I reached the confines of the wonderful, silent, town, where I was met by an individual, who, without opening his lips, communicated to me his thoughts which were as follows: ‘Pray, do not utter a sound, we know what you think, and are able to let you know what we desire to communicate to you: you are welcome. You are not the first whose loving desire has led their mind to penetrate into these realms, however, the time is not yet, when the prayers and longings of the saints under the altar can be answered, for, the measure is not yet full’. Thus thinking with me, we walked on toward the interior: he, continued, ‘those buildings you see are only a reflection of your own mind, in reality there are none; my form also, which walks by your side is a reflection of the thought of the Infinite, the only reality between us at this moment is your ability to understand me, for this has

been communicated to your shell by our fellow servant, our brother, who is your higher self. In the ages past some of us did come unto earth, and after impressing those on earth who were desirous to benefit the masses with methods of conduct, we departed to await the growth of those impressions, which the children called religion, through one cycle, before we would approach them again. Your prayers will soon be responded on earth from whence you came, by evidences which will convince you on your return, that the Master's spirit is again on earth, from whence it never will depart.' 'This city'—I noticed by this time that we were in the midst of it, on a square in the centre of which rested a vast pillar, a white cloud reaching unto heaven, so high that the eye could not see it any longer: it appeared as tall as space is endless,—'is the pattern of the one which is going to be built and whose foundation is being fashioned at present in your earth. The middle of this city is our altar from which we grow: those great numbers of men and women you see all around us, and who do not pay any attention to us, are living in the realm of mind or spirit, and continually express, for mutual benefit, that quality which they possess; for out here we grow from above, whereas the children on earth grow from below, until they also are able to take hold of our law, whose foundation was given to them in the cycle past, and whose structure the Holy Ones are building now on earth: thus you see we constitute a body of dual nature; our fires are always aflame, and hence each expressess a soul quality. Each cycle with us intensifies the fires, and hence reflects itself on earth, producing those changes called cyclical calamities, in reality methods of growth. We recognize none of the children of earth until they evince a desire to leave the path of death, hence, the moment this creeps into their mind we respond to them, for at this point in the past our own consciousness began. Our present

form is like unto yours, only as we ceased long ago to grow from below, the opaque manifestation has vanished, but instead we have, as you will see later on, a shining body, for it is forever fed by the life of the universe.' "

" 'Fire attracts fire, which is Spirit: we do not as you do consume things below us in order to exist for a space, we receive a continual influx of life, which is light, into ourselves, which feeds us, for we live only in the mind,—and the Lord Yahveh is Spirit. Day typifies activity of our mind, hence the means of our existence which is Spirit, appears as yonder cloud standing as a pillar; when our activity ceases it turns into living fire, for it reaches unto God: this appearance of the fire typifies night; both only express the positive and negative forces of God. The passive, receptive, state of our dual nature is feminine; the active, expressive, state is masculine, both possess form. What else does your soul wish to know?'" "

Here my friend stopped, looked at me, and continued, "at this juncture I awoke, the sun was only just a little above the horizon, but its sight nearly made me faint, for in it I beheld the majestic form of my companion; it was his face yet the form was that of a woman."

"My son" continued my friend, "I am old and about to leave on a great journey; you are of a contemplative turn of mind: seek! perhaps you will be luckier than I, and find in reality that which I saw in a dream," and he added, "when you are about to discover the path I will come and assist you."

Seraph.

THE WORD MADE FLESH.

We read in the first chapter of St. John's Gospel, these words: "In the beginning was the Word, and the Word was with God," (Power,—that is power to accomplish). Further on in the same chapter in describing Jesus he wrote: "The Word was made flesh and dwelt amongst us."

We understand the term, "the Word", to refer to a thought expressed in the beginning, as recorded in Genesis, it was to make man "like us". This we understand was the Word, the Idea or the Purpose in the mind of those who made the world.

When the disciple spoke of the Master as the manifestation of the Word, he intimated that Jesus the Christ was a man "like us": that he was in himself the ultimate or a facsimile of the idea in the Creative Mind when the world was made. That the bringing forth of he and such as he, was the purpose for which the world was made: for this reason the master said in substance: be like me for I am the pattern man; I am a man like whom all must become; and the apostle Paul appeared to grasp the same idea when he referred to the many sons of God. St. John also wrote of our right and opportunity to become sons of God, even as was Jesus; and for this reason also Jesus is referred to as the firstborn among many brethren, as he was understood to be the first perfected man which the earth had brought forth.

They who would follow the Master in the regeneration must also become expressions, manifestations of the Word, must become "like us".

It is recorded of Jesus that he said to his parents: "Wist ye not that I must be about my Father's business?" Evidently,

he reasoned that if he would be like his Father, he must do the same as he saw the Father doing, even as he himself said : "The son doeth what he seeth the Father do." As much as to say, a faithful son will observe and learn the work which his Father is doing and fall into line with him, begin to help him to carry on his work; and this thought: "I must be about my father's business", was an impulse carrying him forward in his work, until the time when he cried "It is finished", evidently meaning that this part of the work was now done. And before this when he said to his disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers unto His harvest": he apparently realized that although the Father was carrying out His purpose in the world, yet, it is necessary that His children should also enter into the work and strive for the accomplishment of the purpose in the creation of the world.

Phebe Hart.

GOD—THE ETERNAL FATHER.

The prevailing Christian idea that there is but one God who has always existed without change, and will always exist the same, to my mind is preposterous: such a thought is contrary to reason experience, and analogy.

In order to find God I take my own existence as a starting point.

Though man is mortal and subject to decay, there is a part of his body that never dies. This eternal life-principle is the seed. Though the body dies, its life-essence lives on, originating and entering into the composition of its progeny: this process being repeated from one generation to another to the end of time.

This potent life-principle is not of human origin, but has

been inherited from one planet to another forever. Every planet from earth, up to the most glorious and perfect, have originated beings, who, through the seed, have become fathers and mothers. This fact is so absolutely constant that it is a law coextensive with life and being. In order to deny this great law of succession, we must deny our own existence.

This same law pertains to the vegetable kingdom. Every plant concentrates its life energies in the production of its seed. So urgent and overmasteringly potent is this law that the production of the mature seed exhausts all the life force of the plant, and it dies. In no department of nature is the great law of continuity better exemplified than in this, for in this respect it is eternal.

Every seed contains within itself all the elements of the plant which produced it, so that every seed produces plants after its own kind.

Man, likewise, originating from his Father—God, contains within himself all the powers and principles of the being from whom he sprung, and may, therefore, be developed into a character of glory and power like unto his God-parent.

In planetary and human life, the lesser has been evolved from the greater; so that the last was inherent in the first. The lesser and younger, therefore, by virtue of its existence in the greater and older, is eternal. Man in like manner is eternal; not because he eternally existed as man, but because the principle of the existence of the seed is eternal. By the principle of eternal succession through the seed, man is eternal. This principle applies as well to the Gods: they are eternal through the great law of succession.

The idea of a dead-level sameness for God, from the infinitely eternal ages past and out into the eternal ages to come, and cutting man off from ever becoming like Him, is so contrary to universal analogy and fact that it is preposterous, and in its practical effects most harmful to man.

There is a God to every planet, and He is aged and experienced, powerful and glorious in proportion as His planet is aged, developed, and glorified. But He and His planet existed eternally in the seed before they existed independently, and so all things existed eternally by the great law of eternal unfoldment.

The seed, then, is most important. It contains all the elements of the Gods and of the worlds. One human seed is a universe in embryo. It is through this subtle essence that the God-nature is builded up in us. The principles which makes us Gods can only be nourished and perfected through the seed.

From what I said, the folly of wasting the seed must be very apparent. From so doing men are dethroning the God within them. If I would reverence and honor my Eternal Father, I can best do so by living a life of virtue and chastity. Oh, that I had the power never to put out one spark of His glory by burning up the essence of my being upon the altar of sensual pleasure.

Next to murder of my fellow-man, the wasting of the seed is the sin of sins. It is the most awful and blasting sin of the age.

The fundamental idea I wish to convey is, that man is of the lineage of the Gods, and through the seed, the God including man—a God in embryo—is eternal.

I thank God for these views for they make me His son and He my father. They make me know that He cares for me, and some time will make me like Himself. These views help me, in the midst of shame for sin, to raise my head in hope and come nearer to Him.

In the sun I see the Eternal One, and in the moon as well as in the shining stars, and in the tiny flower and blade of grass, as well as in the grain of sand, I see the All-Father dwelling there and the Infinite Mother also.

J. M. Thompson.

CONSCIOUSNESS, AND HOW TO INCREASE IT.

Throughout the teachings of the Lord's Christ there were two subjects that formed a center around which all his thought expression gathered, and concerning which there is almost nothing known by his professed followers. The one is Life, in contradistinction to death; the other is knowing the Truth, or truly knowing, in contradistinction to the consciousness that is merely an ideal. When he said, "Ye shall know the truth, and the truth shall make you free," we in all the past have regarded that saying as relating to knowledge of something special that we were to have, but in the highest sense we believe that it related almost entirely to consciousness.

Every one, if they will stop and think over their mental states and consequent consciousness at different periods of their lives, and then carefully observe daily the changing consciousness that constitutes their individuality, will be surprised to learn how transient and varying it is, which in reality constitutes our knowledge. Have you not observed that at certain periods certain lines of thought were so interesting and seemed to imbue you with such zeal and joy, and at other times that same thought had no attraction for you and seemed so insipid and blank that you wondered what there was about it that so interested and enthused your consciousness? If you have observed this, then you are ready to think about what is meant by—knowing the truth; for, by careful study along these lines you will discover that things that were truth to you yesterday, are not truths to you to-day, because of the changing consciousness; and as the consciousness, so is the individual, and all there is of the individual in reality; of course the one-

hundred and fifty pounds of flesh, more or less, seems to remain the same, but that as we well know is only the instrument used by the mind; and that which we call mind is the conscious individuality; but if you have not thought on these subjects you will have to accept our statement for proof, and if it were not that all individuals have the proof within themselves, it would be necessary to either prove it or not make the statement; but to make the statement is to suggest a thought for you to think about. To illustrate,—it is as if you had in your hand among other things an object of great beauty, but among the many other things you had overlooked it and forgotten about it, notwithstanding you had it in your hand, and one should say to you,—look at this, is it not beautiful? that suggestion would be of no value to prove to you that the object was beautiful, but when you turned your eyes and looked at it, you beheld its beauty. This is proof of the statement, and this is equally true of that something we call consciousness, and because this consciousness is the ego, the *I*, the self, therefore, we as a people fail to think about it and to recognize it any further than as a matter of fact that it is the *I*, and you take it for granted that you are the same all the time, or if you recognize changes you say to yourself, it is natural; but does that explain anything? Certainly not.

A good illustration of what this consciousness is, is brought out in what is known as Christian Science or mental healing.

It is found by teaching and suggestion that a person can be made to believe, to realize, to become conscious that they are spirit, and that as such they cannot be diseased. When this can be realized it becomes a truth, for it does not matter what a person is enabled to realize, the realization creates it and makes it a reality. However, Mental Scientists find that in order to continue in that consciousness that keeps the body perfectly well and happy, they must continue teaching, they must be

talking it all the time, and even then sickness and death overtake them and carry them away. Why? Because this consciousness that they have is wholly of the mind, and as they do not live the regenerate life, it is never built into the structure of their organism sufficiently to abide with them to eternal life. Thus you see there is a distinction between knowing the truth in the intellect only, and knowing the truth and forming it into the structure of our being, so that that truth becomes the individual life consciousness. This is also the distinction between knowing the truth, having the truth as a part of the consciousness and an ideal of the truth that is transient.

We are now in a time when the laws of mind are more specially thought about and worked upon than in former times, and you are told that, if you can believe a certain thing without doubt, it will be so. You have probably often said to a person,— you ought not to do thus and so, and they argue,— I cannot help it. In answer you say they should do such and such a thing and it will be all right; but how can they follow your advice when it is the nature of their consciousness not to do so? For illustration, we say to the drunkard,—why do you drink? you know that it destroys your manhood and makes you miserable. He answers,—yes I know it, but I cannot help it. You cannot realize why he cannot help it, for when he goes where the opportunity presents itself he has the desire, and that desire controls him. You say he can overcome it if he has a mind to; but if he has not the mind to, how is he going to get the mind to do so? Therein resides the secret. We can do anything that we have the mind and will to do. Human ability is limited only by the mind and will. The Christ of Nazareth said: "If ye have faith as a grain of mustard seed (which is very small indeed), ye shall say unto this mountain, remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." But how

to get this faith, is the question of all questions. "Faith," Paul said, "is the substance of things hoped for; the evidence of things not seen." When we have the evidence of a thing, though we do not see it, yet, we believe it, as we know well that in the mouth of two or three witnesses every word is established. In our courts the evidence is all that is requisite to decide a question, and the evidence is necessary in order to have faith; but no one can give you that evidence, neither can you obtain the evidence of these unseen powers and forces until you have the substance of them in yourself, and the substance of the things unseen, that is, the substance of the power of God that is able to remove mountains, change the face of the earth, perform the wonders that the Christ performed when he was here, is to be obtained: it is not possessed by you, but it is obtainable by you. This, then, is the whole teaching and the use of the teaching of the Christ of Nazareth: the use in our publishing a magazine to convey such thoughts to your mind, which will gather around you the methods by which you may obtain this substance. Now, the substance is creative life. We read that by the word of God the worlds were formed. God is Spirit, therefore, when he formed a word and sent it forth to create, it was the substance of Spirit.

As we know or can know by a little thought about ourselves, and a little observation of nature, all creation is by generation, and the generation of an offspring, of another organism outside of ourselves, is simply to impart to another organism the capacity to think and to know as we think and know. The same power that would create another organism to think and to know as we do, used in ourselves will recreate in us added power to think and to know. It is the source of the substance of the Creative Power, therefore, by the retention of that same substance that would create another human being, we may add to our own consciousness; and as the law of the universe is that, concentration is intensification, and elaboration is adulteration,

or the opposite of intensification, therefore he or she who lives the regenerate life, or in other words, uses the generic forces active in his or her body to create added knowledge, added power, to concentrate and intensify mind in himself or herself, can also by devotion, prayer, sincere desire of the heart, reach out even to the throne of the Infinite, to God, the First Cause and Producer of all things, and gather of His substance, Spirit; can concentrate within himself or herself and intensify the creative word that went out from God in the beginning to make a world make itself.

It is this creative word that all the mystics of antiquity talked about so much; the word of God; as the Apostle said: that word that liveth and abideth for ever; and as the Christ said: I came out from God, so this creative word came out from God in the beginning to make a world, and you as a result of that coming out have in you that creative word, because you are that word, and that creative word has made you, and by its potentiality you may add to the building, the structure of that selfhood, and in the regeneration you may intensify life. It is life that is consciousness: it is life that is formed and recognized by itself, that is thought. You may thus intensify your life, and by the law of like attracting like, whatever your purpose is, whatever your desires are, that you will attract to yourself, and in place of building that which you attract into another organism, you may build it into your own structure; and as there is no limit to that creative power, you may therefore build into yourself that substance that will cause you to say as did Christ, "I and my Father are one," and again, "the Father that dwelleth in me, he doeth the works." Would you have the Father dwell in you as he did in the Lord's Christ? If you would, then you must live the life that he lived; you must study his life; study his teachings. He lived the regenerate life; he used all the creative potential-

ity of his organism to recreate and to build in himself the likeness of the Father.

I would that it were in the power of our language to express to you something of the wondrous consciousness that exists, not only in this world, but in other worlds; but as language fails, suggestions may be in order.

Though you may never have had the pleasure of seeing a spirit, a soul that has finished his career on the earth and passed into the spirit realm and has gone so far in his unfoldment of his higher self that he is a flame of fire, yet you have frequently read of those who have seen them, especially so if you have read the prophecies and accounts given by holy men of old. Can you imagine the kind of consciousness that exists in such a soul? Think of a consciousness so intense, so perfect, that the very quality of the life from which it thinks shines as the sun: a consciousness that lives in the glory and the joys of heaven always; that rests not, (ceases not) day nor night forever, to think, to know, and to be. If you will but live this holy life of regeneration, and along with it a life of continued aspiration and prayer, earnest desire for the highest and to know God, you may develop within yourself conditions like that of these souls, which is the substance of Divinity: a consciousness that transcends all that you know by that name now: a capacity to be which is without comparison with anything we know, for, in the regeneration we build a consciousness that serves as a foundation to stand upon to-day; to-morrow we build another step higher and step up on it, and the day after we do the same, and so we build the ladder whose foundation is set upon the earth and whose top is where God is, and the methods by which you may build this ladder, are the methods by which God built or created the world; for in you is that creative potentiality, namely, in the reproductive principle; and as that reproductive principle is governed, guided,

led out, qualitated by the condition of the mind of the individual; therefore, you see how easy it is for all who have the will, the desire to begin even at the foot of the ladder where you are to-day, and through conservation of the seed, regeneration, build a step higher for to-morrow; another for the day after, and so, ultimately climb to Deific likeness. Herein is the opportunity, the narrow way that leads from earth consciousness to heaven.

May Divine wisdom lead your intelligence is the prayer of your fellow-servant.

YOGA PRINCIPLES IN SACRIFICES.

* * * The derivation of Judaism and Christianity from Hinduism can be established by two classes of evidence, viz., extrinsic and intrinsic. I shall enumerate the various pieces of extrinsic evidence in as few words as possible.

Extrinsic Evidence :—

(1.) Bhogar, in his account of his trip to Jerusalem, speaks of Jesus and his disciples. The following is the translation of the entire account as given in Canto 3, pages 36 and 37, Bhogar's *Sapta Kanda* (7000).

"I worshipped at the feet of my Guru Kalangi (Kelagni), expressing my desire to visit Jerusalem and see the mother. Then an unseen voice was heard about him. Rising up I drove off my steam-car* towards Jerusalem, passing through several countries. I halted my car at Jerusalem and went up a hill (or mountain) there. There I saw several caves. There, there were several Maloonks, (ascetic devotees) performing severe Tapas (ansterity). On one side the disciples of the

*Bhogar describes the manner of constructing a steam-car in pages 33 and 34, Canto 3 of his said work.—S. R.

Nabhi (Jesus, probably) were performing Tapas. His disciples were many and they came to dispute with me. The disciples of the Nabhi gathered around me. They asked me who I was. When I saw their bright body some fear entered my mind, and I replied I was a disciple of Kalangi. Then they, subsiding their anger, treated me with kindness and asked me why I came there. Thereupon I replied I made a steam-car in China to the admiration of the people. Then I wanted to take a trip throughout the world. In my course I went to the Capital of China, saw the god-like Jesus, and I came back to see his disciples. For this purpose, I turned my steam-car towards Jerusalem, and I have come here to see the great Nabhi. The disciples said that the Nabhi was not there. Thereon I was grieved at heart, and while so sorry, the disciples gave me leave and sent me away."

(2.) In page 129, canto 4 of the same book, Bhogar again refers to Jesus and his disciples in describing how Kamala-Muni took himself to Samadhi in an underground cell.

"Kamala-Muni called his disciples and told them: 'I am going to descend into my cell for Samadhi. Confinement in an underground cell is death to ordinary mortals. I am anxious to lie down in an attitude of Samadhi there for some time. My Lord, Bhujunda, protect me in Samadhi when buried there.' Then praying to his Guru, Kamala-Muni got into his cell and told his disciples thus: 'I will be in Samadhi for 20 years.' This was heard from underground, and the disciples heard it. Then it was again heard that he would come back after 20 years. Then the disciples were all afraid. While so, voice was again heard that the entrance to the cell should be covered by a large piece of stone. Then the disciples, thinking that they could not be quiet, shut up the opening as ordered. Once again Kamala-Muni spoke from the cell as follows: 'When after the term I come back, the withered plants will grow well. Even birds will

speak. Beasts will speak wisdom and light will be seen over the mountain. The disciples of Jesus will stand in front. The blind will open their eyes. The moon will shine bright like the sun, and the dumb will speak. The lame will walk, and great events will occur in the country. Darkness will fill the land and the sun will be unseen. The stars will be shaken and there will be trembling in earth, and thunder will be heard. The clouds will thunder, and Devas (angels) can be seen on the earth. The furious elements will sing.' ”

(8.) In page 116. Canto 4, of the same work, the following reference to Jesus is made by Siddha, Kapila, on his descent into Samadhi :

“ ‘On the day of my return unto this time-honored world, as certain as letters carved on a rock, darkness will cover the face of the sun for three days; darkness will increase; much noise will be heard on the earth. The heavens will become visible and Devas can be seen, and like the day of Christ the land will become covered with darkness, and several things extraordinary can be seen.’ ” . . .

The above quotations establish intercommunication between the Jews and the Hindus both at Jerusalem and elsewhere. Christ is spoken of as Siddha in the same way as Kapila. * * *

S. Ramaswami Aiyar, in *The Arya*.

The above statements taken from “The Arya”, a magazine published in India, seem to have a double value. They come well authenticated from recorded history, as the author gives chapter and verse for the statements he makes, therefore we do not see why we should not accept them as being just as reliable as any other book in existence. The value is then, first, that there are thousands of people throughout the land who claim that there is no record of there ever having been such a man as Jesus of Nazareth. In these quotations

it is shown that India knew of the existence of Jesus, and the record shows that he was visited and known by his contemporaries. Second, the reference to the steam-car is another evidence of the intuitive having unlimited access to the fountains of nature, and that it actually did precede what has been denominated modern Science by about nineteen-hundred years, because it seems that the steam-car spoken of was really an automobile, but as the intellect of the people had not grown to where they were capable of appreciating its value, it came into expression through the intuitions and went out again, without having made any further impression on the world than simply as a sign of the powers attainable through following the lines of mental and soul culture.

We will let the above speak for itself and let intelligent minds think for themselves concerning it.

[*Ed.*]

RESPONSIVE.

God knows no past, no future, no error, sin nor death ;
 He builds and lives forever—in every ray and breath ;
 Regrets no idle moment, feels not remorse nor shame ;
 Sees not in man's undoing, neglect—disgrace nor blame.

Each great soul, strong and Godlike, lives as befits His son ;
 Nor moans as from his crosses he prays, "Thy will be done".
 Finds truth, and love and beauty in every hour's employ ;
 Sees God in every duty, in every grief and joy.

Lives for the joy of living, loves for the joy of love,
 Trusts for the joy of trusting a wisdom far above
 His power to note, to measure ; yet knows himself as one
 With that great Life immortal, omnipotent,—a son.

Do you not feel His Spirit—that throbs, confirms, controls ?
 And art thou worthy, potent—one with this Soul of souls ?
 Live *now*, to-day,—brave, fearless : acknowledge Him in all
 And soar on angel pinions, at Love's unceasing call.

Sumbola.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

IX.

INVOCATION OF POETS, ADDRESSED TO THE ASTRAL HEAVEN ONLY.

What afflicts me is, to see poets wishing to describe what they do not know, and what they could not speak of, if they did. I know that poets have sometimes felt the necessity of being guided by Truth, for they are supposed to invoke her under the name of her Muse; but is not this only an idea, and, because it is etiquette, even with religious poets? And do they very firmly believe in her existence at all?

It was no doubt the secret feeling of necessity of Truth, which made Borlean say, at the commencement of his "Art Poetique": * * * .

But the German author I have mentioned will tell those who read him what heaven is to be understood by these words of Borlean, by showing us the universal power of the Astral kingdom under which mankind have fallen since sin entered into the world, and which we must pass through and subjugate, if we would overcome; which is the more difficult, as the enemy has occupied all the positions and rules in all kingdoms of this world, as he himself said to the Lord, in the Gospel.

We may judge how often Milton may have been under the influence of this astral heaven, since he could not work at his poems only at certain seasons of the year. Now if Milton, who, besides this astral influence, also received directly from higher lights, as parts of his writings would seem to indicate—

if this author, I say, was often the victim of this lower astral influence, which is always blind, and sometimes false and corrupt, what must we think of others, who, like him, were subject to the astral influence, without having the compensation that he had?

THE MARVELOUS IS EVERYTHING IN AN EPIC: THE HIGHEST
ORDER OF THE MARVELOUS.

I regret to see our eloquent writers reproach Milton and Dante for having made the marvelous the subject, and not the machinery of their poems; as if there were nothing marvelous but magical machines; or to speak more correctly, as if everything were not magical, and therefore marvelous from the Radical, Eternal, Source of all things, to their complete development in every region, and their final return to their principle; and as if the marvelous were not, therefore, really the principle, the subject and the machinery of every truly epic work. For, if the poet chose for his subject some merely historical fact of earthly order, and wished to connect it with some kind of the marvelous other than that of fables and fairy tales, he would have no choice but to begin by raising his heroes to the rank of demi-gods, as all epic poem makers do; then entering into the spirit of true Christianity, which makes of man nothing less than a son of God, and an image of God, this he might do without antiphrasis. He ought even of necessity to develop all the marvelous machinery which constitutes the marvelous existence of all being, from God to the animalcule, and which, by its lively and constant action, entertains the ineffable harmony of all things. Now, in this way what could they offer as more marvelous than the active treasures of the Word?

DESCRIPTIVE POETRY.

As to this eloquent writer's persuasion that Christianity has given birth to and been favorable to descriptive poetry, by

extending the harmonies of religion to natural objects. I think in this he has judged things rather as they might be than as they are. Our most distinguished authors in descriptive poetry have drawn rather from the natural sciences, and the prevailing taste for physical knowledge, than from religious causes. On this account descriptive poetry will probably have done more to retard the reign of Truth than the mythological system of antiquity. In fact, mythology, by placing imaginary genii everywhere in nature, presented at least an image of real powers by which Nature is governed, under the eye of Eternal Wisdom; instead of this, our poets, who only go with the stream, offer us here and there, no doubt, and as in extract some traces of religious teachings, but we can never be sure that, for them, they were not quite problematical; they give us physical descriptions and details in abundance, as the learned in material things always do, and thereby bring us nearer to darkness, rather than nearer to the light. There is another kind of description which seems to be equally abused, namely, those of clever literary critics who strain themselves to dissect beautiful passages of great authors; and I cannot refrain from telling them:—if these passages are beautiful in themselves, I do not require your assistance to enjoy them: still less do I require your dissection: I would have less pleasure if I knew the reason why I have it. You cheat me by chilling my enjoyments as descriptive poets of nature do every day, by giving me their personal fictions for her realities.

DEMONSTRATIVE EVIDENCE OF GOD AND THE SOUL.

ATHEISTS AND MATERIALISTS.

Again, before showing so eloquently as our author does, the preeminence of religion or Catholicism over all other religions, he should begin by demonstrating true and primitive Christianity on the Word: for it seems to me that in his answers to the atheist he omits precisely what is the most essential. The

principal difficulty, in my opinion, is not to prove to unbelievers the existence of God, nor even that of the soul: especially if proofs are taken in the Spirit man.

Many philosophers taking this light for their guide, have proved these two facts by reasons such as the sect of Atheists require; that is, such as positive minds may compare with what they call demonstrations of *a plus b*. There is nothing to wonder at in this, despite all the reveries of Atheists and materialists, the only inability which we can recognize in God, is, that He is unable to conceal Himself; and the soul of man which is his image, shows itself continually in all our acts, even in the very effort we make to deny it. But it is not these two points that obfuscate the refractory, so much as the whole religious edifice which it is sought to raise on these foundations; and to prove these two points, is not to prove the positive consequences which are deduced from them. In fact reason and logic prove merely the existence of God and of the soul. The object of religion should be proved to their mutual relations, and bring them together: this union cannot take place without an inward concurrence on our part, and the voluntary action of our being; the mere belief in the existence of a God and the soul demands no such concurrence.

INADQUACY OF ORDINARY TEACHING FOR THE CONVICTION OF DEISTS.

For this reason it is easier to cure a materialist, or an atheist, than a Deist. In truth, how can a deist be persuaded of the natural source of religion, its utility, or its necessity, but as showing it as grounded on the dark and infirm condition of fallen man?

But how shall we do this after all the mischief which human philosophy has done for man? Where shall we find men in condition to lead their fellow creatures this way? We need

not then be surprised that the daily efforts made in behalf of religion bear so little fruit. Let us at once confess that to combat materialism and atheism, the ordinary religious teachers are so far provided with but feeble arms, since they prove the existence of God only by the universe, and the existence of souls by theological books. How then could they prove their statements if there were no universe and no books?

These teachers do not study eternal things; they do not study the Word; they do not study its universal action, nor why this action alone gives life. How then should they see the Divine Source of thought and immortal man? How could they see his connection with his principle? How could they perceive the profound aim of religion and teach us to admire our God in His restorative economy and sublimity of wisdom?

DEMONSTRATIONS WHICH RELIGION REQUIRES.

PROOF POSITIVE.

It remains then to demonstrate directly to the refractory the great lapse or change that happened to the human family, and the nature of this change; the help which Supreme Goodness has sent from the beginning, and still sends continually, for the solace of mortals in their misfortune: the character of this help or of religion in general, and lastly, the rights which the ministers of this religion claim exclusively to direct their fellow-creatures, and the means they pretend they possess, to give rest to troubled souls and enable them to fulfill the Creator's laws. Religious philosophers have not proved these important articles by their *a plus b*, as they have others; yet, if all these things are true, they also must have their positive proofs, since everything must make its own revelation. But these proofs must take a new character as their object becomes more substantial, and employs a greater number of our faculties. Nevertheless they ought no more to depend upon the will of

man than the other two ; nor should they repose upon any literal expression ; still less on the dogmatic teachings of others ; they ought to bear their own evidence in themselves.

LOVE—ITS NATURE, POSSIBILITIES AND UNFOLDMENT.

I.

LOVE IS THE ALL-INCLUSIVE PRINCIPLE.

“God is love,” and God is the All in all. Logically, therefore, Love is the All-inclusive principle of being, as Spirit is the All-inclusive substance. This is viewing Love in the absolute, or from the point of view of the Infinite, the impersonal, the uncentralized or illimitably diffused.

We speak here of the Absolute as Love, because of the paucity of our vocabulary. The use of the word is unfortunate in this relation. Love, as usually understood is dynamic, while the Absolute is static. Love is an emotion, while the absolute is emotionless. Love is warm, even, fervent, while the Absolute is as cold as liquid air. Love expresses character, and character implies personality ; while the Absolute is both impersonal and characterless ; and yet it is the best word we have to express the Absolute. The words Charity and Benevolence, the only other words that could be used to express the essence of Being, are even more objectionable than love : besides, we prefer the use of the word Love, because in passing from the Absolute to the relative, it is the word we wish to use, as it expresses the thought we wish to discuss.

In saying that Love is the All-inclusive Principle of Being, the All in all, in the Absolute sense we wish to be understood as teaching that inherent in Love, as inherent in God or the Good, is the potentiality of all existence, all attributes, all force, all substance, and all phenomena.

But Love is the all-embracing essence of existence and matter, as it is of being and substance. In making the transition from the Absolute to the Relative, Substance and Being change not in essence, but in condition only. Here, the Absolute becomes the Relative: the Infinite the Finite; the Illimitably Diffused, the Centralized; the Impersonal, the Personal; the Static, the Active; and the Formless, Form..

In this transition we behold the mystery of mysteries, the paradox of paradoxes. That God should become manifest and incarnate Himself defies inductive reason and the logic of the schools, and because apparently contradictory is rejected by many profound thinkers; but the rejection of this mystery involves a greater mystery than its acceptance. It is apprehensible however, if not comprehensible, and is in harmony with the intuitive which refuses to dispense with the Absolute.

Here again the use of the word Love is but little less objectionable than in its relation to the Absolute. Here, Love is love indeed, but in the far-reaching analysis of Being and Substance in the practical sphere, its use in this broad sense is apt to be misleading. It is usual to restrict Love, to regard it as the centripetal or centralizing force on the Divinest plane, as opposed to Truth or Knowledge, as the centrifugal or outgoing and diffusive force. But if Love is the All-inclusive in the Absolute, it is also the All in all in the relative. Within its ample fold is embraced all that is, either of existence, force, or form. From it as from an inexhaustible reservoir these all, with Love itself as ordinarily understood, proceed. Indeed, all else are but the phases of the one, infinite, essence, Love.

LOVE'S ANALYSIS.

Though Love is the all-embracing principle or essence of Being and of Existence, for practical purposes we find it necessary to analyze this concrete and composite essence in our conception at least, and assign to it almost innumerable

departments, or planes of substance, from the lowest material to the highest spiritual: from the hypothetical atom to the vast, central sun of the universe. We think of it as divided into forces, from the ordinary forces of nature to the Divinest will-force. We think of it as divided in character, from pure malevolence to most unselfish benevolence: from the demon to the God.

This we say for practical purposes. Our crudeness demands that we should take this caleidoscopic view of the subject and assign names that appear to mean separate and distinct entities, such as mind and matter; good and evil; righteousness and unrighteousness; God and Devil. As children in a kindergarten, we do not consider the deep significance of life,—its unity and ideality. Out of this confusing nomenclature has grown the absurd philosophy of dualism, rending asunder the kingdom or house of God into two relentlessly opposing factions. Out of it has grown all narrowness, bigotry, and philosophy wrongly so-called.

LOVE AS CENTRALIZED.

Viewing Love thus abstractly, it is the great centralized and centralizing force of the cosmical sphere. It is the inflowing current, converging from an infinite number of points and focalizing infinitely diffused substance into one great, almost illimitable sum. This is the bosom of the Father in which dwells the eternal Son. So intense is its heat that it is a consuming fire unto which no one, except such as possess a like love, dare approach. We unfold existence by worship; but the dynamic of worship is devotion—to a personality, to centrality, to the heat of love. It is Love attracted toward or loving Love. Emerson says: "I want a God to worship, whom if one cuts he will bleed:" that is, a God of Love; a God centralized, indrawing, unifying, a mother—God. In our earlier unfoldment we demanded this.

Inbreathing an atmosphere of Love, love is awakened in us, and our loving must be reciprocated otherwise we die of chilliness and the sense of desertion. Even God in his cosmical personality, must be loved. This is the secret of his offspring that through his numberless progeny His radiating love might be reciprocated. He too, would starve from lack of love, if there were no beings to love Him. He too, is in the process of unfoldment, back into the impersonal, the Absolute.

We unfold out of our elementary condition by mutual sympathy or love. We are gods in miniature, centralized in the center of our being and organism; and from this center each radiates love. Love going forth demands a return or death from heart-break ensues, and unfoldment for the present incarnation ceases. But in giving and receiving, neither of which impoverishes, but enriches, warming the soul into life more abundant, the soul grows and flourishes and becomes a participant of Divinity.

LOVE'S ACME.

The highest reach of love is not to love because loved—we love Him because he first loved us: not to love Love for its own sake, because it is lovable: but it is in losing all emotion, all fervor,—becoming one with Love. The acme of love, is to be lost in the boundless ocean of the essence of Being, Love. It subsists in surmounting all limitation, and merging into the illimitable, where there is neither time nor limited space: neither creation nor Creator: where there is neither the *I* nor the *thou*: where all relations have ceased: where we shall see, freed from the mists of illusion, and “know as we are known”.

We do well then to ever keep in mind, as our highest ideal, this conception of unity of the all in the One illimitable Essence, the sum and substance of All. We do well to strive for this, for the Divinest of men, Jesus the Christ, is the Divinest because the most universal in conception and life.

Rev. Geo. T. Weaver.

WHAT IS NECESSARY TO ATTAINMENT.

The wonderful way of the Christ, and the whole circle of his teaching were based upon his recognition of the two-fold nature of man—a sensuous nature, which relates him to the outward world of materiality, form, and phenomena; and a spiritual nature which as positively relates him to an inner world of Divine Communion and fellowship—the transcendent sphere of Absolute Being, the kingdom of God.

It is true that man at first awakens only to the consciousness of his sense relations to the physical world, and seems to be no more than a personal ego of the sense-consciousness: nevertheless the inner spiritual nature and its transcendental relations existed from the first, and without them he could not have been constituted the self-conscious, progressive intelligence and personality that he is.

It is indeed as a spiritual being in physical embodiment that he holds organic relations with the outward world through the senses, though for a time unawakened to the consciousness of his spiritual nature and Divine relationship.

The body and its senses are but the organic instruments of the inner individuality which we call the soul,—which is the real man; and it is the soul's activity in and through the senses, in communication with the external world, that constitutes the sensuous nature. The inner spiritual nature and Divine relationship of man as man, is already a living reality for him to be made conscious of and loyal to,—not something yet to be established or attained to. This opening of the spiritual consciousness or awakening to the sense of Divine sonship and supremacy of spiritual being: constitutes the second birth which

introduces man into the kingdom of God and opens him to the sphere of Divine communion and fellowship.

While conscious only of the sensuous life and of his relations to and dependence upon the system of things that we call nature, man lives more as a sensuous being, the subject of external conditions and environment, the child of nature, the natural man of which Adam was the type.

Awakened to the consciousness of the spiritual life, and of his immediate relation to and dependence upon God, man discovers that he is now a spiritual being and a child of God, partaking of the Father's nature, and holding a rightful supremacy over all sense relations and material-conditions.

This realization of life in God or oneness with the Father, and the entire subordination of the sense life to the permanent supremacy of the spiritual, is the true life of the spiritual man, of which Christ is the type.

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

There are two planes of consciousness growing out of corresponding spheres of relationship and activity which are to man normal and legitimate. One opens outwardly to nature, the other inwardly to God. One is the sphere of external activity and achievement, the other of inward realization—the real source of life, inspiration and power. One is the sphere of existence, the other of being. The recognition of this fundamental truth, and of the fact that it forms the basis of the entire teaching of the Christ and of the New Testament, indeed of all truly esoteric teaching, is necessary to the understanding of the Christ-life and doctrine, and especially of the way of Divine realization which he opened.

L. D. N.

BIBLE READINGS.

VII.

ST. MATTHEW V.

This great sermon of the Lord Jesus, delivered as it was exclusively to his disciples, becomes of the greatest importance to all those who are seeking, as Jesus said, "to enter into life;" and as he said in another place, "To enter into the kingdom of God." At the same time it ceases to be of so great importance to those who are not seeking the kingdom of God, for, as he said to his disciples; "to you it is given to know the kingdom of heaven, but to them, (that is to the world at large) it is not given:" to them he spoke in parables that "seeing they may see and not perceive; and hearing they may hear and not understand."

In verses thirty-one and thirty-two he says: "And it was said, whoever shall dismiss his wife, let him give her a writ of divorce. But I say unto you, that everyone that dismisses his wife, except on account of whoredom, causes her to commit adultery; and he who marries the divorced woman, commits adultery." This question is one that has been much misunderstood by all semi-religionists of the past, who have united the religious sentiment with the political, and therefore there has been a constant effort to bind men and women together by the law of the land, not understanding the Lord's words.

It must be remembered first, that the Christ came to restore the Edenic state, and therefore was talking to those who were to be restored, or who were to come into that divine order. The same question was brought up by the Pharisees. (See Matt. xix. 3—12.) It will be seen by his answer to the Pharisees that he clearly gave them to understand that he was not

talking about the condition common to the world when he spoke of marriage, but was talking about it from the standpoint of the garden of Eden, for he says: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." We read that in the beginning God created the man and put him in the garden of Eden; and then the allegory says: He made a woman of one of the man's ribs, as the mystic Rosicrucians used to say, she came out from his side; and we are told in the same allegory that the Lord God created the woman and brought her and gave her to the man, and the twain were one flesh. As Jesus said; they were no more two, but one, and what God does is forever; but men who are in darkness and blindness of sin and error, are drawn together by the same law that governs the animal world, and it is no more God that joins them together, than it is God that joins the animals together for procreation.

When we have come into Divine order once more, or in other words, when we have wholly followed the teachings of the Lord Jesus, and through regeneration have reached once more the conditions that enable men to enter in through the gate into the city, into Eden, then it will be said of man by the Lord: "I perceive that it is not good for man to be alone; I will make him a help meet for him," and the inner consciousness of the man and of the woman will be awakened, and they who came out from each other in the beginning, will again return to each other and become one flesh, one spirit, one mind, one function of the son of God. It is clearly shown that there was something in connection with this thought that Jesus did not give the Pharisees, but gave his disciples, for we read in the nineteenth chapter that, "His disciples say unto him, if the case of the man be so with his wife, it is not good to marry. But he said unto them, all men cannot receive this saying, save

them to whom it is given. For there are some eunuchs which were born so from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Thus it is clearly shown that he was not talking about marriage as it existed in the world, and that there was a portion of the conversation that was not recorded, for you will observe the abruptness with which the question is asked, and also his reference to the eunuchs etc.; and he closes the conversation with the words: "He that is able to receive it let him receive it," which clearly shows that none but those that are able to live the regenerate life and become eunuchs for the kingdom of heaven's sake can receive that doctrine; and as an evidence that the Apostle clearly understood the Lord's position relative to this matter, we read in I Cor. vii. 15.: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." It will be seen by reading the context that the Apostle was speaking of marriages between believers and unbelievers, and you will observe he says: "God hath called us to peace:" that is, he clearly argues that if man and woman cannot live in peace and harmony they should separate. In other words, that it is in Divine order where a man and woman seeks the higher life, and is married to one who is not seeking that life, as the Apostle said, if the unbelieving one depart, let him depart, the brother or the sister is not enslaved in such a case. We are not giving our version of this matter, but we simply quote here the words of the Apostle, which we think are unmistakable; and the picture that is brought before our minds in the teachings of the Lord's Christ in the Chapter under consideration is, that in the Divine order when man and woman are united by the Lord, by the higher spiritual, or when two souls that belong together have become

united by the power of the Spirit, then there can be no separation ; as the prophet said, "what God doeth is forever, and nothing can be added to it, and nothing can be taken from it, and God doeth it that men might fear before him," that is, that men and women should fear and hesitate to form an alliance in this life of regeneration until they are sure that God hath joined them together, and they should bear in mind that that joining together is where two become one flesh, one nature, as one has well said, "One angel in God" ; for what God doeth in this way no man can put asunder. He might through falling away through being misled by false theories, separate from the one that God hath joined him to and might marry another, but he would thus commit adultery.

In the order into which we are now entering we are told that all old things must pass away, and that all things will become new ; thus there will be no divorces or separations in the new order.

Verses thirty-three to thirty-six : "Again you have heard that it was said to the ancients ; thou shalt not perjure thyself, but shalt perform to the Lord thine oaths ; but I say to you, swear not at all ; neither by heaven, for it is God's throne ; nor by the earth, because it is a footstool for his feet ; neither shalt thou swear by, Jerusalem, for it is the city of the Great King ; nor by the head, because thou canst not make one hair white or black." In these verses it seems to be clear that we should admit and submit to whatever facts exist, because they are facts ; and as the law of our land makes perjury a crime, so does the law of Christ, but he carries it further : you should use no means of enforcing what you say. It was customary in ancient times, and is so still among the thoughtless, to swear by different things, even by their head or by their right hand or by their life. All of these things Jesus condemns. We have no idea that he here refers to the case when we are brought

before a legal tribunal and are asked to take an oath before our judges to tell the truth, the whole truth, and nothing but the truth, because this is simply a pledge of truth, but he evidently referred to the foolish habit of trying to enforce what we say by a certain form of oath. We know that it is human to try to establish that which we desire to establish, whether it is a truth or not, and men in their weakness will swear to do or not to do a certain thing, but Christ says, swear not at all, for you cannot change anything, you cannot turn a white hair black, nor a black hair white by your oath. In verse thirty-seven he says: "But let your yes be yes; and your no be no: for whatsoever exceeds these, proceeds from evil." Here an injunction is laid upon you who would be sons of God, to carefully guard every utterance of your minds, and simply state facts and let the matter rest there, without any effort to embellish or enforce, for as he truly says,—yes and no, or their equivalent, are sufficient in communicating with your fellow men. There are many who are inclined to be very profuse when stating a fact, and to make many words and long stories, and they even try to enforce what they say because of the feeling that they are not believed. This is wrong: Christ says to such, state what you have to say plainly, simply and fully, and stop there. There are others who are not inclined to say enough, and are therefore continually misunderstood because they only state a part of the fact; these are apt to take this injunction to justify their uncertain ways of expression; this is just as evil as the use of too many words. You should make your statements as plain as a yes or a no. If you have anything to say, say it in such a way that you cannot reasonably be misunderstood. Thus you may make your yes, yea; and your nay, nay.

Verses thirty-eight to forty-one: "But I say unto you, oppose not the injurious person; but if anyone strike thee on thy

right cheek, turn to him also the left; and whoever will sue thee for thy coat, let him have the mantle also. And if a man press thee to go one mile with him, go two." Here we are told that, if we would be like the Christ; if we would be perfect and enter into life, we are necessitated to avoid litigation, controversy, and struggle with our fellows, but rather yield to their demands than to oppose them. Here again is a delicate point: there are those who are ever yielding to the demands of others, who carry this to an extreme, who yield to an extent that they become a party to the evil designs of others. When he said: "resist not evil", or "oppose not the injurious person," he undoubtedly meant that we should do all in our power to avoid going to law, to avoid combat with anyone; rather give up our coat than fight for it; in other words we should avoid any effort on our part to take the law into our own hands, even though it be just and oppose that which is legal according to the law of the land in which we live, because, as Christ said in another place, ye are not of this world, therefore the world hates you; and if you fight for your rights as do those of the world, the odds will be against you and you will constantly be in trouble: not that anyone should give up that which is justly and by every law, both of the land and of heaven, their own, to avoid litigation.* His saying, "if a man press thee to go one mile with him", arose from a law that existed under the Roman government, which permitted a Roman who was carrying a burden or who needed assistance in any way, to force a man to go with him to help him carry his burden or to assist him in any way in which he was in need, and Christ here tells his disciples that if a man presses them to go a mile, they should go two.

Verse forty-two: "Give to him who solicits thee; and him

* See Bible Readings, Dec No. page 124, verses 25—26.

who would borrow from thee, do not reject." In this verse Christ carries out the thought of nonresistance. We have no idea that he intends to convey the thought that we should give away our money simply because we are asked for it, or loan it to persons who would not return it, but rather that we should be liberal: neither penurious nor prodigal, but if one is in need, then help them even to your own detriment, knowing that your father in heaven will provide all that is necessary for you, if you keep His covenant.

CORRESPONDENCE.

Mr. H. E. Butler,

Dear Sir and Brother:—About four years ago the thought occurred to me that to overcome the sex nature, one would in the sight of God merit a greater reward than one who would not or could not overcome it. Since the time that thought took possession of me the struggle has been on,—sometimes victory, at other times defeat, but undaunted at even now and then a humiliation, I pressed on to victory, for I held the battle could be finally won. Power of self-control has been achieved,—that is, power of resisting,—even if at times I have been subjected to trying ordeals. But robbery,—that seldom occurs.

A little more than a year ago while contemplating the mysteries of the great book of nature, I was much impressed with the following passage of Scripture, though I had often read it, and have heard sermons preached from it time again, but like a well worn file, passed over it without taking effect or making any impression; but at the time referred to, the inspiration came and with it a new light. The passage referred to is the 53rd verse of the 15th chapter of I Corinthians: "For this corruptible must put on incorruption, and this mortal

must put on immortality." But what impressed me so forcibly was the latter clause of this verse,—“this mortal must put on immortality”. I plainly saw from this, that this mortal (referring to the flesh) must put on immortality, otherwise what sense would there be in the following: “O death where is thy sting? O grave where is thy victory? From the foregoing it becomes evident to my mind that this mortal, the flesh, must be transformed into immortality. Job also refers to the same thing (Job xix. 26.) “And though after my skin worms destroy this body, (the body he then occupied,) yet in my flesh shall I see God.” The marginal reference says: “or after I shall awake, though this body be destroyed’ yet out of my flesh shall I see God”. Herein lies a great truth, though confusing to those who do not realize the law of reincarnation. Job in saying: yet in my flesh shall I see God”, must undoubtedly have referred to the time of regeneration.

While I saw that one had to come into immortality through the agency of the flesh, and that I was willing to go through fire if need be to attain it, yet I did not understand the law governing it. I was anxious to know the method whereby I could come into this promised condition. However, the few previous years I had been building far better than I knew. This I can attribute to no other cause than that of the Spirit leading me to the truth. You can imagine my surprise and pleasure when a few months later one of the magazines published by the Esoteric Fraternity fell into my hands, and there I found that which I have been seeking for. God’s promises are sure and true: “Ask and ye shall receive, seek, and ye shall find, knock and it shall be opened unto you”.

Your scientific reasons given for the method of regeneration I believe to be true, and the ultimate of which is the immortality of the body.

I have been as brief as possible in endeavoring to make my-

self intelligible in laying before you the history of my short experience along the lines as taught by the Esoteric Fraternity, knowing full well that I have no right to further impose upon your valuable time. However, if considered worthy, I desire to be enrolled upon the hearts of the Esoteric Fraternity. I am,

Sincerely yours,
For Truth and Love.

Mr. H. E. Butler,

There has been much talking of late on the subject of soul-mates. It seems that everyone that has taken up the thought has misconceived the idea of a soul-mate, and has sought in the wrong direction for it. My experience in the last ten years has been, that instead of looking for a soul-mate, the people have almost without exception, looked for a physical-mate; and naturally enough, as they wanted a physical mate, they wanted the best looking one they could get.

A soul-mate is what its name implies,—a mate for one's soul; and not necessarily a mate for one's physical body. It would be useless to travel the world over looking for one's soul-mate, unless they had the ability to recognize the one if found. Again, we might ask,—how shall one find their soul-mate in a physical world? The name plainly indicates that it is in the world of souls, and therefore should be sought there. This would not imply that it would never have form on earth, but rather the reverse; for the love of two souls that are truly mated would be so strong that it would draw one where the other had to be, so that they might always be together. The true way is to "seek first the kingdom of heaven", and then, among all the things that shall be added unto you will be found the true mate for one's own soul.

Yours,

—A. L. N.

Hutchinson. Kansas, 1903.

Mr. Butler,

Dear Sir:—I will send you \$1.50 for "Bible Review", and will ask you to please excuse me for not sending sooner. You can send the magazine to me as long as I or you live, and I will see that the pay is forwarded.

I am well satisfied with the advancement I have made, and I have closely followed your trend of thought, yet, I do not tie myself to anyones kitchen pots, for I want the universe to search for truth, and I have the courage of my convictions to openly express them. I wish you success.

I am,

Ever your friend,

J. C. S.

Hoyt, Kansas, 1903.

Esoteric Fraternity,

Dear Brothers:— * * * I consider I am contributing to God's cause by introducing your works among my few associates. I have failed for a number of years to find a church that would fill all the requirements in the line of Spiritual information that would in any way satisfy the longings of my soul ; but I have found in your Esoteric Christianity what no church teaches,—the truth which is leading me into communion with the Holy Spirit, and is enlightening me in the knowledge and goodness of the great Creator, the Infinite Mind of universe.

Truly your brother in Christ,

W. E. R.

Windon Mines, Mo., 1903.

The Esoteric Fraternity,

Dear Sirs:— * * * I am a married man with a wife and two children, however, I have risen above the plane of sex,

having conquered desire and lived this life some time before I began to read your works. As far as I have followed you in reading, your teaching exactly coincides with what I had already received on that line from the unseen, and you certainly have received yours from the same source.

Your works are the first I ever saw along this line. I received promises with my instructions, but the condition of the world has caused me to doubt the possibility of such promises; but when I read your works and I see that the same teachings were given to you before they were given to me, I no longer doubt, as the promises are confirmed if not yet realized. So your works have proved to me that he who seeks Truth in Truth, for the purpose of living it, will receive it; and if two seek for the same purpose on the same point, they will receive the same law from the same unseen God of all.

Yours in Truth,

M. A. B.

Dear Brother Butler:— * * * Regarding your question in May "Review". The method of life requisite for making the high spiritual attainments you teach is our destiny, consists in living a life of devotion to God: to live above the indulgence of the senses: to conserve and use the life fluids for the regeneration of the body, and so develop a mental creative God-like power, that we may form the body of people spoken of in Revelation, to be kings and rule on earth.

This great and beautiful subject appeals to me as the only life worth living; and in this intense desire that I have to live it, I feel that God and His angels are back of, and you have helped me with the assurance of the help we may get by pure living, from the spirits of just men made perfect drawing near to us. I love to think of them and you and all true helpers of mankind.

K V. W.

Los Angeles, Cal., 1903.

Hiram E. Butler,

Dear Brother :—I wish to tell you about a little seeing experience with life I had about eight or nine years ago.

In my ramblings among the foot-hills I came upon a snake the size of a lead pencil, and as we had in the Home a collector of curios, I concluded to take it to him in a piece of paper, alive. Towards evening I brought this snake to this man, and he placed it in a small bottle filled with alcohol. The bottle was placed on the windowsill, the room being semi dark, and while looking at the snake I perceived that part of its body became luminous, and the backbone and the organs could be plainly seen. Gradually this luminous life fluid went toward the sex functions and there gradually diminished until the snake was without luminosity and dead, but I also could not perceive any more life in the bottle than before the snake died. The bottle was corked.

I give this experience because there are few persons who have been able to see the luminosity in the body.

Yours fraternally,

F. I.

Detroit, Mich. 1903.

The Esoteric Fraternity,

Gentlemen :—Perhaps it may be a vulgar saying that, "we never miss the water till the well goes dry". I have not received the August number of "Bible Review" and I miss it very much. May be you have cut me off the subscription book for not paying up. From carelessness I have allowed myself to be in arrears: I don't know how much for you never told me. I feel that some people are very kind, and I cannot part from you very well. Please continue sending the magazine, and I will send you some money shortly.

Sincerely yours,

P. V. B.

EDITORIAL.

We have been thinking much of late of the mental attitude of all advanced thinkers and in fact of all the Christian world relative to the Christ. The Mental and Christian Scientists have to a great extent done away with Christ; they see no use for him now. While many regard his teachings as useful, as far as they can make use of them, yet, in so far as he is concerned, they have no use for him particularly: many claiming to do the same works that he did: others claiming to be Christs the same as he was: thus, virtually they repudiate him as being of no further use to them. As to the Church, they talk about him as God, and they have placed God away off beyond the bounds of time and space: certainly at a safe distance, so that they are free to do about as they please. They say *credo*, and that covers the whole ground; but as to the real office, and in fact the existence of the Christ, of the same Jesus that was here nineteen-hundred years ago, they have no idea. We read in the eighth and ninth verses of the twelfth Chapter of Luke, according to the emphatic rendering, that the Christ said: "And I say to you, whoever may acknowledge me before men, the son of man will also acknowledge him in the presence of the angels of God. But he who has renounced me before men, will be renounced in the presence of the angels of God." These words of the Christ, as well as many others that he spoke while he was here, show that he foresaw what would be in the fulness of times, and here he explicitly says that whoever renounces him, that is, lets go of him and continues to regard him as of no use to them, will be renounced before the angels of God.

Now, if we accept the fact that Jesus is the door, and the only door by which men may enter into life; not that he was the only door, mark you, but that he is now the only door, then we cannot enter in without him, and without him men will grope in darkness and will wander without the walls of the kingdom of the new heaven and the new earth, and be, as Jesus said by his angel to John, without the city, where there are dogs, and sorcerers, and whoremongers, and idolaters, and whoever loveth and maketh a lie.

We have tried in the past to impress upon the minds of the people the fact that there is now, and always has been, an order in the heavens referred to by Paul as the order of Melchisedek of which he said Christ was, that is, Jesus was the door of that Divine order, and none can enter into the kingdom of God but those who become members of that order. By becoming a member, we do not mean that they are to join some lodge and go through some unreasonable initiation, but we do mean that unless they recognize Christ as the door, and earnestly desire to know the truth, that they may live in harmony with Divine law, they will wander in darkness and fail to attain to a condition that will make it possible for them to enter into the kingdom of heaven or to maintain eternal, conscious intelligence; but if they thus desire to know the law, then will the Lord's Christ send to them angel messengers, invisible to them, it is true, and perhaps unconscious to them, but these angels will come to the individuals and will impress their intelligence with truth and will give them revelations that will cause their minds to be as a flame of light, and their souls to bound with joy; then they will be left again to work out those truths: and if the individual is true and faithful in working out the things that are thus given, the Lord's Christ will see to it that they are led on as fast as they are able to go, until their whole life

will conform to the laws of God, to the order of the heavens : then will they enter in through the door into the city.

Ah! this entering in through the door : you think it is a myth, a figure of speech ; but we KNOW that it is not a figure of speech, but that it is more real, more absolutely a condition, a substantial fact, than anything that has ever entered into your experiences ; and Jesus the Christ is not a myth ; he has not left the earth, but as he said : “Lo, I am with you always, even to the end”. Yes, his work is here among men to-day ; not incarnated in some poor, ignorant, creature, who proclaims himself to be Christ : no, no, he does not need to be clothed in dark, material flesh ; he has risen above it : he is more real and more substantial than the body of flesh could be ; with all his love, his wisdom, his knowledge, his power, and in his glorified state with the angels he is more capable of helping you, leading you, and instructing you than any other master that has ever lived on the planet, and without him you cannot enter into the kingdom of heaven.

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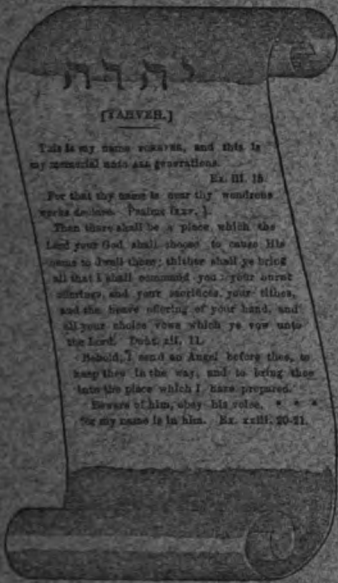
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We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.



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A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said : "I make peace, and create evil ; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation : it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him ; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe : with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator ; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden : gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

BIBLE REVIEW.

Vol. II.

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No. 5.

SELF-LOVE OR DIVINE-LOVE.

As man rests on God for support, he will be strengthened: as he loves God he will be purified; for God's love is a consuming fire which eradicates every evil desire. It is by passiveness, by submission of will, by desire of God's love, that the mind of man in the body is prepared to receive this evidence of God's love and manifestation of His power.

“And ye shall seek me and find me, when ye shall search for me with all your heart”. And after truly finding God, the education and advancement of the soul is entirely in the Father's hands, and the immediate and constant inspiration of His Spirit brings to fruition all that is of Divine intent and promise.

It should be remembered that the Father's love is seeking the consent and cheerful co-operation of the heart of His child infinitely more than the child is seeking that of the Father: hence, man cannot thus open his heart and life to the Father without coming under the immediate cleansing and transforming power of His omnipotent love.

Faith is born of recognition and desire, and according to the strength of the conviction and intensity of the desire will be

the strength and activity of the faith; and according to the measure of the faith will be the result, because this is the measure of co-operation with God. Have faith in God, said the Master, and nothing shall be impossible to you. All things are possible to him that believeth. Faith makes no tentative effort: it begins with the certainty of accomplishing, and works calmly on as though it had omnipotence at its disposal, and eternity before it.

To cooperate with God intelligently and fully in this higher education on the spiritual plane, especially when first entering upon it, man must have some adequate comprehension of the nature and laws of his own being. He should understand that these two planes of consciousness and spheres of relationship involve two distinct centers of motive and inspiration, both of which cannot be acted from at the same time. "Ye cannot serve God and mammon." When, therefore, both are opened to the consciousness, one only can be the center or seat of authority, if there is to be internal harmony and coordinated activity in the personal life.

On the sense plane man is the child of nature, and in his conscious identification with the outward world is subject to the law and spirit, which, in the development of its sentient life is selfishness. On the spiritual plane he is the child of God, and in his conscious identification with the inner and transcendent sphere of Divine love and wisdom, he comes under the law and spirit of the kingdom of God; which is love, sympathy, brotherhood, and service.

On the sense plane in the struggle for existence, he seeks to acquire and possess, feels the need of much, and of being ministered unto, as his very existence and enjoyment seem to him to depend upon these things—the blind bias of self-love.

On the spiritual plane, in conscious oneness with the Father, all struggle for existence ends in the realization of being. The

flesh is no longer his master, but his useful servant, for which he liberally provides, while his possessions lie in the inexhaustible resources of being and the infinite fulness of life.

The glitter and pomp of outward wealth are but tinsel to him who shares the beatific vision, the incorruptible treasures of wisdom and knowledge, and the fellowship of the Father's love. It is no longer attainment or acquisition, but realization. All things are his in God: having Him he has all. All that the Father hath are mine. This is the birthright inheritance of every man as a child of God, and he comes into that inheritance through the opening of the higher consciousness, and the spirit of loyalty to the Divine. He no longer seeks to be ministered unto but to minister. God is the giver of life and of all things necessary and possible to life, and it is His nature to give freely without the possibility of any return from his creatures, save the satisfaction of sustaining and blessing the work of His hands, and the recognition, gratitude and loyalty of His children. Therefore, when men become consciously identified with His Spirit and Life, they also will give without thought of return, and find their reward and blessing in giving.

With these two standards of motive and action before the mind, no one need hesitate in determining which law he is under—the law of self-love or of Divine-love.

L. D. N.

BIBLE READINGS.

VIII.

ST. MATTHEW V.

There has been for some years past a great out-reaching on the part of the people for special instructions from some master, but it has been entirely overlooked that the greatest master that ever walked our earth has given those instructions in the most pointed, clear, and unmistakable manner in this great Sermon on the Mount. Therefore, we herewith continue those instructions, because we know that all who receive, follow and incorporate them into their lives, will be brought into the realization that they are the sons of God, and that they are abiding in Christ, even as he abode in the Father.

Verses forty-three to forty-seven: "You have heard that it was said, thou shalt love thy neighbor, and hate thine enemy; but I say to you, love your enemies, and pray for those who persecute you; that you may resemble that Father of yours in the heavens, who makes His sun arise on bad and good, and sends rain on just and unjust. For if you love them only who love you, what reward can you expect? Do not even the tax-gathers the same? And if you salute your brethren only, in what do you excel? Do not even the Gentiles the same?"

Here Jesus said "You have heard that it was said, "thou shalt love thy neighbor and hate thine enemy": this is the natural impulse of perverted, struggling humanity, and, in fact it is almost an unavoidable impulse that exists in the so-called natural man; in the men and women living in generation and

working under the laws of evolution, which is dominated by the law of the survival of the fittest; therefore, struggle and combat seem to be unavoidable in that realm; but Jesus wishes to teach you the way out of it, for you will observe that all his teachings tend to lead man out from under the dominion of generation, labor, sorrow, and death, and into the glorious liberty of Divine sonship; hence, he said; "but I say unto you, love your enemies, and pray for those who persecute you". This is contrary to the impulse of all persons who look upon the external appearance of things and do not discern the cause of this prompting; they are not able to see and realize that the unripe are yet in darkness; they may be good, honest, true, souls, but their weakness in certain directions may make them our enemies; may make them do things that are offensive, yet the Lord's Christ said we should love them. In verse forty-five he gives the reason, viz., "that you may resemble that Father of yours in the heavens, who makes His sun arise on bad and good, and sends rain on just and unjust". Thus, you see he includes the principle which must of necessity obtain in the individual before he can be an heir of God and a joint heir with Jesus Christ. Heir of what? Of the kingdom and dominion of the whole world, as stated in the declared purpose, to make man in His image and like Him, and to give them dominion, and it is to this end that these instructions were given to guide the inspiring soul to the image and likeness of God.

We have been taught from our childhood that God is our Father. Where is there a well regulated family where the father and mother do not love all the children alike? They may see the faults of their children, but they are gentle and merciful and carefully look after their wants, education and culture, restraining the errors and cultivating the good. This is the attitude that Jesus advises you to occupy; and if we look

at it from the standpoint of the declared purpose in the beginning, which is the only just one: e. g., suppose the Father should deliver into our hands, the world and give us perfect dominion over it in every particular, the same as the Spirit now has dominion, and we should at once begin to destroy those things that were evil to us, would we not, in many cases, be guilty of destroying things that were absolutely essential? Could we occupy the position of a loving father or mother to earth's children with the same wisdom that God has toward them? For, remember, if the Spirit were withdrawn from anything that lives, it would die. In other words there is no life but Spirit, and there is no Spirit but God; He being the Father and Mother of all.

The earth was created for a purpose, viz., to develop and unfold mankind to the Divine likeness; and as the Creative Word formed the earth and caused it to bring forth and form man as well as all else upon it, therefore, the Spirit has revealed unquestionably the fact that even the spirit of life that is in the grass "which to-day is and to-morrow is cast into the oven" or is cut down and withers, will some time be the man that will walk the earth; for creation must continue while the oceans toss and the rivers run in their courses. Therefore, when the sons of God are manifested upon the earth they will stand in place of God, having dominion, control, guidance of the work of creation.

Now, it is not an unusual thing among men for them to have a piece of machinery that serves a good purpose, but which is very dangerous even to the expert, the workmen often losing a hand or an arm or their lives by using it, so that if we did not know its use we would judge it as we would many men and beasts, as being very evil and which should be destroyed, though we could not do without it or its product. In God's great workshop there are animals that are very dangerous,

and men often lose their lives through their instrumentality, and there are men whose natures are very vicious; and there are multitudes of minor evils actuating and characterizing the human family: if we should rise up in hatred towards these things to destroy them, we would be destroying instrumentalities for good. Our Father in heaven does not destroy them, and His life which is love nourishes them and keeps them in existence. But he who would be like God should ever keep before his mind's eye the question—of what use is this, that or the other? He should apply that interrogation to everything that lives, and to every attribute and characteristic manifested by men living on the lower plane. He should ask—why should such a characteristic exist? what use is it serving in the Divine economy. And you who are seeking to follow absolutely the instructions of the Christ that you may enter into the kingdom of heaven, will find that when you thus enquire, with the desire to know that you may be like your Father in heaven, that with every question, and a quiet, silent musing or waiting for the answer, nature will begin to speak to you and reveal to your consciousness her secrets. She will reveal to you the thoughts that are in her which emanated from the Father when He created her. Thus you will become acquainted with all the machinery, so to speak, that the Father, the Creative Word, has put into operation in the world to carry forward the work of creation; and when you begin to be instructed by the Eternal Word, the Word, which we are told liveth and abideth forever, then you will find that your whole idea of the world has changed; it will cease to look to you as it does now: a world of combat: hard, cold, relentless combat, struggle and warfare; but you will see in it Divine love manifested even in the anger and struggle of the wicked man. You will see the purpose that is being served in everything that exists; then your soul can pray for

your enemies, for prayer is not prayer that utters words simply because of duty or because of fear: no, prayer is the loving out-reaching of the soul to its beloved Father: it is a spontaneous action, and therefore you need first an understanding, and when you understand these things, then you will see man as God sees him; and you will see even in the wicked man that living Word, that Word of Divine love, that pure essence that cannot live without love, nay, that is love; and that when love departs, disintegration is sure and sudden. Therefore, when a man becomes your enemy, and seems to be wicked, love that Divine Word, for it is your brother: it is a part of yourself: the Word of God that produced and is animating and actuating your life, produced and may be confined, imprisoned in another. Could you prevent yourself from loving a man whom you knew was good, pure and faultless, and who had been imprisoned through malice, selfishness, greed or some evil design? You could not help but love such a one. Now, this wicked man that is your enemy, perhaps, because you are following the Christ and he is not, or because you will not do what he wants you to do, is that living Word imprisoned through the ignorance, selfishness, greed, and various evil passions of the animal. It is imprisoned because it is but a babe: it must grow and develop and cause this external man to realize that he is only bringing evil, sickness, sorrow, and disappointment upon himself by all his evil acts. Now, that living Word, the Son of God, can only impress the man through letting him have experience; thus he obtains knowledge, and in the course, if not of this life time, then of another, that living Word will stand forth, a manifested Son of God, a living, devout, Divine man. Therefore, love your enemies; not their wicked ways: not their personality, but love that spirit within them and desire their good, by so doing you help that imprisoned spirit to overcome and to "bind the

strong man" and to bring him into subjection of Divine purpose; in that you will resemble your Father which is in heaven: obtain Divine likeness.

In verse forty-seven he wants to impress your mind with the thought that you are to excel those of the world, and not only are you to excel, but you are to realize that you do excel: not to be egotistic thereby, neither should you depreciate a good quality in yourself any more than in another, but by recognizing the fact when it is a fact of your righteous life, it gives you confidence in God, and you can look up with such childlike simplicity and loving confidence and say: "Our Father who art in heaven hallowed be thy name" What a loving thought there is in that word "hallowed". Did you ever think of the spirit of love, how, when it really loves an object it becomes hallowed, sacred? So when you have a consciousness of righteousness and open your soul to the Father, the hallowing influence of Divine love will interblend with your love and make you one with Him; and if you are honest with yourself, pure in your desires and motives and you feel that you are justified, and look up to the Father with that love, then when there is error active in your self-justification, the Spirit will make you know wherein the error is, that you may rectify it, for the Son, Jesus has not left the world to itself; remember, he said: "Lo, I am with you always, even to the end," and his angels are with every devout soul, and aid them in every good work and word. Therefore, do not fear to recognize the good, pure, and true in your own life, any more than you would in your neighbor's life: neither fear to express your appreciation of the goodness, purity, and love of your neighbor, because, remember, the "old accuser that accused them before our God day and night," and that the world unites with that accuser, and the accusation creates depression and brings darkness and weakness; hence, if you would help your brother

or your sister, recognize the good, the pure, the strong in them, and thus give it strength and life: help them to throw off the dark clod of earth that has been thrown over them, that the sunlight of God's love may shine in and fructify and animate the soul. This you should do not only for your brethren and those you love, but for your enemies, to those who seem to be enemies of God: try to uncover the luminous, loving, Word, the Divine Logos, that is in them, and pour the life-giving fountain of love into them, that the Word may spring forth and take dominion of the body.

Verse forty-eight is as a conclusion of the whole matter: "Be ye therefore perfect, even as your heavenly Father is perfect." The Church has deceived itself and deceived its people by saying that—no man can be perfect. No greater error has ever been preached: no more soul-destroying error has ever been held by the people. Think you that the Lord Jesus would inculcate a precept that was impossible for you to keep? but they say—he wants us to try without any hope of success. Yes, that is the word of the old deceiver, the accuser. Now, Christ does not expect you to be a perfect God; he expects you to be a perfect man; a perfect woman. There are perfect horses, perhaps perfect dogs, and because they are what they are, they are perfect, but they are not perfect men. Christ wants you to be perfect in yourself, as the Father is perfect in Himself; and to strive with every breath, with every thought and every effort of your life to cause that perfection to be like the Father's perfection; for God has provided the means by which you can be perfect even as He is. What is that means? If we go back to the old Covenant, we find the name Yahveh (I will be what I will to be) which expresses all dominant power. This name is pledged to be the God, the power, the strength of all who enter into covenant relation with Him.

When Christ was here on earth he spoke of another comforter, the Spirit of Truth, whom the Father would send, of whom he said; "he will guide you into all truth: * * * and will show you things to come. * * * for he shall receive of mine, and shall show it unto you." This Spirit of Truth is the spirit that the Father will send to you, to every honest, earnest soul that is seeking God, and which will become in you the power of that loving Word through whose potency the world was made; and think you it has not the power to create in you perfection like to its Father? It certainly has, and when you do good it is good. You may not be able to do as much as God, or to do it as perfectly as God does it, but notwithstanding it is just as good as if God did it, because it is fitted, adapted by passing through your organism for the use of others, for the use to which it is applied. Therefore, a good thing is good no matter whether it is you that do it or God, and good desires and motives always active and acted upon as far as you are able will bring to you the power from on high to be thus perfect, for as the prophet said of God: "Thou hast wrought all our works in us:" so is not God able to make you perfect, if you become as a little child in His hands? Certainly He is. Then, when He causes you to lead a perfect life, even as He is perfect, you should not deny it, for that is sin, but you should believe it and praise God for it. Praise,—that is a bad word, for it does not mean what is now understood by it: love God for it: let the highest and holiest attributes of your nature rejoice in the Father for He has wrought these beautiful works in you, and thus abiding in Him, the sunlight of His glory will shine through you and make you indeed His immortal son, perfect as the Father is perfect.

In you then will be accomplished the Word that went forth in the beginning to make man in His image and like Him and to give them the dominion.

Divine peace attend you.

LOVE.

The four primeval elements which sustain all creation are fire, air, earth, and water, and constitute the foundation of every visible manifestation in the universe, and of which fire is the first attribute arising from the invisible source of existence, whereby its positiveness acting upon its own life, which is negation, calls out the idea in form. Thus fire or love, and negation or substance are the two static foundations of existence, permeating endless space, hence, cannot be defined by any expression which may denote its nature, for being the cause of everything it defies analytical dissertation, and therefore remains what it is, a fact substantiating its own self.

This energy evolving from its own dual nature is a power of consumption of lower chemical forces present in the organic development of negation, thus transmuting them into higher potencies of mind, which process in the lower degrees of life is termed combustion, and in the higher transmutation, thereby showing its tendency to rise into higher states of existence and, in the immediate surroundings of man we observe it uses up the coarse energies coming to the organism from below, appropriates the substances to the standard and use of the structure and if controlled by mind, permitting, through conservation of sexual energy, it will transmute the organism into higher realms of use, thus making a receptacle of mind leading man to his ultimate. On the other hand if it is bound by animal tendencies, controlled by attraction for the creation of its own species, it sinks back to the animal inertia which is death to soul and body. "My son attend unto my wisdom, and bow thine ear to my understanding; * * * Her feet go down to death; her steps take hold on hell."

Thus in the process of aspiration toward a higher existence when mind alone and forever is the activity of the soul, the energies of life are carried continually upward and create a flame, an actual, visible luminosity whose intensity can only be measured by the amount of life the organism possesses. This process of a continual, endless, burning on all stages of man's consciousness leads the soul to the apprehension of the Spirit's activity on the plane of its existence, and is the only means which maintains an immortal consciousness of its own. Hence, absence of that energy, which is fire, creates negation, and is demonstrated to our perception by the state of consciousness present amongst men, for the loss of vitality darkening the intellect and holding the consciousness down to matter creates a numbness of life, a coldness, an inertia, a satisfaction with material aspiration, thus carrying the organism to destruction. So pronounced is this tendency that the prophet speaking about it says: "We have made a covenant with death and with hell we are at agreement, when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood we have hid ourselves". This is the relation which we bear toward our immediate source of existence which is the sun of life; and the love which proceeds from it, is the magnet drawing us through transmutation to its own self, hence, love is the foundation of all consciousness, for as the beams of light strike on the surface of mother earth she begins to tremble, moves and responds to the vibrations of heat or love. Moisture long hidden in her dark confines rises from the depths, her structure throbs, and coarse matter through transmutation assumes forms of life. The air surrounding her under the stress of the same force, condenses and liberates moisture to replace the consumption due to growth of species. Thus as evolution, by means of God's consuming fire, raises man to the conception of his own strength

and glory, negation flees before its love. Snow melts from the bosom of the earth. Fire calls out the dead. The radiant colors scintillate throughout all space. Dark bodies are transformed in light. Stars shine forever through its brightness : and minds recognizing the power of its love rest not day nor night saying : "Holy, holy, holy, Yahveh Elohim, which was, and is, and is to come".

Thou lofty dome of heaven
That spans the circle round,
The habitation of the Endless
Where souls with mind abound.

The coldness of negation
Transformed into brilliant light
Which growing through transmutation
Manifest the stars forever bright.

Thus man who lives in darkness,
Through love of truth Divine,
Ascends forever through devotion,
To a consciousness sublime.

Seraph.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal :

For where your treasure is there will your heart be also.

Matt. vi. 19—21.

IN THE NAME OF THE LORD.

ST. MATTHEW

CHAPTER XXIII.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.

38. Behold, your house is left unto you desolate.

39. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."

These words of our Lord, Jesus, the Christ, made nearly nineteen-hundred years ago, have a special significance at this time, not only for the people against whom they were uttered, the Jews, but also for all who claim to be Christians; for it has been proved during the last fifty years that we are the descendants of Israel as literally as the Jews: we being as Jesus said the "other sheep which are not of this fold", the ten lost tribes of the house of Israel; while the Jews constitute the house of Judah.

This prophecy has been literally fulfilled. The house of Judah, as well as the house of Israel, has been left desolate; and they have not seen Him, who alone could fill their house, and cause its desolation to cease, because they have not yet recognized any as coming "in the name of the Lord", and therefore have not said "Blessed is he".

A few years ago, the statement appeared in a newspaper that a prominent rabbi (name forgotten) of the Jewish church had said that if the Messiah whom the Jews had been expecting for so long did not appear before A. D. 1923., the Jews as a body would be obliged to accept Jesus as the one they

have been looking for. As the time draws near, it only lacks nineteen years of being 1923, would it not be well for them to search far and near for one who comes "in the name of the Lord"? For, if Jesus was their Messiah, his statement is emphatic: "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord". Therefore, they should search diligently for such a one, that he may direct their steps to the true Christ.

The words of Jesus to his disciples: "Lo I am with you always, even unto the end of the world" would indicate that he has never left it, and hence might be found when they comply with the prerequisites.

The words "In the name of the Lord" could have but one meaning to the Jews. They recognize but one Lord or God. As Moses said: "Hear O Israel: the Lord our God is one Lord." (Deut. vi. 4.) And Jesus said: "I am come in my Father's name." (John v. 43.)

The name of the God of Israel, and also Jesus' Father's name is that wonderful word of four letters Yhvh or as it is now usually pronounced, Yahveh. Therefore, the chief requisite, which includes other requisites, is to *intelligently* say: "Blessed is he that cometh in the name of Yahveh." But this they cannot do until they accept and follow the teachings that such a one has to give; for this is the only way by which the Christ can be found. The real Christ is not flesh and blood, but Spirit; and can manifest himself in Africa as easily as in Jerusalem, or any other part of the earth. Therefore, the only way by which they may see or know their Messiah is to follow the teachings of one who comes in the name of Yahveh.

One meaning of the words: "Blessed is he", is that we should gladly receive any one who brings to us a message "in the name of Yahveh". We all know how gladly we receive the letter-carrier who brings us a message we have been anxiously expect-

ing from some loved one ; yet, the messenger is forgotten in the joy of receiving the message. Thus we see that the message : "In the name of Yahveh" is what we should joyfully receive, (because it contains the conditions by which we may again see the Christ, the real Messiah of the Jews), and that the joy of seeing the messenger is only incidental.

As was said before : this applies to Christians as well as Jews, for we are all Israelites, descendants of Abraham, Isaac and Jacob ; brothers and sisters of the one great family which is to become the Body of Christ, of which Jesus will be the Head.

A. L. Nathan.

THE TWO GOSPELS.

DISPENSATIONAL TRUTHS.

In order to have a clear understanding of God's plan of salvation as revealed in the Scriptures, it is absolutely essential to have some knowledge of dispensational truth. This understanding consists not merely in the fact, which is patent to all, that there is an Old and New Covenant, and that the privileges of the New transcend greatly those of the Old. But it is also of immense importance to be able rightly to *divide* the word of truth.

THE TWO GOSPELS.

A prayerful and profound study of dispensational truth, for instance, will convince us that the first three synoptic Gospels contain the "Gospel of the Kingdom" but not "the Gospel of the *glory* of the blessed God" ; of which Gospel a special dispensation was committed to the Apostle Paul. (I Tim. i. 11.) This latter Gospel is also called "the Gospel of the glory of Christ, the image of God". (II Cor. iv. 6.) It consists of the

revelation, (unveiling) of the mystery, which was *hid* in God from all former ages and generations, until it was revealed, first of all to the Apostle Paul. It was foreordained before the ages unto *our glory*. (I Cor. ii. 7.) In regard to preordination, it had precedence over the Gospel of the kingdom, in that the members of the Body of Christ were chosen "*in Him before the foundation of the world*", (Eph. i. 4.) but the kingdom was prepared "*from the foundation of the world*". (Matt. xxv. 34.)

THE "MYSTERY".

This mystery was "kept secret through times eternal". (Rom. xvi. 25.) The preaching of the "common salvation" is called "the *foolishness* of God". (I Cor. i. 21—25.) But the revelation of the mystery is called "the *wisdom* of God," which had the rulers of this world known, they would not have crucified "the Lord of Glory". (I Cor. ii. 8.) And even now it is *completely* hidden from the natural (animal) man (I Cor. ii. 14.), and cannot be understood by babes (*nepioi*) in Christ, who are yet carnal (*sarkiokoi*), but is spoken only among the "spiritual" (pneumatikoi) or "perfect" ones (*teleioi*). (I Cor. ii. 6. and iii. 1.)

THE BRIDE AND THE BODY.

The Gospel of the kingdom concerns the Woman, the *Bride*, who is to be "the Wife of the Lamb". (Rev. xxi. 9.) The "Gospel of the glory" concerns the *Body* of the Christ—the Man—the Bridegroom, of which the apostle Paul was appointed the first "minister," according to the stewardship or dispensation of God, which was given to him to complete (*plerosai*), fill up the complement of, or to perfect the Word of God by means of the revelation of "the riches of the glory of the mystery—which is CHRIST IN YOU the hope of glory". (Col. i. 24—29.)

The special and great work of the Apostle Paul was to

enlighten "and to make all men see what is the dispensation of the mystery which from *all ages* (had) been *hid* in God": "to preach to the Gentiles the unsearchable riches of Christ." And even "the principalities and the powers in the heavenly places" are now learning through the Church (the Body of Christ) "the manifold wisdom of God". (Eph. iii. 7—10.)

REVELATIONS.

Well might the Apostle Paul speak of "the *exceeding* greatness of the revelations" made to him when he was caught up into Paradise, into the third heaven. (I Cor. xii. 7.) Even the other apostles did not understand this Gospel until he went up to Jerusalem with Barnabas and Titus, as he says: "I went up *by revelation*; and I laid before them *the* Gospel which I preach among the Gentiles." This he also calls "*our* Gospel" (II Thess. ii. 14.) by which we are called "to the *obtaining* of the Glory of our Lord Jesus Christ", even an "exceeding and eternal weight of glory". For "all the members of the Body," with unveiled face reflecting as a mirror the *glory* of the Lord, are being transformed (transfigured, metamorphosed) into the same image, from glory to glory.

THE LORD'S SECOND COMING.

Now these two Gospels represent two principal stages in the Lord's second coming. The first stage will be to Him coming as "the head of the Body" *before* the Great Tribulation. (I Thess. iv. 13—18.) But as we have said the Synoptic Gospels contain *only* "the Gospel of the kingdom", the advent there described cannot be His coming "as the head of the Body", but only His coming "*after*" the Great Tribulation, (Matt. xxiv. 29.) (1.) as the Bridegroom (Matt. xxv. 6.) and (2.) as the Son of Man, (Matt. xxv. 31.) and King (Matt. xxv. 34.) For as the members of the Body are members of the Body of the Bridegroom Himself, *the* Christ, Head and Body must be

perfected and complete in heaven before the coming of the Bridegroom. For *the* Christ, the Bridegroom "is not one member but many". The coming of the Bridegroom, therefore, must mean the coming of Christ, the Head, *with* all the members of His Body, who will come for the Bride at the expiration of her 1,260 days, during which she has been "nourished" in the "place prepared of God". (Rev. xxi. 6.)

THE TRANSITION PERIOD.

The Gospel of John and the Acts mark the transition from "the Gospel of the kingdom" to "the Gospel of the Glory". In the Lord's Prayer of John xvii., we see His longing for the glorious consummation of the unity of the Body, and in the parable of the vine, we discern a type of that unity. These, however, could not be understood apart from the more abundant revelation made to the Apostle Paul. The Acts show clearly that it was not yet understood that "the Gentiles should be fellow-heirs and fellow-members of the same body". The Epistle to the Romans also marks the transition from the Gospel of the kingdom (i. 2.) already revealed in the former Scriptures to the "*revelation of the mystery*". (Rom. xvi. 25.)

"THE NEW MAN."

The Gospels of the kingdom was to "the Jew first". The Gospel of the glory abolishes all distinction, proclaiming that in Christ there is neither Jew nor Gentile; breaking down the middle wall of partition and making of the twain "one new man" (the Christ, the temple of God) by means of the abolition of all ceremonial, such as was observed by all Jewish believers throughout the period described in the Acts.

Having, therefore, beloved, the highest privileges that ever have been or ever will be vouchsafed to man, being temples of the living God, "let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God".

Henry Proctor, M. S. B. A.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

X.

THE LIGHT OF TRUTH IS EVIDENCE ITSELF :

BELIEF IN IT IRRESISTIBLE.

BLIND BELIEF.

How indeed could the Supreme Ruler require us to believe in Him and all His wonders, if we had not essentially the means requisite for their discovery? Yes, the Truth would be unjust if it were not everywhere clearly and openly written before the eyes of man's mind.

If Eternal Truth requires that we should believe it, it is because it is given us to assure ourselves at every step of its existence; and that not only by the mere testimony of men's assertion, even ministers of the same Truth, but by direct, positive, irresistible evidence.

The belief you sometimes instill into the minds of proselytes, no matter how useful it may be to them, is very far from the certainty which would rest on evidence. It is not uncommon to meet men over whose belief we may exercise some dominion; it is not even uncommon to hear it said by people in the world, that nothing is more easy than to believe. Some indeed are to be found who pretend they can believe whatever they like. I will grant this of blind belief, because this consists in discarding the universal and seizing only a point. This dispenses with all comparison; and for this sort of belief, the more we descend into minutia the more ready people are to believe; which explains the fanaticism of the superstitious, which is al-

ways in exact proportion to their ignorance. But I deny it in regard to that certainty which is the very opposite of blind belief, because we can arrive at this certainty only in proportion as we rise towards the universality of things, because when we compare things from this standpoint, we find that in universality there is unity, therefore it is impossible not to have the certainty, and in fact this certainty is the opposite of blind belief, because it is in direct proportion to our elevation and knowledge. Thus I grant that nothing is easier than to believe, but it is not easy to be sure.

Men of the world, from time to time, throw out specious propositions which they believe to be absolute, because nobody answers them. They are a sort of chemical reactive which they introduce by the side of truth, and with which they try to precipitate it to the bottom of the vessel. But we see that it is not impossible to escape their subterfuges.

In general, men plunge into blind belief, into doubt or even into scepticism, only because they do not go beyond the imperious and dark opinions of men; their incoherent systems and their passions; in a word, because they look only to men, in whom everything is diverse and in opposition. If they considered man they would there find the root of all virtues, all light, all harmony, in short, they would there see the Divine system itself, and find themselves in such uniformity of principles and certainties, as would soon make them of one mind.

Of our two human reasons, therefore, let us not discard the one which has power to attain the Truth.

SCRIPTURE ESTIMATE OF THE UNDERSTANDING.

MYSTERIES.

Those who read the Scriptures will see how they value the understanding; how they threaten to deprive those of it who depart from the right way, and promise this light to those who love the truth. They will there see how God's elect, commis-

sioned to proclaim His Word, reprove the people, the ministers of religion, and individuals, all alike, who neglected to make use of this understanding or Divine reason and discernment, which was given to us only to continually separate light from darkness, as the Spirit of God Himself does. There, then you see, O ministers of holy things, what the work is which Truth has a right to expect from you. Consider, if you will, the course respectable mystics have taken ; but be not one of those timid pietists who forbid us the use of the light which man has received by his nature. It is not uncommon to see some of these mystics, women and men, who describe wonderfully the most perfect state of souls, and even the exact regions or impressions, through which the true workmen of the Lord have to pass.

But these mystics appear to be called into these regions only to describe them, without having the active vocation of true stewards. They see the promised land but do not till it : others often till it without seeing it ; these would even be afraid of destroying their minds by stopping to contemplate it ; such is their eagerness to make it fruitful. Their post is not in partial or particular regions : we may judge of this by considering the nature of desire.

THE NATURE OF DESIRE : THE PRINCIPLE OF MOVEMENT.

Desire results only from the separation or distinction between two substances, analogous in their essences and properties ; and when men of maxims say that we cannot desire what we do not know, they prove that when we desire a thing, there must necessarily be in us a portion of it, which, therefore, cannot be considered as unknown to us. It is certain, also, as I have often said, that every desire exerts itself to attain the end that attracts it, as we may see in whatever order of things we choose to look, which ought, at once, to rebuke our idleness, revive our courage, and condemn those that check it. I may add that

desire is the principle of all movement, and therefore an incontestable fact is that movement and desire are in proportion to each other ; and that from the First Being who, being the first desire, the Divine One, or Universal Desire, is also thereby the motive of movement itself, to the stone, which is without movement, because without desire.

MAN'S SOUL THE RECEPTACLE AND ENVELOPE OF
THE DESIRE OF GOD, AND MAY KNOW
ALL THE DESIRE FOR GOD.

I might also add that each desire acts on its own enclosure or envelope to manifest itself : and the higher the order, the more susceptible is the envelope of feeling and participating in the desire which is enclosed within it ; and the reason that man may be admitted to the sentiment and knowledge of all Divine wonders is, because his soul is the receptacle of the desire of God. On the one hand, the splendid natural destiny of man is, that he can only really and radically desire what alone can really and radically produce all things. This only thing is the desire of God : whatever else attracts man, he is but its slave or plaything ; he does not desire it. Then the greatness of his ministry is, that he cannot act really and radically except under the authority which is equitable, good, consistent, effective, and in conformity with the Eternal Desire, and which is communicated to him positively every moment. As for all other orders which he daily receives, he provokes them himself from self interest, and often from pride, and more as a sovereign than as a servant. So almost the world over, servants put themselves in their masters' places. I cannot conceal here that the Divine desire that makes itself felt in the soul of man, has for an object the establishment of an equilibrium between the soul and God ; since a desire comes from the separation of analogous substances which want to be united.

Now, this equilibrium is not a dead, inert effect, but an active development of the Divine properties which constitute the human soul, inasmuch as it is a universal, Divine, extract. But if these notions were extinguished in the human soul, it would belong to you, the minister of holy things, to revive them there. If this desire in men was weakened, it was for you to strengthen it, by showing them all its advantages.

What a magnificent part is yours, thus working to accomplish in this high order, the reunion of that separated from and desirous of its own. You see that a mere animal desire, such as hunger, has for its object to establish the equilibrium between our elementary bodies and Nature, to enable them to manifest and fulfill all the elementary wonders or corporeal properties of which Nature made them, inasmuch as they are an extract of Nature. What might not then be expected from this desire, in another order, and from that sacred want of which the Most High composed our essence ?

Listen, O, man, your body is a continual expression of the desire of Nature, and your soul is a continual expression of the desire of God. God cannot be an instant without desiring something. He cannot have a desire which you may not know, since you ought to manifest them all.

Try, then, continually to study the desire of God, that you may not some day be treated as an unprofitable servant.

(To be continued.)

All things arise from silence, and hence perfect creation lives, thinks, and acts in absolute stillness, therefore the Spirit's admonition: "Be still and know that I am God".

A.

INTENDED.

My intention is now, has been, to be
As God, in His wisdom, intended in me.
My errors, though many and grievous indeed,
Have taught me the folly of sect and of creed ;
Have taught me the Kingdom is only within,
Where Love, Truth and Purity are free from all sin ;
Have taught me that God is formless, though near,
And ready to serve all those who would hear,
Ready to lead those who have eyes and can see
The pattern He set in the man of Galilee.
My cross is not heavy as I gaze on His face,
And think of the cup that He drank through God's grace.
Indeed, it does seem my burden is quite light,
And my heart full of love and desire to do right.
In fact, I stand ready as a soldier of the Cross
To do as God wills, no matter what loss ;
To die to myself that I may live in the Son,
And join in the glory of the battles He won,
Glad of the privilege to enlist in the fight,
Though occasion suggests that I work in the night.
Here, with the banner of Faith, Hope, and Love,
I stand on the rock with light from above,
Stand as a beacon far out at sea,
To warn and to comfort all who come unto me.
No matter how troubled the life you have led ;
How you have sinned against heaven, and thought you were dead ;
I *know* there is pardon for all such as thee,
Because God in His glory intended it should be.
It is not what you have been, or how nearly wrecked ;
The question is, simply, what do you expect
Of God, the author of the Good and the ill,
Who launched your frail bark with dextrous skill,
Who knew of the ocean and every place of the shoal,
And instructed thy spirit of the way to the goal ?
Again take your chart and your compass in hand,
Locate the rocks and the treacherous sand,
Bring about ship with her face to the storm ;
Trust in God's love to keep the heart warm ;
Remember the vision of the Master's face
Who has gone on ahead to prepare a place ;
And when you have reached the other shore,
Send me a line, or two, or more,
To witness that, though your voyage seemed rough to me,
God in his wisdom had intended it to be.

F. S. Chandler.

LOVE—ITS NATURE, POSSIBILITIES, AND UNFOLDMENT.

II.

LOVE'S NATURE.

As was seen in the former paper, Love's nature, as Absolute, is the essence of all being and substance, and the potentiality of all force; and as relative, Love's nature is being in manifestation, and force in action. But in defining the nature of Love, as ordinarily understood, and indeed, as essential to a practical understanding of the subject, it will be necessary to further restrict the Relative and confine our thought to the one conception of Love, as conventionally received, that is, as the highest or Divinest expression of Being, of Substance, and of Force.

Of Love, thus limited, Henry Drummond says it is "The Greatest Thing in the World". Henry Drummond is correct, only he is not inclusive enough. With closer approximation to truth, he might have said that Love is the "Greatest Thing in the Universe". Of all knowledge and Truth in the heavens above, or on the earth beneath: of all the motives and emotions that stir either the human or the Divine heart: of all experiences of life, even upon the higher planes, Love is supreme, incomparable.

LOVE AS AN EMOTION.

Viewed in its cosmical sense all the emotions are expressions of Love. Even malevolence, or supposedly unprovoked ill will, is Love on the lowest fiendish plane. If there be beings whose dominant spirit is malevolent,—of whom malevolence is their

highest or only emotion,—to them malevolence is Love. But in viewing Love as Love, we say that among the emotions it occupies the summit.

If Love is an emotion, it emanates from the Soul or center of Being, for the Soul is the realm of emotions. It is a mistake to suppose the emotions are due merely to physiological processes depending on causes proceeding from the physical plane or from any extraneous circumstances. These, indeed, are often, though not always the exciting cause. They sometimes arise and subside without any apparent extraneous cause. But whatever may be the exciting cause, to this excitation there is an inward response or there would be no emotion, and the seat of this response is the soul.

LOVE'S SUBSTANCE.

We have shown that Love is everything, as Love is God, and God is All in all. Being everything, all substance is Love, from coarsest matter, to most refined spiritual substance. Matter, then, is not evil, as taught by some of the Oriental schools. The Relative which expresses God in involution or manifestation or God in limitation, is evil only as a conception; that is, as viewed from the plane of the absolute: but as viewed upon its own plane, Creation is "very good", as God Himself expressed it. Matter in all its gradations is Love expressed on many planes, and Love is good. We dishonor God and do ourselves an injustice in attempting to recede from nature by living the life of the recluse, or even by rejecting anything nature offers us; if we are moved to this by the thought that matter is an evil to be shunned. Paul says: "Nothing is an evil in itself"; but things are evil to him who evil thinks. One may become a recluse or an abstainer for the purpose of self-discipline; but when this is no longer needed, all abstinence or self-affliction, except as an example to weaker souls about us, is worse than useless. We are to eat

and drink, dress and houses ourselves, associate with the people, but all with thanksgiving, and so to the Glory of God. Jesus was no recluse, but a man among men, called even, "a gluttonous man and a wine bibber". John the Baptist was the recluse and the abstainer: but John and Buddha represented the old, the elementary, the age of discipline, while Jesus represented the new, the era of self-mastery, of the advanced, of liberty.

But restricting Love to an emotion, Love's substance is the substance of the emotional, or of the Soul. But the Soul, like Love, has its gradations. According to strictest analysis, there is the Animal, the Human, and the Spiritual Soul. On its lowest plane the Soul is composed of that elemental called Water,—that fluidic substance known as the Astral. It is generated in this substance by the polarization of the elements. This is the seat of the lower emotions; of Love or warmth excited by the sex, and serves to propagate the species. It is purely selfish and short lived, subsiding when it has been gratified, and dying when satiated or exhausted. At the withdrawal of the life principle or nucleus of the organism, with the outward body, sooner or later thereafter, it disintegrates and returns to its component substance. The brute, whether in beast or man, perishes. "Likewise, the fool and the brutish person perish."

The Human Soul, the Nucleus, known as the "Essence of Life", is a combination of Earth, Water (Astral), and Fire. This is the seat of the lower, but not lowest emotions. Love, here, extends beyond the individual himself, and embraces loved ones, friends, and all temporary things, as love of kind and country. Love rises here above pure brute passion to the lower plane of Benevolence. Yet, this type of Love is largely selfish: it loves from having been loved. It is commercial love that strikes bargains. In its highest reach it is the lowest of the religious devotions. "We love Him (God) because He

first loved us." This Love is not perishable, except the selfish element within it: it is only in the way, or points in the direction of salvation. Its immediate destiny is Hades, or the intermediate state where it awaits reincarnations for higher development. The highest state of the Soul is that unfoldment known as the Spiritual Soul. This is a combination of Soul and Spirit, or Water and Fire. This is the seat of the highest and purest emotions. It is the center of one's being, the point of focalization of the highest magnetic forces of innumerable elements. It is the central sun; the nucleolus, from which as a consuming fire, it radiates light, heat, Divine magnetism for the healing and upliftment of the people. It is the sacred fire of the hearth called by the classical Greeks, "Vesta". It is an immortal principle, even the psychic body enswathing it, but to perpetuate itself, its internal fire or Spirit, must be kept eternally burning. Love here reaches its summit so far as Love in organisms is concerned. It is here unselfish, altruistic, and as eternal as the soul whose essence it is.

In asserting that the Soul or Love, its essential being, is composed of the various elementals, as Earth, Water, and Fire, we do not wish, however, to be understood as referring to these in their essential nature. The Soul itself is a Divine idea, and Love is its highest expression or emotion. They are both great principles, expressing essential Being. These elementals are Substance, the body in which they reside or with which they are clothed, and through which they manifest themselves. In these as absolute being, they individualize themselves and awake to consciousness.

Love has no higher reach than this, except in the Absolute, where it is but a cold, lifeless, principle, diffused through illimitable space, unfocalized, formless, impersonal, the inexhaustible source of Love, as centralized and dynamic; first, in the great central Sun, or Deity in the cosmical sense, and afterward

in every individual organism, from the multiplied millions of suns, to the central principle of every atom: from a single cell existence to the inner soul of man. Love in the absolute is one with Spirit, one with Being. It is no longer an emotion: it no longer loves, having merged into the principle of love itself. This is the ultimate goal of existence—existence swallowed up in Being. This is the Nirvana of the Orientals: the Heavenly Rest of the Occidentals or of the Christian Church.

This love—the absolute, is impracticable only as the last and highest ideal. It is obtainable only when growth ceases, having merged into illimitable repose. It is reserved for the people of God, in the highest, ideal sense: not for Christians, Christ-like or Christly people, but for those who have become Christs essentially, Jesus the Christ said: "I and the Father are one"; and until any one can utter a like sentiment of Divine relationship or rather of Divine Being, as the real expression of his own experience and consciousness, or rather, of his attainment above all experience and consciousness, he has not attained to Love in the Absolute, or Perfect Love.

Geo. T. Weaver.

As the earth alternates from darkness to light, and man from sleep into waking, so his mind oscillates between folly and wisdom. If his mind was always light, he would live then where it is forever bright, and which is the condition of mind.

Time does not exist in the realm of mind, for growth of the soul is by virtue of experience gleaned from the Tree of Knowledge of Good and Evil, and sinks out of our consciousness the moment we partake of the Tree of Life.

A.

THE DIVINE EGO IN MAN.

The fact that many weeks of meditation upon the nature and operations of the soul, have afforded me infinite, internal delight and much illumination, suggests this paper with the hope that what has been vouchsafed to me may stimulate others to a solution of one of the most abstruse problems of Spiritual growth in consciousness.

Owing to the countless different books upon the market, and the various meanings ascribed to words, much confusion pervades the mind of the average student as to their relatedness and distinction: such words as—soul, mind, higher self, ego, individuality, spirit etc., being often used interchangeably without reasonable excuse.

I have therefore formulated the following statement of propositions, upon the truth of which I invite the earnest judgment of truth seekers.

(1.) God is Spirit, and because omnipresent is therefore Universal Spirit, and because Omniscient, is Universal Mind, and because Omnipotent, is Universal Power.

(2.) Man, made in God's image and likeness, because a part only, is Individual Spirit, Mind and Power.

(3.) Man's reception of Divine Life, confers upon man Soul-Consciousness, or Individual Consciousness of Being.

(4.) Man's awakening to the realization of his Divine origin as a Son of God, is the only ground for his Intuitive Knowledge of Immortality.

(5.) Man's real nature is the Life of the Spirit.

(6.) Man's fallen nature is the Life of the Beast,—or lower, perverted sex.

(7.) Man's failure to act up to his real nature as a Son of God, is due to lack of recognition of his Divinity.

(8.) Man's remedy is this recognition.

(9.) This recognition implies Oneness with the Father in Substance and essential Nature.

(10.) The object of life is the evoking and evolving,—consciously, of the Involved Christ Spirit.

(11.) The recognition of the Christ Spirit within, and the realization of the Omnipresent Spirit of God without, are the means of Redemption and Salvation.

The two words—Soul, and Mind, mean the same thing in substance. They are commonly used to express different grouped faculties, and we often speak of the sub conscious and conscious minds, when really referring to various soul faculties.

The Soul is however one, and comprehends all these faculties, besides being the etheric counterpart of the physical and visible organism.

Try to keep a mental picture of a perfect sphere; the upper part is the soul which reflects the light from the Sun, and the lower part is in the shadow, nearest the earth. Here is a symbol of man who is the perfect sphere, illuminated by the Solar radiance. Many deep thinking men regard the soul as the receptacle only for the Spirit, thus separating man into what becomes an aggregation of sheathes or layers, each one interior to the next. In this there is a percentage of truth.

The structure of the ego is the very reverse of that commonly taught, and needs much silent meditation to properly grasp.

There is a wide difference between personality and individuality. The Spirit becomes unfolded to our consciousness only through a succession of soul experiences or incarnations. This unfolding process individualizes the soul and thus produces the apparent differences between people, which we call

personality. The Spirit from its nature and source is one, and cannot be individualized and colored by collective experiences.

The reverse is the case: he becomes most truly individualized who opens himself most to the free inflow of the Spirit: thus the Spirit individualizes and determines the quality of the real man, while the personality is built up from external environment and collective experiences. Remember, then, that to cultivate the truest personal magnetism is really to become impersonal or universal in our desires and aspirations, and thus attract a vast inflow of Divine Mind, Power, and Love, through the receiving in silence the full unmeasured out-pouring of the Divine Spirit.

The object of life is the evoking and evolving consciously, of the involved Christ spirit.

This consciousness of inherent Divinity is the ground for the intuitive knowledge that the soul is immortal, and not until the consciousness is awakened is this knowledge fully assured.

This spiritual consciousness manifests only after the Christ Spirit has fulfilled its purifying work, and is the culmination of inward and upward growth.

The Soul is not the Spirit, but occupies a mediate position, it is the feminine or negative principle to which the Spirit is masculine or positive; and the soul with its mind faculties is the instrument for the Spirit even as the body is for the soul.

Just so long as man vainly imagines that he possesses any individual mind apart from God—any mind which he may arrogantly call “my mind, my intellect, my human reasoning”, as opposed to or distinct from Universal Mind, so long will he shut himself off from Divine Guidance and remain in darkness, fear, ignorance, and the shadow of death. This is the attitude of the pessimistic materialist, and is responsible not alone for this product of the times, but unhappily for the prevalent insanity which oft attacks men and women of otherwise brilliant attainments.

Now, from the nature of man's constitution, heredity and environment and centuries of perverted thought, it is easier to do wrong than right, hence the current fallacy that we are born in sin. We are not born so much in sin, but of sinful conditions and transgressed law, and our perilous birth and upbringing is only a brake to our innate desire, even as toddling infants for fuller soul expression here and now.

The education of to-day trains certain portions of our thinking apparatus to the exclusion of more important portions, thus we can manifest only one-sidedly, and our growth is necessarily slow. It is strange that we learn to eliminate and simplify only by acquiring, becoming surfeited and continually getting and throwing away what we have no further use for.

Deep down in our racial love of possession is the faculty of acquisitiveness, which on its lowest plane is not even self-preservative, but actuated by greed of lust and power, destroys us. On the plane of materialism it aspires to material possessions, and discarding and eliminating, when surfeited, still reaches out for something more; so acquisitiveness is the underlying faculty which develops into a universal hunger for Truth; finally the Christ love becomes fanned into a more fervent flame, and the pure white light of a new day illumines the expanse of sky, and our darkened vision of yesterday is swept away by a burst of radiance. As the love of God sweeps through our souls and lightly touching the chords of our desires, we are conscious of a Divine Harmony within in place of discord.

The faculty of the will is the most wonderful, the most magical of all the soul's mystic powers. The will is the executive of the soul and is the power active and passive for choice. We will always that which we love, and the measure of our will is the measure of our love and the test of our sincerity and belief. The passive or feminine aspect of the will is the permanent

will of the soul : and this is uniformly directed towards the performance of good, and is that portion of us which should be directly appealed to by suggestion. The active or masculine will is concerned chiefly with the objective desires, prompted by our dominant love regarding them, and the degree of acquisitiveness in our mental make-up. This side of our will is identified with force, executive ability, energy, and conscious effort. Where love functions upon a low plane this objective phase of the will follows suit, leading mankind into disaster, trouble, disease, and adversity: "A house divided against itself" is when the active and passive sides of the will are not fully in harmony.

When man relaxes and being conscious of Grace, invites God's power, being desirous of consecrating his whole life to the highest uses, the Divine Will merges with the individual will, and supplanting the active phase, enters into the feminine side and becomes as one. At this point the marriage of God and man becomes consummated, and man enters into the fulness of life and power, and is a son of the living God, a consecrated vessel and master of destiny.

The lower reasoning mind controlled solely by the earth-bound tastes and inclinations are alone responsible for the prevalent insanity and frightful suffering and mental anguish of the race. This is purifying in its self-inflicted purgatory, and while hopelessly looking to him who views time in its limited sense of days and weeks and months, performs its appointed purpose toward the grand ultimate required in every soul, the consciousness of oneness with God as its Father, its eternal Guide and Ministering Universal Source of Power and Holiness and Heavenly Peace.

To know our own souls, to realize the limitless capacity for growth; to watch the countless millions of stars sustained by the operation of a mighty Love and wisdom manifesting

through natural law ; to dwell secure in the knowledge that we were created to have dominence over every living thing, and to evermore think of these things, is to reflect the character of the Illimitable, Illumined One, whose star beams brightly in a Heaven of Hope, and whose gleams just reveal the quickly passing shadow of an Earthly Cross.

H. Aylmer Harding.

CHIMÆRA.

I.

From this word has come our common word—chimera, and concerning which Hesoid says, it is “a fabulous monster, the offspring of Typhon and Echidna, which ravaged the country of Lycia until slain by Bellerophon. It had the head and neck of a lion, the body of a goat, and the tail of a serpent, and vomited forth fire.” There are many other fabulous tales all evidently arising in the mysticism of early days, and which were an effort to set forth a truth without giving away the secrets of the mytic ; for it is quite evident that the philosophy of the chimæra originated from the mystics of most ancient times, and it is supposed the true philosophy of the chimæra was held by the Egyptians, but whether it was, or whether it was a knowledge that had been in existence long before the Egyptians, is uncertain. While the dictionary definition of the chimæra is a true one, namely, that it is a vivid imagination, yet, there are evidences in nature and in the experiences of thousands of people at the present time that it has its foundation in fact.

The description of the chimæra being a monster with the head and neck of a lion, the body of a goat, and the tail of a serpent, is probably the most perfect expression of this myth

that there is to be found. The head and neck of a lion signify the appearance of the spirit of love and its results,—power; the middle, the goat, refers to the nature of Capricorn, the ideal, the imaging power; the Capricorn nature being the most imaginative and idealistic of all the twelve represented by the twelve signs of the Zodiac; but the tail being a serpent, reveals its real character,—that its origin is in the sex, as we read in our Bible of the serpent, the devil or Satan that deceives the whole world, which is none other than what has been called by one modern writer, the scortatory or perverted sex passion.

Now we will look for this power and its manifestation and cause of manifestation in the human organism, especially at the period of human development where the mind begins to lay hold upon causation, upon the invisible forces lying next beyond the physical. But first let us look at the Biblical account of creation. We find it stated in Genesis i. 26., that God said: "Let us make man in our image and like us." Again we find in the same record that by the Word of God the worlds were made, and again, that God created by the word of His power.

The image and likeness of man to God is not in the form of the body, in its outline, the material structure; for God is Spirit; but it is in the mind-power of man to become a creator similar to (the image of) God. We are told that God is love; then if this is the underlying, the first cause, we find that the ancients were correct in imaging forth the chimæra with the symbol of love, represented by the head and neck of a lion, and intermediate between it and the serpent, the psychic power, the imaging power; for if we examine the word—logos, the effectual utterance of God in creation, we see that God being love, (love is life in motion) He must of necessity, as Swedenborg so well said, have formed from His own substance a thought,—for all thought is only the creation of an image—and sent it forth in the beginning to accomplish His purpose.

Then, if man and woman were made in His image and like Him, the imagery must of necessity be that man and woman have the capacity to take of the Divine Substance and create of that substance an image of whatever character their nature leads them to create and to give them life and power of action according to their imagination; but remember, as the base or first cause is love, in order to accomplish a creation, the love nature must precede, go before and underlie every manifestation.

We see in the human organism, as well as in the animal, that the mental condition of the parents may find expression in a child produced by them. Thus it is seen at a glance that the triune qualities of the chimæra are the underlying qualities in creation, generation, as the dominant features in every human organism. While the mind of man and woman is confined to the material world, to the physical conditions by which they are environed, their creative power is confined to the material organism of their offspring, the same as in the animal world; but when the mind has been developed so that it begins to take cognizance of that beyond the physical manifestation, and begins to reach out into the realm of Spirit, it is liable then to use these creative powers in the direction of Spirit or causative mind-power.

At the present stage of the world the mind of man and woman has been developed probably beyond that which has existed in the history of the world; and in the absence of correct knowledge, every individual that is opening up into the realm of mind, is left to a very great extent to follow his own impulses. It is true that the business of the Spirit world is to lead the race up out of its present gross animal condition into a unity with God; yet there resides in that world no disposition to force an individual contrary to his or her will: that is to say, the purpose being to make man in the image and like

God and give them dominion, it follows that man must know, from his own intellectual capacity, the truth, and live in harmony with it. In other words, if it is the purpose of God to develop man to be like Him, and to hold dominion under Him, then man and woman must be developed to a point where they of their own volition and by the power within themselves take control of the laws of nature and occupy the position that Jesus did, when he said: "As the Father hath life in Himself, so hath He given the son to have life in himself", and having life, Spirit life in himself, he acts according to his own will but in order to thus act from his own will in executing the dominion, he must also have knowledge, that he may use that power according to the Divine purpose, or, if you prefer, in place of changing laws and conditions, he sees the wisdom of the Creative mind in all things that are, and he simply leads on the work as it was begun, to the ultimatum of the Divine purpose, viz., to make man like God.

Now, the heavenly host are intently engaged in striving to lead the race at the present time out of their ignorance, darkness, folly and disposition toward evil, toward a disposition like God, and to illuminate the mind of man and cause him to know Divine law. Because of this fact the heavenly host cannot treat man as a servant, as Jesus said: "I call you not servants, for a servant knoweth not what his master doeth," neither can the angels treat man as a servant; therefore, the Church, which was once the Church of Christ, is being led, first, by the spirit of loving devotion to recognize God, and the door Jesus the Christ, who would fain lead them from ignorance, darkness and superstition into the full blaze of Divine light and knowledge. Not only the Church, however, but wherever there is an individual, of whatever nature or nationality, who, as the prophet said, has engaged his heart to approach unto God, or, in our language, who has consecrated his life to God, and desires more than all else to know God

and do His will, or as the Church has it, is converted and sanctified to God, that person will be attended by a messenger of God and will be led and instructed as fast as he is able to receive the knowledge of the truth. For remember what Jesus said: "Ye shall know the Truth and the Truth shall make you free", (free from the law of sin and death). The inclination of the devotional mind by nature is toward the gratification of the sensations, which is the opposite of what has been termed the crucifixion of the flesh or the overcoming of the sensuous nature. The spirit of devotion is very apt to incline the devotee toward the emotional and sensational, because of the dominating and controlling power of the physical; and as the sensations and emotions arise in the sex or as their base is love, therefore, the sex function of the individual is immediately influenced. As we have said, the object of the angels is to lead man and woman to know, and they strive long and hard to convince the individual of the necessity of knowing the truth, and to follow it no matter where it leads: but unfortunately for the Christian Church at the present time it has been led by ministers who know nothing of spiritual life only from the educational standpoint. They have for many years discouraged and pointed out the danger (which really exists) of too zealous devotion, but this was simply because of the ignorance on the part of the people and ministers who are not able to guide the people, because they look to books for knowledge and not to the Spirit of God and His Holy Ones, and because of this fear that has been generated in the minds of the people of being led astray, the door has been open wide to the chimæra in the following manner. Men and women, especially women, who have become extremely devotional, have been led by the Spirit as far as they are willing to go in the knowledge of the truth, but just as soon as that Spirit would instruct them in the things that are not known by the Church, they are

afraid to receive that knowledge and therefore reject it, and by rejecting the teachings and guidance of the Spirit, the mind is sure to go to the other extreme, like the pendulum of the clock, and the extreme is always in the sensational realm and in this realm reside all the evil and wicked spirits of the invisible world; and after a man or a woman has continued to reject the guidance of the Spirit, even though through fear of what others might say about them, or fear that they might lose the praise of men, the honor of the world; the angel of the Lord withdraws from them and leaves them to work according to their own will. But no sooner does the angel of the Lord withdraw than the evil spirit enters and takes possession; then springs into activity all the leading perverted characteristics of the individual.

In all persons, especially those inclined toward devotion, there is an ideal of a companion of the opposite sex, and according to the state of unfoldment is the ideal of the relations of the sex, of companionship, of love and of devotion.

Woman, at the present time, having developed to where she is beginning to feel the need of something higher than merely animal generation, has an ideal companion that ever lives and floats above her. That ideal man is her OWN; her soul companion. When these devout individuals are left to themselves through rejecting knowledge, as the prophet said: "Because, thou hast rejected knowledge, I also will reject thee": their devotion reaches out to their ideal companion, which the Christian woman calls God, and images him forth in her ideal as Jesus the Christ; and as her mind dwells upon the loveliness of Jesus, the evil spirit guides her imagination and her love until she becomes in some instances so imbued with the ideal of the Christ, that she conceives the idea that she is to become the Divine mother, the Mary: then she also images forth the idea that she is pregnant with the son of God, and she feeds that

image with her love, holding it in form by her imagination, giving it power from her sex, then gives it birth from her heart, her immotional nature, and it comes forth to her a creation of her own ideal love and devotion, and becomes a real entity. She calls this entity the Christ, the God man that was born of the Virgin Mary, crucified under Pontious Pilate, and died 1900 years ago. She then has resurrected to herself what she calls Christ, and she is made to believe that she virtually is, not only the mother, but the bride of the Christ, the bride of that which she has conceived and given birth to from her own heart. She is then led on to feel that she is the only bride of the Christ; and this chimæra born from her heart and her own qualities, grows and becomes strong from her own love life, until it becomes a veritable reality and controls her whole being. This, then, is just as much a literal reality as any soul that exists in the world, but being born from her own lusts, and being imaged forth from her own mentality, and the words of the Lord being true, that the "imagination of the heart of man are only evil, and evil continually": the thing that she has produced has the head of a lion, the manifestation of love and power; and it has the body of a goat, but its tail is the old serpent, the devil or Satan that deceives the whole world, and has deceived her, and she becomes the incarnation, so to speak, of the thing that she has created.

These women are exceedingly zealous for others, and as they have been led into this by rejecting truth, they are just as zealous in rejecting every coloring of truth that others possess, and wherever there is a book or person who expresses truth, they hold up their hands in holy (?) horror, and fight it with all the powers within them. These are zealous to get hold of their sister women, for their is a law by which woman may actually through her love and sympathy, lay hold upon the very vitals of her sister woman and may even impregnate her with her qualities; and as she is so devout and apparently so holy, she readily gets the sympathy and love of her sister women, and also of men, and thus gains a psychic control over

them, through her own power and the power of the chimæra that she has created, and the power of the spirits of darkness which she has gathered around herself, so as to make them like herself and form a body that becomes the center of the greatest perversion, arrayed against truth, and arrayed in harmony with her own perverted ideas and passions. These women will invariably say, we are living the regenerate life, the idea of sex relations with their husbands being most unclean, and to mention the sex to some, causes them to turn away in disgust, because they regard the sex relations in the physical world as the most unclean and unholy thing, at the same time these chimæra that they have created are holding sex commerce with them, and this sex commerce they regard as the most sacred thing of their lives. Thus they become the wife of the adversary, but they believe with the most profound zeal that they are the veritable bride of Christ or of some holy one.

We have given in the above statements only the imagery that arises in the mind of the Christian devotee that rejects the truth. Man may create in the same way: let it be through his lusts: through his ideal of a woman that he would love to have for his own gratification, or let it be from the standpoint of spiritual devotion, the result is the same; and according to his imagination and his ideal of a woman, so will be the formation and the character of the thing he will actually create.

We read an account, some years ago, of a young German who was drafted into the navy. He loved a woman and was engaged to be married to her, and after he had been at sea for a few years he became conscious that she was near him. Finally, her presence became so real and vivid that he could converse with her, and she soon became so potential that she became his guide and frequently informed him of dangers that threatened the ship, and through his moral habits he gained the confidence of the captain so that his prophecies of danger saved the ship from disaster several times, and his companions began to regard him as an oracle. He thought that his loved one had died, and that her soul was with him, and she became so much

a reality that when he returned to his home he did not think of going to see the one from whom the ideal had been drawn, and when he was told that she wanted to see him, he said,—why, she is dead; but when they informed him that she was not dead, he went and stood some distance from her home, where he could see her but where she could not see him, and compared her with the woman who had come to him, and lo, the one who had been with him all those years was so much more beautiful and lovable that he did not desire to marry his affianced wife. This was a case of creation purely from the standpoint of generation.

Among the spiritualists this creative power is most active and in many instances as soon as a man or woman becomes a medium, they become also the wife or husband of an invisible, apparent intelligence who begins to visit them in the dream state and causes them to believe that they are having sex relations with their ideal companion, and some of these are of the grossest, most sensual and depraved character. There is a gradation of manifestation according to the ideal of the individual, all the way up through the different phases of human consciousness, imagination and devotion to where the man or the woman creates for himself or herself the Christ or the bride of Christ; for man sometimes creates in himself the ideal that he is the Christ, and that his bride is the loved Mary; but all of these varied phases arise from selfishness or from self-deception and disinclination to follow the truth, or it may arise from their love of the world, of their own sensations, passions, personality, or honor before men and women, and is the cause of their being rejected by the Spirit and given up to the creation of devils which feed upon their life and become destroying evils. None of those persons could be made to believe that these are devils. We know some who say that this Jesus Christ which they have created and which was born of them becomes to them a great power, the fountain of all knowledge, the source of all wisdom, and therefore they think they have all knowledge, all wisdom, and all power and are going to be

the saviors of the world ; but they who know them can see how far, far short they come of possessing anything like what they think they possess.

Thus, dear readers, we have as briefly as possible set before you the danger of creating in yourselves the chimæra, the spirit of devils ; and herein is fulfilled the prophecy that was given to the Christ to show unto his servants, when he said : "And I saw three unclean spirits like frogs come out of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles." This condition is rapidly taking place now in the world, and there are many men and women who are looked up to as the pattern of piety, goodness and holiness, from whose mouths are coming these evil spirits that deceive the whole world. The number of these persons is very large, and they are scattered all over the civilized world.

In conclusion we would say that there is but one guide to show us to whom we should open our hearts and our sympathies, and to whom we should close them ; for remember, when we open our hearts to an individual we partake of all of his or her qualities, and if you open your heart to one who has begotten a demon, you are in danger of becoming impregnated and caused to bring forth a like demon. Therefore, that you may know to whom to open your heart, remember the words of Jesus when he was told that his mother and brethren wanted to see him, he said : "Who is my mother and who are my brethren ? * * * * For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Hence, wherever you find a man or woman who fears and hates truth, let them alone and close the heart of sympathy and love toward them ; help them if you can, but remember, if they reject the truth, God has rejected them, and if you are the son of God, then you should also reject them ; but if an individual is open and receptive, then you may open your heart to love

and give them the truth as fast as the Spirit within you permits, and thus become as the patern, the son of God, like unto the Father.

(To be continued.)

EDITORIAL.

It will be observed by our readers that there are two kinds of articles published in this magazine: one the reasoning mind can take hold of, memorize and receive instructions thereby; the other, the thinker reads, and in order to get anything out of it he must give freedom to his intuitive or inner consciousness: as some would say, to his imagination, for the imagination of man is the beginning of his instructions, when the mind has been centered on God, Spirit and Truth; and the imagination will always follow the desires of the individual,—yea, more, it will lead them.

No doubt all of our readers have found upon reading a story which has in it a high ideal of morals, righteousness, goodness, and peace, that those conditions would follow the mind for a long time after the intelligence has forgotten the thought: likewise, after reading of treachery, deception, murder, and other evils, the thought may be forgotten, but the conditions follow them. There is an important law embodied herein, that those aspiring to the highest should pay strict attention to and should know this fact, the qualities which produced any thought which the mind takes hold upon and thinks about are gathered around the individual. Therefore, we frequently publish articles which from beginning to end say nothing definite, prove nothing positively, but the spirit of which is that of the intuitive, which illuminates the imagination, so that it sets the imagination of those who read it passively to work in the same directions, which is in itself a reaching out toward higher

spheres and gathering knowledge on the lines suggested by the articles.

To the intuitive and devout soul, such articles are of greater value than those that are confined to hard logic and instructions, for there are two mental faculties in man: one, purely of the brain, the reasoning mind, which is employed by the pupil who memorizes verbatim the things that are taught him: the other is the intuitive faculty which reads and forgets the words but gathers the qualities; inspires and builds for itself a structure of knowledge, and aided by the intellect expunges the error and puts the thought in order. The soul grows by such thought, for it is the food, therefore,—the soul grows like that which it feeds upon. Therefore, it is wise and good for the aspiring soul to avoid under all circumstances as far as possible reading or thinking of unpleasant, inharmonious or unrighteous deeds or thoughts of men.

TO THE MARTINISTS

and all others that are interested in the articles from the work of St. Martin, that have been appearing in this magazine, we wish to say now, as the articles are nearing termination, that there are a number of extracts that have not appeared and will not appear in this magazine; and we wish to know how many there are who would like to possess these articles in book form. If they are put up in book form it will be sold for one dollar. All those who wish a copy of it will please send in their names and addresses as soon as convenient, so that we may know whether it will be worth while for us to publish them in book form. As we have heard but little from the people in regard to their interest in the book, we are dependent now on direct expression from them to know whether it will pay to publish it or not.

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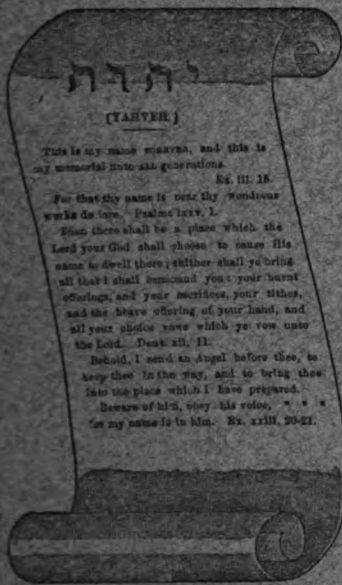
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THE

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EDITED BY

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All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said: "I make peace, and create evil; I, Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation: it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe: with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden: gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

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SATAN,—HIS HISTORY, DOINGS, AND DESTINY.

Most of those who scan these pages will have read the "Sorrows of Satan" by Marie Corelli. If you have thought her fiction strange, it is possible that you will think this veracious history still stranger.

In this Twentieth Century we are becoming sufficiently intelligent to learn from the Bible what the Devil really is, was, and shall be. His past, present, and future career, forms an intensely interesting and profitable biography. The Boer War has taught us how essential it is to know the power and tactics of the enemy. Such a knowledge might have saved us thousands of lives and millions of money, and in this case to "know the depths of Satan," the wily tactics of Diabolus, may save us from eternal loss.

(1.) PAST.

He was not always called Satan or the Enemy and Diabolus, (the Accuser), but originally Hillel (or Helel), Ben-Shohar, and Eosphoros or Lucifer—the Day Star, the Son of the Morning. He is described as being at that time "full of wisdom and perfect in beauty; sealing up the sun of created perfection." His glorious appearance was like the glory of

the Heavenly Jerusalem. It is said of the Holy City that:—

“Her light was like unto a stone most precious”;

and of Lucifer:—

“Every precious stone was thy covering”;

and the Septuagint proceeds to enumerate precious stones similar to those worn on the breastplate of the High Priest, and which appear again in the Apocalypæ as the foundations of the New Jerusalem. He is called “The Anointed Cherub”. The Cherubim are those who are appointed to lead the worship of the universe, like those in Revelation iv. 9. 10. x. v. He was the “Covering Cherub”—one of those represented on earth by the Cherubim, whose wings covered the mercy seat, where the visible presence of God was manifested in the Sheekinah, as it is said: “God dwelleth between the Cherubim”. He is represented as being upon the Holy Mountain of God, that is, the place where God visibly manifested His glory,—the very heaven of heavens. His dwelling-place was in Eden, the garden of God, that is—“Paradise”, which is called the “Third Heaven”. (II Cor. xii. 2—4.: Rev. ii. 7.) So that it appears that he was anointed as high priest to lead the worship of the universe, occupying one of the very highest positions in the Angelic Hierachy. But his glory was greater than he could bear: his heart was lifted up because of his beauty, and his wisdom was corrupted because of his brightness. He said: “I will be like the Most High”, above the stars (angels) will I exalt my throne. Thus he rebelled against God, and drew away with him “a third part” of the angels of heaven. For this he, with all these angels, was expelled from the presence of the glory of God, and cast out into the lower heavens, called in Ephesians vi. 12., “the heavenly places”.

(2.) PRESENT.

These are at present the “wicked spirits in heavenly places”, against whom the Christian has daily to wrestle. Satan’s present titles are:—

- (1.) "The God of this Age".
- (2.) "The Prince of the Power of the Air," and
- (3.) The Prince (Archon of this world (Kosmos).

Diabolus and his angels are the "world-rulers", principalities, and powers in the heavenly places.

As the god of this age he is ever seeking to direct the worship of mankind to himself. Ever since his first fall, this has been his object. The tendency of books like "The Sorrows of Satan" and kindred works, is to further this aim, by representing Satan as really virtuous and good at heart, as being sorrowful when any one yields to temptation, and of himself resisting the temptation of others. Thus the obloquy which has been heaped upon his head is being removed, and reverence, and in some cases even worship, takes its place. At this moment there are said to be four churches in Paris where the worship of Satan is carried on. (Vide Lillie's "Worship of Satan in Modern France," 1896.)

And here we have to deal with literal and verifiable facts, as published in the daily papers. For example, the *Daily Chronicle* of December 20th, 1895, says:—

"The subject of Devil-worship in France is one which in England will provoke a shudder or a smile. The fact, however, that there are four conventicles in which the creed and liturgy of the Evil One are set forth cannot fail to interest a curious observer.

"The real Devil-worshippers are the most typical French sect of these latter days. Their suzzling profanity is now a matter of grave study. Their temples are in the Rue Jacob, the Rue Rochechouart, and within a few yards of the Pantheon.

Only the initiated are admitted. The most noteworthy feature of the downright Satanism of to-day is that it necessarily symbolizes an acceptance of revealed dogma and of a personal devil. A Satanist hymn book has been privately

published, and I may add that surpliced boy-choristers assist at the services."

Beside the Satanists, however, there is another sect, called Luciferians (*Luciferistes*), which it appears has always existed in Paris. These latter worship Lucifer as if he were still an unfallen angel. Many books have been written on this subject by initiates and others, such as Dr. Bataille, M. Jules Bois, and M. de la Rive. They are called Palladists, and like the Romish Church, they have seven sacraments. They have their *Pater*, their *Ave*, their *Gloria* (*Glorius Luciferis Victori*), and their *Credo*. The *Semaine* (a French religious organ) describes the worship of Lucifer as nothing new, and, as professing to be a doctrine more befitting the developed strength both of mind and body, which distinguishes the present race of men, than Christianity, which must be removed, they assert, to give its place. Charleston, in America, denominated the Jerusalem of the Messiah Lucifer, is the head-quarters of this new religion. The aim of Palladism is not merely the conquest of all political power, but the possession of the entire world, which could only be accomplished by the abolition of Christianity.

"The wide-spread ramifications of the system can be understood when it is mentioned that its executive committee sits at Rome, and the direction of the whole administration is at Berlin."

Sophia Walder, whose prophecies are regarded by Palladists as articles of faith, announces herself as "Destined to become the mother of the woman who is to bring forth the Antichrist", appointed to this "by Lucifer himself."

(3.) FUTURE.

These startling facts, culled from such papers as *St. James's Gazette*, *The Daily Chronicle*, *The Birmingham Daily Post*, and *La Semaine*, are a plain indication of a germinant fulfil-

ment of the prophecy that all the world shall worship the Devil—incarnated in the Antichrist. (Rev. xiii. 4.) “All they that dwell on the earth shall worship him, every one whose name has not been written in the book of life.” (Rev. v. 8.) For the Devil and his angels will be expelled from the lower heavens and cast down to earth. (Rev. xii. 9.) The Antichrist will by this time have obtained a position of great power and dominion, which will be mightily augmented by Satan, who will give “him his power and his throne and great authority.”

The Antichrist will now “make war with the saints and overcome them,” and will obtain authority “over every tribe and people and tongue and nation.” The prime minister and the vicegerent of the Antichrist will cause an image of the Antichrist to be everywhere set up for public worship. All who refuse to render homage will be put to death, and no man will be allowed to buy or sell who has not the mark or number of the Antichrist on his forehead, or on his right hand. (Rev. xiii. 15—17.) The reign of Antichrist will last 42 months—1,260 days. At the end of which time Satan will be imprisoned for a thousand years in the Abyss, and then being “loosed for a little season”, will make a last final effort at rebellion against God, which will end by his being “cast into the lake of fire”. (Rev. xx. 10.)

None of us can tell how near the rise of Antichrist may be, which will bring about the Great Tribulation, but we know that the Lord Jesus will come for his ready and waiting saints before that “great and terrible day of the Lord.” (I Thess. iv. 13—18.)

“Be ye therefore ready for ye know not the day nor the hour” and let us watch and pray always that we may be “accounted worthy” and “prevail to escape” those terrible

“things that are coming on the earth”, by being translated—
“caught up to meet the Lord in the air”, and so to be “Forever
with the Lord.”

Henry Proctor, M. S. B. A.

THE DRAWING POWER OF MIND AND HEART.

Need justifies sincere desire, which is prayer; and true prayer never goes unanswered: it is the combined power of the whole nature in union with its source.

In our search after God it becomes clear that need for Him must be deeply, truly, wholly felt in order to draw Him to us. Let us then consider how to establish within us need for Him—the great hunger, thirst, necessity for the nature of God to come within us and become us.

If we observe the operations of nature, the law and order of all growth and evolvment, we perceive that it all progresses by virtue of certain uses: every living thing, all that exists, performs a definite purpose in the great plan of nature's unfoldment. We can therefore say that the quality and degree of life are determined by the use it performs; the higher the use or service, the greater is the demand, and consequently, the greater is the supply. We perceive, too, that here is where necessity is born, of use. And, so, the great question of life, especially of the abundant life, the Christ life, oneness with God, depends for its realization upon use.

It behooves us at the outset to consider the purpose God has designed for humanity, His purpose in forming the world and peopling it with mankind after His image and likeness. When we obtain some conception of the possibilities immediately at hand, then the earnest desire to become a coworker for the establishment of those possibilities in the soul of the

planet earth by reaching its members with the light of truth constitutes our use, engenders the necessity for the nature of, God within us, in order that we may be imparters, and likewise possessors, of the Divine nature. It is this intimate relation of man to his Source—God, that constitutes them one and the same. When man has the use for divinity, he has the conscious need, and with that absolute need comes the drawing power we call prayer, understand this, and we can have some conception of the First and Great Commandment given to man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength". Here, then, is the perfect union of heart, soul, mind and strength, centered upon the one only worthy object—power for good; capacity to receive of the nature of the Universal Soul, and contribute toward its establishment.

At this point we are forced to consider the pattern set before us of all our hopes, viz., the life of the first-born Son of God, the Christ. Such is the magnificence of his utterances to man, that to understand one of his sayings is to understand them all, for like the perfect parts of one grand whole, knowing the place for one part, we establish the place and order of all other parts. "Seek and ye shall find; knock and it shall be opened unto you" is a promise that is sure for them that learn how. We believe that one of the greatest errors we have committed in the past in our search after God was to open the heart without understanding what we sought, nor why we sought it. It is true that God is love, truth, and all forms of goodness, that all life is of God; and so, we hear upon all sides: "All is good". Truly, God radiates His great, eternal life into all things according to their capacity to receive: He pervades and interperaves. But every living thing receives of that life according to its moral status and advancement, and qualifies that life accordingly. So we have multifarious life,

qualified by the nature of the creature that receives it: such life has then become fit only for the lower uses to which it has been attracted. Should we then conclude that since this life has come out from God in the beginning, that it is good for us, and forthwith open our nature to it? No, we must have an understanding, a reason for that which we seek, just as every living thing about us has an instinctive knowing of its needs, and draws accordingly. Therefore, what we receive, its degree and its quality, depends upon whether we go direct to God, and this in turn depends upon our necessity for Him—the use we have for the life we seek. Having established in the mind what are the actual needs for us, the heart spontaneously reaches out for the inception of that life and love we seek. Ah, friends, there is so much in that expression: “feel after God”! It suggests just the quiet, simple, steady appeal that draws Him to us. It is wonderful, when we pause to consider, how great things are accomplished. They require the application of all our energy, but we witness in all departments of life seeming contradiction: many make tremendous efforts that avail not; others who appear to make no effort, succeed. Effort, and effective direction of energy, are not necessarily the same. Those who surmount the difficulties that are met in the search for life, do so by the united action of heart and mind, soul and strength. Need insures perfect discrimination, and the nature of man spontaneously opens to the object of his necessity, so what would otherwise be effort, becomes natural, normal function, and consequent unity with the nature of God. This is the highest, the perfect expression of the human life as it emerges from the bondage of the animal desires and selfish pursuits.

The union of heart and mind quiets and intensifies the life; removes all haste, worry and erratic expression of energy, and gives that true prayer of which the Master speaks—that is an-

swered even before it can be shaped into words. So immediate is the answer to true prayer, that doubtless it has been the stumbling block for many, for its fulfilment, swift and complete, becomes an after temptation, the nature of which the Christ experienced when offered the whole world if he would but renounce his allegiance to the source of his life and power. So treacherous is the human ego that, given a chance to vaunt itself, it would have us forget our source and dependence. Let us ponder well such things, for they clearly give us the reason for all that humility, meekness and renunciation that characterized our Master's life, and evoked from him continually such expressions as: "Learn of me, for I am meek and lowly of heart." This quiet, orderly union of mind and heart is our strength in God: it is the perfect, availing prayer that should become the constant magnet, polarizer of our life, holding it ever steady on the goal of its necessity. We have truly begun to live in God when we discover the utility of the commandment: "Pray without ceasing." That surely is an irksome thing for anyone who perceives no use, no necessity for it; but to him that is firmly, sanely established in mind and heart, it is a joy welling up forever; a joy that nothing can take away, for it is based upon truth that endureth forever. "All that the Father hath is mine" does not imply stint, but it does show perfect trust and unlimited access to all that the Father hath. No man can truly and effectually ask for something for which he has no use; on the other hand, having that use, such a use that is real need, does he ask merely? No, it is more than this, it is perfect assurance; he knows he shall have it, for within him is that conscious right of the soul that is no sooner awakened than its affinity for that sought becomes established: this is faith and prayer. If you have a friend who knows you well and has confidence in you; who knows there is nothing mean or selfish in your nature, to such a one you know you may go

at any time and ask of him what you will, and he will grant it in the measure of your corresponding trust in him. There is a mutual trust and love there, that forms a union of the two natures so strong that nothing can be withheld, one from the other. This being true of exalted human relations, how much greater is the law, the relation operative between Father and Son! "If ye being evil know how to give good gifts, how much more shall your heavenly Father give to them that ask Him."

Hitherto the world has not lived the true life, the Christ life of perfect trust in God, for they could not see that it insured sequence and perpetuation to present life. They regarded death as inevitable, and that all the promises made by the Christ of eternal life, become a matter of future fulfilment for the individual after dissolution of the physical body. But if we earnestly consider what it is we seek, and why we seek it, we obtain a clear purpose, a legitimate, ever-conscious use for the object sought, that gives right to it, and justifies that perfect trust that insures faith. Herein lies the foundation and corner stone of eternal life, and the key by which is opened to the understanding the mysteries concerning everlasting life, and the blessed state of oneness with God.

Human life to-day is like a tree whose rich, ripe fruit—rotten ripe—threatens to destroy the tree with its down-hanging loads. All earth is groaning with the pains of over-growth which precedes transition. The well known line; "Build thee more stately mansions O, my soul!" fitly expresses the earnest need of thousands at this time. Then pause to consider why you should receive, why unfold and realize the blessedness of perfected life. We have beheld the majesty of our Lord's life; we have idealized it; we have loved it; then why have we not entered that perfect state, that eternal life? In plain words we are bidden to enter: only "knock and it shall be opened unto you," What is this knock that opens to us the door of life?

It is unity of heart and mind in the earnest desire: "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." Need for God's life gives us the right, and the courage to knock. "Blessed are they that do His commandments that they may have right to the tree of life."

Adnah.

LIFE.

ISAIAH.

CHAPTER XXXVI.

16. O Lord by these things men live, and in all these things is the life of my spirit: so wilt thou recover me and make me to live.

All that we recognize or can have any conception of, is supported by that subtle essence which we call life: a substance permeating all space throughout eternity, in a static state; perfectly invisible, even unconscious of its own strength.

This negation or cosmic energy is only subject to an indwelling force, which for a better definition we call mind, which in reality is ideation to which it responds not alone for a moment, but for eternity; for being the only two coexisting principles upon which rests existence, there never can arise any misunderstanding as to the aims and means leading to the ultimate intended. Thus life having once received the impetus, moves forward regardless of anything, and labors according to the pattern present in the mind sustained by its own force, the unit of the two, serving its own creation unflinchingly unto the end; for the universe being a product of itself cannot but reach the ultimate for which it was created. Thus each manifestation of a unit, be it a sphere or a man as we know him on earth, presents in itself a certain quality of mind to which life

responds without regard to results; in other words, it serves any mind concentrated in an organism without questioning the end attainable, whether it be good or evil, life or death, for only by these means can mind rise into higher thoughts and change the ideals inherent, thus gradually and inevitably gathering knowledge, hence, advancing towards the likeness for which the universe exists.

In this our struggle toward perfection, life addressing itself to our dark conscious self speaks thus: "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." For it is evident that in our progress towards the aims of being, we pass incarnation after incarnation, through a variety of self-inflicted tortures, which being states of mind arising from our organism and constituting our lower self, compels life, which knows the end, to serve the very sins to which we cling,—and yet, only by those means can there arise centers of power or units of positiveness characterized by the spirit of the idea to create man in their image and like unto them.

No matter where imagination may lead us, we will observe that life is a quality responding to the demand of the thinking unit manifesting there, when, it reaches oneness with the mind of its Creator, reflection of that power: thus the blazing suns controlling systems of their own, and mind centers composed of an innumerable host of beings, whose collective mind being governed by one spirit, creates and controls worlds in proportion to the power of its mind. Thus we can apprehend, though but faintly, the wonderful power of Spirit, and greatness of intellect, which is centered on the source of our existence the sun, where the unit is so strong as to uphold with its radiating mind and life all animate and inanimate existence of its children in the Solar system, our earth included.

What are then the means by which creative thoughts are manifested? Evidently by the action of mind upon life, for on our terrestrial plane when the earth passes through a period of animal activity, the union of those two factors, spirit and life, creates forms whereby qualities or souls from the unseen, due to the planetary currents of mind of the Solar system, takes possession of the organism, thus foreshadowing the future blending of the positive and negative elements whereby thoughts are created, which, possessing life, supported by a perpetual source, becomes the redeeming power of the planetary unit from its animalism; for if an organism has reached that status whereby life is controlled within, the thoughts proceeding from such source become factors for good, leading the world to the adoption of the Spirit's will.

Thus the process by which life is sustained on earth must be due to the positiveness of a center where the will is never disturbed and never changed; and recognizing this truth, the prophet exclaims: "Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Following this thought and applying it to the future state of our existence, we see at once the necessity of an amalgamation of such positive and negative organisms, who feeling in themselves the ability of materializing the Spirit's will, may become the positive center of God's own presence, radiating thoughts of such potency that the light of it shall shine forever upon the children of men, thus bringing forth in time to come, that oneness of the world's souls which was intended from the beginning.

"I have sworn by myself, the word has gone out of my mouth, in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear."

Seraph.

CHIMÆRA.

II.

In the last number of this magazine we presented an article on chimæra, and as there is so much in the experiences of the people at the present time in that line, it is necessary that we should be still more careful in its presentation, and consider some of the many phases of it, and try to draw the line between the true and the false, the right and the wrong, the good and the evil.

It is not altogether the creation of one's imagination that brings to the individual those peculiar experiences which the ancients called the creation of a chimæra ; for there are many souls of men and women that have lived and passed out of the body, whose leading tendency attracts them to the sex creative principle in the living. When these get the sympathy of an individual, they will at once begin to feed upon their life qualities, whether they get it through the love of an individual, the open door of sympathy, or whether they get it from an active passion nature—so that they get it, is sufficient to them.

At the present time the number of people having such experiences is very great ; probably there is no experience so common among the advanced thinkers of our time, as this experience of having a familiar of some kind attending them ; and as there are evidences in the Scriptures that God does send to all who are seeking the light, a messenger, a teacher to instruct and lead them to higher attainments, that is made an excuse and a means by which thousands are being deceived, simply because they are not able to discriminate between the angel of the Lord, and a spirit whose whole nature is selfish, and which is seeking to guide and control them for its own gratification.

In order that you may know the difference between the two, all who are conscious of a spirit presence should bear in mind that the teachings of the Christ and the holy men of old, and the experience of those who have really found unity with the Father, show evidences of the fact that God sends his angels to guide and help His people, but those angels never seek to be known; on the contrary, they seek to conceal the fact of their presence, and always do conceal their identity: whereas, evil, selfish spirits want to be recognized and strive to make themselves known; frequently assuming the identity of some great personage, and if they do not do that, they will at least assume to become guides to the individual, so that when he prays to know what to do, even in trivial matters, they answer him as a personality,—many times answering from within the individual. Thus, these individuals are led, not by their own intelligence, which is the object of the Holy Ones, but by the supposed intelligence of another. In this resides the evil, because God and the Holy Ones have designed that every man and woman should act wholly from their own intelligence. Again, as soon as an intelligence that claims to be sent of God to guide an individual makes such a claim, or claims the right to guide and instruct, that in itself is an INFALLIBLE PROOF that it is not of God, but of the evil one. The phases of these manifestations are so multifarious that even if we knew them all in their minutiae, it would take volumes to record them, and the reason that the world knows so little about it is, that these individuals are impressed by those evil influences to keep it as a bosom secret and only under the most peculiar circumstances will many of them even mention it. True, there are some who are ever ready to proclaim it from the housetop and tell it to everybody they meet, but these are very few.

The protection that one has from all these adverse conditions, in fact it seems to be the only protection, is this: if an individ-

dual seeks to know God and His will, with all his heart, with all his desire, and looks to God and God only for everything he needs, for everything he cannot get for himself and treats all spirits or souls that come to him merely as a messenger of God, then he is comparatively safe. What we mean by treating these as mere messengers is this: if any of you were in your home and some one should send his servant to you with a message, you would not stop to trifle with that servant, neither would you treat that servant as you would his master, but you would simply receive the message from his hand or by word of mouth, and after you had received it you would use your judgment in regard to the accuracy with which that message was delivered, and if you found from your higher intelligence that there was something that did not accord with the nature and quality of the one who sent the message, or something that did not accord with your own higher ideals, you would not act on the message until you heard from the servant's master. This is the position that should be occupied by every soul that is seeking God and to do His will. They should look upon and regard every messenger that comes from the invisible side merely as a servant, and remember that it is the message and not the servant that is desirable; and if it is a messenger of God, you can depend on it that he will never, perhaps, that is too strong, but still we believe that God's messengers will never put themselves forward as individualities to be recognized and obeyed by those to whom they are sent, but if there is an indication that they try to make themselves known, that in itself is a mark of evil; but the messengers of God will never come and simply tell you to do thus and so, neither will they ever come and instruct you in certain things, but they will always come to you as a friend comes to a friend, namely, if they have a message of instruction, the only thing that you will be conscious of is that your mind becomes illuminated, your intelli-

gence stimulated, and you are caused to see and know a truth as the Holy Ones know it: that is, know the reason why it is true and why other things are not true, and your mind will be put in condition so that you will know from yourself whether it is true or false, and only under the most strenuous circumstances will the Spirit of the Highest ever come and try to restrain you from doing anything, or constrain you to do anything; but on the other hand, the evil, dark spirits will come and arbitrarily make statements that such and such is true and that you should do so and so or that you must not do so and so, and will many times throw upon you a psychic force to compel you. Thus they strive to usurp the position of your own individuality and to place you in the position of a servant.

Now, you who have already gotten one of these dark spirits in your inner consciousness, which is guiding you, will be deceived even after reading these words to think you are not being forced, but at the same time if you will examine your inner consciousness, you will find that you are being told to do or not to do without being given any good and sufficient reasons; yea more, without being caused to know whether these things are true or false; whether the act will be good or evil. But after all the more we talk of this subject the more material we give these evil and dark influences with which to deceive you, and therefore, the safe ground is to return to the only reliable position, namely, seek God with all your heart; look to Him for everything; treat everybody in and out of the body as you would a servant that comes to you with a message, for you know that all servants cannot be trusted.

There is another side to this subject: all those who through reading the practical methods as taught in the Esoteric books or magazine, or through peculiar circumstances thrown around

them, or through their intuitions, it matters not, have been led to live the regenerate life, to retain all the life generated by the body for the use of the body, will sooner or later, if they keep themselves to themselves and the mind centered on God desiring to know His will, attain a conscious oneness with Him, become conscious of some invisible and unknown individuality. Men who are faithfully living the regenerate life frequently become conscious of a female who seems to be very near them at times, but as they go on living the regenerate life this being becomes more and more vivid. Others, and especially women, begin to realize that there is forming within them a new life, and a frequent vision that is given to such is of a young child and they are impressed that it is a new creation being gestated within themselves. But if the individual is trying to overcome selfishness and all the appetites and passions of the sense nature, and is seeking God with all his heart, the Spirit of God will reflect upon him the consciousness and explanation of what this child signifies, namely, the regeneration of his own soul. This is set forth in the Scriptures where it is stated, "Now are ye the sons of God." Who is the son of God? Is it the old man? No. The old woman? No. Jesus explains it by saying: Unless ye are begotten of God, begotten from above, you cannot enter the kingdom of heaven. As soon as an individual begins to live the regenerate life and to love God with all his heart, he finds that there is begotten within him a new life, and that new life is none other than his own real, inner self; then, if the individual is faithful to God and is diligent in overcoming the sense nature, sense gratification, etc., he or she will soon realize that that child is indeed not a separate entity, not a companion soul, but is the real self, a higher, holier and grander self, and that by living in accordance with the teachings of the Christ the old self is gradually being dissipated, dying and passing

away and the new and higher self is growing, developing and maturing; but if there is active in the individual a self-love, a sense love, a seeking to gratify self, the evil spirit will come in and impress upon the consciousness the thought that that newly begotten life within is the Christ, or their soul companion, or is that something that is going to gratify whatever evil is active within the individual, then he will be led to so consider it and to give it love to nourish it, as it were, with those perverse thought elements. Thus you may even transform the child of God. Shall I say transform? Better to say, you will create an image and the child of God will be taken away from you, and the image that you have made will take its place, or some elemental will come in and take its place, and you will build and create according to its desires and according to your own perverse desires until you are hopelessly enthralled.

So you see after all there is but one safe road and that is, I repeat because of its importance, to ignore everything that comes to you as a personality, and cling wholly to the Spirit of God; and know this, when God gave His name Yahveh to the children of Israel, which has been kept a secret until the present time, and has now through the office of the Esoteric work been given to the world, its meaning being—I will be what I will to be, the intent was to bring to their consciousness the following condition. In the Scriptures, much is said of taking the name of God, which means simply for an individual to declare his freedom from the creative forces in the material world and determine to be that which he wills to be, namely, to fully determine to cease from his own works, a life of generation, and to enter into God's sabbath of rest; to overcome generation and to seek unity with God. When that is what one wills to be, they have the promise in the everlasting covenant that Yahveh will be their power, their strength, to enable them to be that which they will to be; but this, mark you is

the will of the individual. This also is taking the name of God, and it is the individual self that is to attain; that is to know the truth and be made free; that is to be the overcomer and through it to "inherit all things." For an individual to say, I will be what I will to be, means much more than our words can convey. We therefore ask you to think of it. Say within yourself, I will be what I will to be; study that thought; see what it means; see where it will lead you. After you have studied it a while you will find that you are brought face to face with a conscious need, a need of a power outside of and beyond yourself to enable you to be that which you will to be: that power is God; not the I AM (?) nor the ego.

Another phase of that which we wish you to examine is this: when these personalities come to you and claim your attention, you will readily see, if your mind is occupied with the effort to be and the careful study of the name, its qualities and the power latent therein to enable you to be that which you will to be, that that will to be, is first and uppermost to know and do the will of God, according to the everlasting purpose. Then you will realize that you have taken God's name, and having taken the name, made the declaration that through the power of God you will be what you will to be, or that you will be a son of God, and that you will do His will; that you have no time nor disposition to give your love, your sympathy or attention in any other direction, only to know and do the will of God. Keep in mind the distinction between being what you will to be, and being what some outside influence wills you to be. That distinction if carried out carefully in all its ramifications will be to you a light and a protection.

There are now those in the world who are earnest, honest, faithful and true, who experience times when the creative forces within them are active and their whole love passion is excited, and they go out in that love passion toward God in

prayer, and they seem to come in touch with the Infinite, and by coming in touch with that Infinite as they do, they seem also to find there a companion soul which in some instances seems to enter into their life currents and sets their whole being aglow with fire of Divine Life; for God is Love, and God is a consuming fire.

These experiences are in harmony with the plan that was laid down in the beginning; for we read that God created man and placed him in the garden of Eden to dress it, and that God said,—mark you the man did not say it, but God said, I perceive that it is not good for man to be alone, I will make him a help meet; and the Lord God created the help meet, and brought her and gave her to the man. Therefore, God is the only source from which you will ever derive your true help meet. You will never find your companion soul by looking for or expecting him or her from the external world standpoint, If you ever find the soul of your soul and the life of your life, that one of whom Jesus said, the twain shall be one flesh, it will only be obtained by going earnestly and zealously to God, and obtaining there a Spirit consciousness. You will never find it by searching for it, but you may find it by desiring above all to know God; and as you develop and obtain a conscious unity with God and are able to stay, as it were, in His presence, in conscious touch with Him, then you may find your soul companion, if you have reached a point where you are ready for it; but mark you, you will never find it in any other way. If you know some one in the flesh that you think is your companion, nine times out of ten you will be deceived, or if you are not deceived and it is indeed your companion, then every effort on your part to meet and to unite, to become one, will be thwarted; but if it is your companion, the only way you can know and touch each other as such; the only way the fountains of love can be opened, is by first

going to God, and in your conscious of God and His Holy Spirit, the two souls will flow together and become one. On the other hand, the effort on your part to meet and flow together, even if it is your companion soul, will fail. This is contrary to your expectations, ideals and beliefs, but remember the words of God by the prophet: the imaginations of men's hearts are evil, and only evil continually, and therefore, you cannot receive anything that is good and perfect but directly from God, for it is so designed, and the plan is perfect.

Jesus the Christ came to the world as a teacher, whose teachings if followed perfectly, will lead you to a consciousness of the Father, then he himself, will see to your instructions and guidance; and when you have faithfully lived and gained the conditions that his teachings were intended to establish, then you will find as he says: "I am the door; he that entereth in by me is the shepherd of the sheep, to him the door-keeper openeth". Again he said: I will confess them, they that keep his commandments, before my Father and his angels. In other words, when you have lived the life faithfully, until you have gained the right, you will be introduced by the Christ unto the Father, and into membership with the Eternal Brotherhood of which Jesus himself is the door; and when you have entered in through the door, then you will begin to know what it is to walk in the light, and not until you have entered in through the door,—and you will know it when you have done so, you will realize that you cannot for one moment seek your own pleasures or desires or gratification. Then and not until then, are you ready to receive your companion soul who becomes, not another individuality in you, but becomes one with you: whether that individuality be in or out of the body.

You who read this article will see that this subject is one so delicate to handle, and so strange to the human family, the lines so narrow for one to point out, that we are forced to fall

ask upon that oft repeated declaration ; your only hope is in seeking God with all your heart, all your love, and all your desire, and in your ignoring personalities. In other words, obey the injunction of the Christ when he said : “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,” “and thy neighbor as thyself”. Think much about this. If you love the Lord your God with all your soul, heart, mind, and strength, what have you left with which to love another ? What have you left to use in any other direction ? You are then altogether the Lord’s ; soul, body, and mind, and everything in you that constitutes soul, body, and mind. In this is your only safety.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

XI.

DIFFICULTIES OF OUR REUNION WITH GOD.

But there is a high reason why our reunion with God, from whom we are separated, is made laborious ; and this reason, which explains why we are obliged to act so forcibly and perseveringly to reach God, is grounded on the difficulties : viz., since the great Fall we are in a real prison which is our body, which ought to have been our preservation ; and instead of diminishing the weight of their shackles to the best of their means and abilities, most men help their souls to become the same nature as their prisons, by materializing themselves as they do. Thus the human soul having thereby become a prison itself, we may judge what its lamentable condition at present must be. The second difficulty which is of immense weight, is that God, like all other beings, concentrates Himself : it is that by His own central attraction, He tends continually to-

wards Himself, and to separate Himself from all that is not He : it is by this means that He makes Himself continually a world apart, shut up in His own universal, spherical envelope ; the form we see taken by all particular worlds, and all bodies down to globules of water and mercury, which also take the form of an envelope.

WORLDS TO OVERCOME.

THE SPECIFIC FOR ACCOMPLISHING IT.

Now, we have been confined by sin in a world which is not Divine ; and moreover, as by our defilement, illusions, and ignorance, we make for ourselves a world still less Divine, we may judge what efforts it must require to penetrate these false, dark, heavy worlds which surround us, and get an opening into the Divine world, into which it would be so sweet to live, as it is so necessary to enter. The great efforts we must make for this may be imagined, if we reflect that all the worlds concentrating themselves each in itself, tends continually to separate them from each other. Yet, we must not be discouraged, for this Divine world which tends to concentrate itself, also tends to universalize itself, because it is All : this is its right.

Thus our labors, well understood, would have for its main-object to attenuate all these false worlds with which we incessantly surround ourselves, and allow them to dissolve ; because the Universal or Divine world would naturally take their place, as all places belong to it ; and these results would have been both prompt and easy, since we should therein concur with the tendency of that Universal world itself.

Now, what is the true specific for accomplishing this marvelous work of attenuating the false worlds which surround us or which we create for ourselves every day, and opening the Divine world which would take their place ? I ask again ; was it not for you, the ministers of sacred things, to teach us what this specific is, and to prove to us that it consists in the

virtues of the Word? Yes, the Eternal Word raises its voice and acts only to exterminate these worlds of illusion, these Titans which scale heaven daily, and to cause the Divine and real world, whose organ and principle the Word is, to reign over all.

SUCCESS GIVEN TO MAN IN HIS CONTEST.
THEIR GREAT EFFICACY.

I know that obstacles are innumerable : difficulties immense ; and dangers almost unceasing ; but there are also aids of all kinds granted universally to man, that he may defend himself everywhere, gain the victory, and fulfill every intention of his being, without the enemy getting anything but shame.

Although we waste our words daily in innumerable secondary occupations, and upon inferior objects, which do not advance us in the true Spiritual Ministry of Man ; yet, if we do not exceed the measure of our wants, or depart from justice, these very occupations may be useful to us as preservatives. In fact, the numerous diversions, affections, and attractions, suggested to us daily by the labors and cares of life, whether physical, social or political, are so many succors which are continually presented to us, to stop us on the brink of precipices, without which our spirits might plunge in at any moment ; they are so many dikes and palisades along the edge of these precipices near which we walk in our passage through this lower world. There is not a moment of our existence which is not met with such support, and these supports enable us to traverse our infected darkness without experiencing the frightful disgust and intolerable bitterness which await us there.

Thus, when man allows himself to fall into crime or mere acts of weakness, it is most assuredly, because he has not made a proper use of those succors ; for it is a truth that he was surrounded with all he required, if not to go forward, at least not to fall.

Without here rising to those sublime principles of morality, which teach us that before yielding to illusions we ought to look about us to see if some useful work may not be found to which we might apply ourselves—we see here, at least, from whence derives that common-place morality which teaches us to shun idleness, whether of body or mind: we also see here why there is generally less corruption amongst men employed than among those who live in idleness and inactivity; also why there are fewer insane in the occupied class than amongst the employed in works of mere imagination; and lastly, why there are fewer people addicted to evil sciences amongst the inferior and busy order than amongst the great idle.

Not only are succors and supplies our rampants against the enemy, but if we use them zealously, with a pure intention, they always connect us, more or less, each according to our measure, with that delicious magnetism which truth carries with it, and which its Word filtrates everywhere, even though we may not know it; so that on one hand, impregnating us with their living juices, and on the other, rendering us invisible and unapproachable by our enemies, they afford us safety and happiness everywhere, and neutralize the bitterness which is ever ready to break through our enjoyments.

There is no state or situation in life to which this doctrine will not apply. Pleasant states have their drawbacks, as well as the painful—even more, and have greater need of these supplies, and require still more to be under surveillance.

THE WORD ITSELF IS WITH THESE SUCCORS.

As the Word is always secretly united with these supports, everyone may attain to a participation in its vivifying action. Therefore, by preserving ourselves from idleness of Spirit in the pleasant states, and from idleness of body in the painful ones, we should insensibly connect ourselves with the Word, and perhaps become naturally its ministers. For this Eternal

Word passes incessantly from death to life for us. This indeed is its mode of existence: it is in itself a continual prodigy, always being born anew; as it acts everywhere and continually in this manner and character, it everywhere diffuses this same active impress and coloring over all it does and all that is, whether visible or invisible. This is our compass, our vessel, our harbour, our city of refuge. Let us go to this guide, in spirit and in act: let us unite with Him, and He will everywhere cause us to be born out of death into life, through Him and with Him, and everywhere make us participate in His property of being a continual prodigy; and the enemy will be obliged to let us pass without levying any tax upon us, or upon our present or future happiness.

THE SENSIBLE FAVORS OF THE WORD LEAD TO THE
BEST POSSIBLE STATE HERE BELOW.

We need no more to ask what awaits the good man, even here on earth, when he fulfills punctually and with resignation the decree which condemns us all to fight if we would conquer.

What awaits him is nothing less than the favors of the Word, since this is what he would have enjoyed if he had remained faithful to the Divine contract. It is then, that if we contract ourselves wisely, not only should we have no doubt of there having been a former state of perfect order for us, which we might call a primitive, best possible state, but we should even discover around us a best possible state of a secondary order, which would fill us with consolation in our painful situation and trials here below.

But if generally speaking the radical basis of our being inclines us willingly to believe, whether from need or from conviction, in a primitive optimism, in which everything was, we find it more difficult to believe in secondary optimism, when we see so much evil around us. Yet this would not be long questioned, if we would but open our eyes to the source of life

and love which ever seeks us in our abyss : and we should be obliged to confess that if we do not learn to know this secondary optimism, we should know that which is primitive. For want of distinguishing between these two kinds of optimism, reasoners or rather unreasoners, have stormed so much about good and evil. We all descend from primitive optimism, we all tend to return to it, but do not allow ourselves time to make the journey : and in spite of the inconsistency, we persist in thinking that we have arrived, while we are only on the way. It is very true that notwithstanding we have deviated so far from the primitive optimism, it is still possible to perceive it and see it looming into birth everywhere through the secondary optimism. For the Divine Word still opens in us the gate of Divinity, that is of holiness, light and truth. The enemy has also a word, but in speaking it he opens the gate into himself. The more he speaks, the more he infects himself ; and as he is always pronouncing this word falsehood, he is always infecting himself. He does nothing but spill his own poisonous blood and drink. This is his perpetual labor.

(To be continued.)

Concerning the transpiring of any and all things, whether they shall or whether they shall not come to pass should not be the subject of doubt or anxiety, for all these things are governed by law which is the operation of Divine Truth ; and there is an attitude of mind, if maintained in confident trust, places the spirit of man at one with the Spirit of Divine Truth, and insures to him without fail, in absolute proportion to his faith in Truth, all things necessary and lawful to him, and there is nothing unlawful to him except man makes it so by reason of unbelief in the prevailing power of God.

B. S.

BIBLE READINGS.

IX.

ST. MATTHEW VI.

We closed our last Bible Readings with the fifth chapter of Matthew, the Sermon on the Mount; and we will continue with the sixth chapter.

Verse 1. "Beware that you perform not your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from that Father of yours in the heavens." *

One of the strongest characteristics of human nature is to desire to be well thought of and well spoken of by men, and many who are religiously inclined get a certain religious pride so that they love to appear righteous before men; love to do deeds of kindness and benevolence in order that men may praise them for their piety and goodness; but the declaration of Jesus in this verse is seldom remembered,—he says, under such circumstances you will obtain no reward of your Father in heaven. It is regarded as an act of hypocrisy, a pretense to be worshipping God, when really they are seeking the applause of men.

Verse 2. "When, therefore, thou givest alms, proclaim it not by sound of trumpet, as the hypocrites do, in the assemblies and in the streets, that they may be extolled by men. Indeed, I say to you, they have their reward."

The word here translated—alms, may be correct, but it has

* We wish it remembered that we are using the emphatic rendering of the text in these readings.

never fully satisfied my mind : it is translated by authorities, however, as pity and mercy, as well as alms. It seems that the Lord's Christ regards the acts of mercy toward our fellow-men, as the chief principles of righteousness among men. It is like his saying in another place : "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was 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 : " etc. "Then shall the righteous answer him, saying, Lord, when saw we thee a hungered and fed thee ? or thirsty, and gave thee drink ?" And Jesus answered : "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me". True it is that no one can do anything for God : He does not need us, but we need Him ; and he has no needs, no wants. This talk that we hear among church members about working for God, is all doing righteousness before men, and there is really nothing in it ; but we are here among men who have need, and we can do for them. Not that I believe that giving alms or being merciful to the poor in itself is sufficient, but if one has the desire to help others and to be kind to them, we believe that the same impulse will cause them to live a careful, righteous life in all things.

There are many principles in nature which when given freedom of action will dominate all the characteristics of one's mind, and this evidently is one of the most dominant in the line of righteousness. Christ said, that if you do your alms or righteousness before men to be seen of them, you have your reward. Many understand this to be a kind of threat of vengeance for doing those things, but there is no such thought embodied here ; he simply says you have your reward : you do those things, and men think you are righteous and good, and that is what you are seeking, and that is what you get and nothing else. If you

look to men for your reward, you get what men see fit to give you, and you must be satisfied with that ; but if you look to God, it must be exclusively, and you must be satisfied with what you receive from that source.

Verse 3. "But thou, when giving alms, let not thy left hand know what thy right hand does." This he said to his disciples, to his immediate followers, and needs no comment : in our present terminology we would say,—let us be entirely secret, as he says in verse 4., "So that thine alms may be in private ; and that Father of thine, who sees in secret, will recompense thee."

Verse 5. "And when you pray, you shall not imitate the hypocrites, for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, they have their reward."

These public prayers are not in Divine order, for they are nearly always prayers to men. There may be instances when an earnest unity of prayer may be effectual, but the "man-fearing and the man-pleasing spirit" which is so common among men and women, keeps their minds in prayer, as well as under other circumstances fixed on people, so that their prayer is not to God but to men, and they get no reward except from men ; but Christ says in verse 6 : "But thou, when thou wouldst pray, enter into thy private room, and having closed the door, pray to that Father of thine who is invisible ; and that Father of thine, who sees in secret will recompense thee."

When you are talking to a friend in earth life, especially of private matters, you do not want everybody to hear you, but you want your friend alone, then you can open your heart freely ; but if others are present, there is a constant consciousness that you are talking to them, and so it is in your prayer. If we love anyone very dearly, how natural it is to want that person all alone, so that we can open the secret chambers of the soul, which are kept hidden from all others. And so it is

in our prayers : is we love God devoutly, then we want to be alone with Him ; and all our petitions are directed as to a loved one, and we have a right under such circumstances to expect reward ; not in the sense of the term as it is now used, but we have a right to expect the answer, and we shall get it if we are in the right attitude of mind.

Verses 7. and 8. "And in prayer, use not foolish repetitions, as the hypocrites ; for they think that by using many words that they will be accepted. Therefore, do not imitate them ; for God your father knows your necessities, before you ask Him".

We would suggest here, that all persons who are in the habit of working in public should examine themselves carefully, and see to what extent many words are used in their prayers, with the idea that they will be heard for their many words. We have often heard ministers pray before their congregations, and they tell God all kinds of tales about what is going on down here, as if He did not know anything about it ; and they tell Him what He ought to do about national affairs and rulers ; and one might imagine that they are a great deal more zealous for the people than God is, and that he might be forgetful and needed to be reminded, and His attention called to these things, when in reality they will find after praying, that they have only the approval of the people, and they feel their sympathy, but they have no consciousness of God's approval ; nor have they the slightest expectation of their prayers being answered : it is merely a matter of habitual service. We read in another place, that without faith is sin, therefore, such prayers are actually sinful ; they are an offence to the Spirit, for they are not seeking the Spirit as they imagine they are, but they are seeking the applause of the people.

Verse 9. "Thus, then, pray you : Our Father, thou in the heavens, revered be thy name !

In this wonderful prayer, as it is the only prayer that the Lord ever taught his people, we may reasonably expect to find a comprehensive meaning : a prayer in perfect harmony with the Divine purpose, so that every word should be carefully understood ; then, when we pray, it will be prayer, for it will be understood : it will be in harmony with the Divine purpose. Thus he begins the prayer : "Our Father, thou in the heavens." This is an appellation, a reaching out, a directing of the thought and desire to a specific intelligence, to our Father in the heavens. We have fathers of the flesh on earth, but we have but one Father in the Spirit, in the heavens : for "God is Spirit, and they that worship Him must worship Him in spirit and in truth". Thus in beginning to pray, we begin to strive to beat back all skepticism and materialism, and recognize God as our Father. This cannot be done intelligently until we first have an understanding of the great, general plan of creation ; how, that God, by a word created the world and all things in it, and we by virtue of that Word are His sons, and that that Word is the Spirit and Life that animates all things, and that especially has manifestation in the mature soul of man ; and as the physical body cannot recognize spirit, but the soul can, therefore, the first effort toward prayer is not of the intellect, but of the soul, and the soul reaches out and exclaims—"Our Father !" This claiming of God as our Father opens the realm of filial affection. When a Father has been very kind and good to his family, and a child has been away, perhaps but for a short time, when it returns, what a warm, glowing, love there springs up at the first salutation,—my father ! What a full and complete remembrance of all his love, his kindness, his faithfulness in supplying every need. How carefully He has looked after all the needs of his children in their early life, and provided all their necessities ; as the patriarch Jacob said : "The God which fed me all my life long unto this day."

Thus in the recognition of our Father there springs up in the true mind that filial affection, that confidence because of the kindness of the past, of the abundance of the supply; because of our life having been nonrished, cared for and looked after in the past, we have reason to expect that whatever we ask of our Father we shall receive. This, then, places the mind in the proper attitude to approach God, whose nature is love.

The next thought brought out is: "revered be thy name." Revered, hollowed, sacred, is thy name. This opens up two other points: first, the world has for centuries forgotten even that God has a name, and they have used the appellation—God, as the power of the universe, without recognizing that covenant name that He gave to His people when He gave the covenant, the Ten Commandments: when He said to the children of Israel: "This is my name forever, and this is my memorial unto all generations." Yet, strange to say, that during all the centuries past, His name has been forgotten, and this is accounted for solely by the word of God to the prophet Jeremiah in the twenty-sixth verse of the forty-fourth chapter of his prophecy: "Therefore, hear ye the word of the Lord, all Judah that dwell in the land of Egypt; behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the Lord Yahveh liveth." While this verse would indicate that it was simply while Judah was scattered among the Egyptians, that they would forget His name, yet, at the present time while Judah is scattered throughout all the nations, the pronunciation of the name is to a great extent forgotten. When they read it in the Scriptures, they know that it is the great name of four letters, yet they pronounce it Elohim or Adonai; and it is only the most learned among them

who know even the pronunciation, to say nothing about its signification or meaning; and how can one hallow a name that they know not; if they knew the name they would know something of him who took that name for himself: for, when Jesus said we should say, "revered be thy name;" there certainly must have been something of special significance in the name; and the first, the chief desire, the leading sentiment of all prayer, is embodied in it. Let Thy name be hallowed, let it be revered, not feared, but held in the highest reverence,—love; and when we take into consideration the relation of that name to His people, then it opens up a door into a wonder world.

We often see the Ten Commandments engraved on tablets of stone in churches, but this name is always left out, and the Ten Commandments are begun with the words: "Thou shalt have no other Gods before me", thus showing how perfectly they ignore the, to them, all important part of the covenant, simply, because they do not know that name. When we recognize that the Ten Commandments are a covenant, and they are so called more times than Commandments, we must recognize the name in relation to that covenant between God and ourselves; and if you turn to Exodus, the twentieth chapter, and read the second verse, you will find it reads as follows, in our King James version: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." This is the annunciation of His name, which, when translated according to its significance would cause the covenant to begin thus: I will be thy power, like I have been in bringing you out of the land of Egypt, out of the house of servitude; for, throughout the Old Testament Scriptures the words, "I will be thy God," are more numerous than almost any other form of words, and they are connected with the name Yahveh, which means, I will be, or, I will be what I will to be; and what will He be? He will be your power, your

strength, your everything, upon which you may depend; and in view of this fact His requirements of you are embodied in the "ten words". This, then, brings to us His holy covenant, the marriage covenant. (See Jeremiah iii. 14.)

Thus this name is made most sacred, because it is not merely the name of a Father, but it is also the name of the husband, the wife, the most beloved, the one most sacred to us; as he said in another place: "He that toucheth you toucheth the apple of his eye," conveying in a most emphatic manner the thought that He is more sensitive to your needs, to your wants, than in any other direction imaginable. Thus you see how the effort is made all through the Scripture, and how the Lord Christ here emphasizes the thought of that most sacred, loving relation, that exists between Him who has promised to be our strength, our supporter under all circumstances, our husband, if you please, and ourselves. Again, in this promissory relation, to say hallowed or revered be thy name, is as much as to say—Father, I come to claim that relationship that is embodied in thy name, in that covenant, in our marriage covenant; and then Jesus follows up this important thought with the words, "let thy kingdom come; thy will be done upon earth, even as in heaven". Here you see there is a reversal in the minds of men of the wording of this verse. Men pray with the thought, let me go to thy kingdom when I die; but Jesus said: "let thy kingdom come. We pray that the Father's kingdom may come. Come where? Come to us? Certainly; but you think we are to go to it. Is that not reversing the matter? How prone is human thought to pervert, to change, and even to so radically reverse an idea, as is this idea reversed in the minds of the people. All recognize the fact that there can be no kingdom without a king and subjects, and as God has declared Himself to be our power, our strength, His will, the will embodied in that name, the—I will be what I

will to be, should become the dominant power. Where? All over the world? If you were standing in a desert or in a wilderness alone, and a friend was at a distance, and you called to that friend and said,—come here, you would not understand that you were to go to him, but you would expect him to come to you personally, and to where you are. So you ask the Father to let His kingdom come to you. What does that mean? The balance of the verse gives an unquestionable direction to the meaning: “Thy will be done upon earth, even as in heaven”. You are on the earth; God is in heaven: your prayer then is, let thy kingdom come, and thy will be done on earth as, in the same manner, as perfectly and completely as it is done by the Holy Ones in the heavens; and if you thus earnestly and truthfully desire His kingdom to come and His will to be done, is it not reasonable that you first desire that it be done in and by you? When Jesus was asked by one when his kingdom would come, he answered, the kingdom of heaven is with you.

Thus you see that our first desire is that our bodies and all that we are should become the subject of the will of the Father, and then, as we cannot be alone, as we cannot be selfish, that desire ramifies to the fulfilment of the promise that the kingdoms of this world should become the kingdom of our Lord and of his Christ. Thus, then, we pray that God’s kingdom may come on earth, and that his will may be done on earth and among men as perfectly as it is now done in the heavens. I imagine I hear one say,—do you believe that the kingdom of God is to come on earth. The answer is given in this verse as plainly as anyone can give it. The prayer is,—let thy kingdom come on earth; and if without faith is sin, then how can you pray this prayer unless you believe that His kingdom is to come on earth?

If you turn your attention to the promises made by God to Abraham and to his seed, you will find that the Israelites had a

good and sufficient reason for believing that when the Messiah came he was to establish a temple kingdom. You will find that the promises all through were to the nation, Israel. Look over God's promises to Abraham and his seed, and then examine the prophecies concerning God's promises to the nation, Israel. Look at God's promises to David, and you will find that these promises were material as well as spiritual. In other words, there is to be an organization, a body of people brought into order under one leadership, (See Ezekiel xxxiv. 23—26.) and that the people thus brought together are to have this covenant written in their hearts. (See Jeremiah xxxi. 31—34.) You will see by reading these verses, that the heart's desire of the people, the natural disposition, all is to be changed by having the principles embodied in this covenant inculcated in the character, the nature, of the people, and then they will become a nation, a kingdom where God is King and men His subjects, His sons, His children; where they become one family, members of the Eternal Brotherhood. Then, your prayer first of all, is, hallow thy name; fulfill in me and in the world, thy promise to be our God, our power, that we may do thy will; that thy nature may be implanted in me, and as a result of which I may do thy will in all its perfection, and shall I not add, that I may teach thy children thy law.

Thus when our thoughts and our desires come into harmony with the Divine purpose (See "The Purpose in the Creation of the World.") we then come into the condition and position of a loving, faithful son or daughter; and when we assume that attitude and realize that relationship, then we have a right to look for and to ask for, that which follows in the balance of the prayer.

CORRESPONDENCE.

Falk, Cal.

To the Esoteric Fraternity,

Gentlemen:—Enclosed please find P. O. for \$5.00 for which amount I would thank you to send to the addresses of * * * the “Bible Review” for one year, and five “Practical Methods to Insure Success”, to my address.

We wish to help along the good work of the Esoteric Fraternity, and we know of no better way than by scattering the “Bible Review”, abroad, and also “Practical Methods”—to obtain this result.

Yours very truly,

I. L. H.

The above letter may be a suggestion to some of our friends to do likewise: for “Bible Review” is supplying a need in a way that no other of our works have done. We find that wherever there is an earnest, zealous, soul in the church who receives this magazine, they become thoroughly interested; and we have every reason to believe that any effort on the part of our friends to bring this magazine to the attention of the people will meet with success, for “Bible Review” is succeeding well.

[Ed.]

Baker City, Jan. 8, 1904.

Mr. H. E. Butler,

Dear Sir:— * * * A recorded visit by Neptune people:—two Neptunites who said,—report this to the Fraternity, saying: “A great trouble comes to the people on this planet, on account of the dissolving of all religious factions, to begin 1906 and last to 1920, after which the Esoteric people will come into full recognition, and be endorsed by all.”

They also stated that Bro. Butler was a Neptunite, and all worthy ones would be benefited and instructed by Neptunites. These people came in a cloud of fire. They spoke plainly and were very quiet, and I could feel as well as hear them. Their last word was—Ande.

With best wishes,

E. B.

Aberdeen, Wash. Jan. 16, 1904.

Mr. H. E. Butler,

Dear Sir:—I wish to thank you for the article in your January issue of "Bible Review", page 157. It has given me the hope and courage I so much needed. It will give hope even those who have failed completely. Let everyone read that article, not once, but many times over.

Sincerely your friend,

J. J. J.

San Antonio, Texas.

Dear Esoteric Fraternity:— * * * I wish to say that I am so pleased and interested in "Bible Review" I feel that I could not do without it. The reading is beautiful and inspiring, and I know that I am better in body and soul for its instructions. I wish that all hungering for peace and contentment of mind would read the "Bible Review".

With best wishes for the coming year and for all time, I am,
Sincerely,

S. C. M.

San. Francisco, Cal., Jan. 1904.

Esoteric Fraternity,

Dear Brothers and Coworkers:—It may be of benefit to our many friends all over the world, to learn of the success

which is crowning my efforts in living the regenerate life, and placing Esoteric literature in the hands of the people.

Between Nov. 27th, and Dec. 31st. 1903. I disposed of one-thousand and sixty-three copies of "Practical Methods", receiving 10 cents for each copy.

The work is a pleasure to perform.

Some few years past I was looking earnestly for any available knowledge to strengthen my physical and mental condition, and was loaned a copy of "Practical Methods". * * *

I found in this booklet much useful knowledge: later I bought "Solar Biology", and after two years practical experience in the science, find as others have, the needed information.

I have nearly all the books published by the Esoteric Fraternity, and they form the most complete work in the teaching of the high spiritual truth.

Enclosed find P. O. for which send me one-hundred "Practical Methods".

Yours earnestly,

Walter S. Pearce.

Northfield, Minnesota, Jan. 30, 1904.

The Esoteric Fraternity,

Dear Brethren:—I herewith enclose a dollar-bill, for which send me the "Narrow Way of Attainment".

I have great success in healing the sick, even in hopeless cases. The living—the real living the regenerate life gives a marvelous power. I use all hygienic methods,—the mental, the vital magnetic, which is really the power produced by living the regenerate life, and in harmony with the cause world, etc., the osteopathic treatments together with the fasting cure.

How do I control the patients and impart this state of mind and actions of the bodily organs of the patients, and easily

control them even in long fasts and have their confidence, and restore them to health, peace and joy of heart? Well, to make the answer short—I will to do it, therefore I can do it, and I do it too. But I cannot explain it any more than I can explain how I think, etc. It comes, and my confidence is absolute.

Do I live the regenerate life? Yes, not only in act but in mind and in Spirit too. It is developing into great power. I have not failed on anyone that I have treated so far. My soul intuition guides me now.

I sincerely wish that I had been in possession of this knowledge and lived this life twenty-five years ago, and continued to live it. Oh! had I known. Oh! how glorious it would be now. However, it is well now as it is: it must be, for I reach hundreds, yes, far beyond that number too.

The productions of Mr. Butler's mind have done very much for me. Yes, I owe much to the Esoteric people, but it has been hard at times to "tread the wine-press alone", but for a glorious life.

Tell Mr. Butler I would so much like to meet him, and look into his eyes and soul, and greet him with uncovered head. But the Spirit has shown me that I must work out my own salvation: I must overcome. And it is glorious in humility, and calm, potential power to do so. The power that resists not evil, but overcometh it, yea, even joyously so.

Sincerely and fraternally, I am yours,

O. C. O.

Shreveport, La., Jan. 24, 1904.

The Esoteric Fraternity,

Dear Friends:—Please send me a statement of what I owe you up to January of this year, or perhaps better, to January 1905, so I will be paid in advance. I want to keep up

my subscription to "Bible Review", and only wish it could be more generally read and understood. To me it is the magazine of magazines.

Yours very sincerely,
J. M. G.

Allegheney City, Pa., Jan. 30, 1904.

The Esoteric Fraternity,

Dear Friends and Brothers:—Please find enclosed \$2.00 for "Bible Review", and five copies of "Practical Methods to Insure Success", and one sample copy of "Bible Review".

I cannot find words to express my thanks for what you have done for me: words cannot express the joyous, happy, feeling that is with me. I would especially thank Mr. Butler for the good he has done me. How well do I remember the time when I was groping in the dark seeking light, and did not know where to find it; but O, how different it is now with the light streaming all about me.

I find the "Bible Review" away ahead of all others: it is the leader: the others are only following in its footsteps.

Yours truly,
B. J., Jr.

Dec. 27, 1903.

The Esoteric Fraternity,

Dear Brothers:—While in the Spirit I was shown a sixty foot steel rail being thrown to the ground in such a way that it seemed to vibrate and spring about in a menacing fashion. An unknown party, with an ordinary iron or steel crow bar, was endeavoring to quiet its activity, but soon was unable to control it, and it suddenly gave a heavy spring to one side, derauling a long train of cars in close proximity, destroying them, and then the steel rail and the debris of the demolished

train were rolled over and over, gathering more force and material in each revolution, until there was one awful, black, crushing and roaring influential power, which seemed to destroy or throw into confusion everything before it, as a cyclone of unlimited width and power. Houses and farms were laid waste and barren, and people killed outright or terribly crippled. One person of my acquaintance, a business man, I found crawling out of a wrecked house, seeming to have escaped destruction as by a miracle, although he was very badly hurt or crippled about the lower limbs. This person cried out that his entire family, a number of whom were close relatives of mine, had been utterly destroyed by the awful rolling force of chaotic material which had passed over the house standing across its course, in its movement from west to east, or east to west, not clearly given. I seemed to be assured that the individual was mistaken as to his family having been killed, but was fully conscious that something terrible had happened.

Immediately after this scene I found myself witnessing a terrible spectacle of dogs and various distorted animals being skinned alive and disembowled, torn and lacerated in a frightful manner, one of which, more or less diseased and obnoxious, endeavored to reach and poison me with its dangerous bite and breath, but seemed unable to advance beyond a given, though unseen, radius.

Third scene.—A large number of fire companies and engines came into view, rushing wildly about in all directions; and I saw myself riding on a hook and ladder truck drawn by a powerful team of horses, running at full speed to rescue some people; every possible obstacle being thrown across our path by unseen hands, but in spite of which we continued to move steadily forward through the streets of a city without being overturned or damaged in the least.

To my mind this is prophetic of a condition of things which

are to be realized entirely or at least started during the year 1904. Of course it is all in symbols and is to be spiritually discerned ; but it is clearly evident that there is to be some trouble in the steel industry of our country, and from that quarter we may expect the start in a struggle which is to create awful havoc in the general business and domestic interests of the land ; the extent of which it would be difficult to estimate at this time. But here is sufficient information for those who have eyes and ears, that they may be prepared for the very worst phase of difficulties in the effort to maintain the old order of business and family ties. After this dreadful catastrophe will come the ghouls and scavengers to rob and to have full sway where the arm of the law has been crippled. The animal man can be just as much of an animal as he wishes to ; and as to the extent of his depravity and lusts, let us close our eyes to the scene.

This time of trouble will bring some of God's own children to their senses ; ties being broken which they are unable to break of themselves ; and will cause them to withdraw their support to present worldly interests, and to give their whole time to the concern and furtherance of the new order and conditions for the race.

Lovingly,

John.

BOOK REVIEWS.

THE NEW GLUTTON OR EPICURE. By Horace Fletcher. 328 pages. Cloth \$1.00. Frederic A. Stokes Co., New York City.

The title of the book is by no means elegant in sound or suggestion, but the matter contained we deem of solid merit, and its nature refined, instructive and inspiring to all who seek the perfected character and abundant life that come of continued conservation of mind and soul power. The author has discovered one of Nature's means for Economic Nutrition. He reveals some surprising facts con-

cerning mastication of food and the true office of saliva; and he gives the results of his application of the principles over a period of five years, as well as corroborative evidence from other sources. His work is based upon this principle. The body is a mere machine for soul and mind: every work it performs, voluntary or so termed involuntary, is by the power of the mind and soul: that digestion is a mental process, and that by intelligent application of the food to the body, the work entailed upon mind and body, in the process of digestion, is greatly reduced, insuring greatly increased efficiency for mind and body. His ideas are practical, and the system simple and quickly demonstrable by all. They involve no fads in food selection, but open up a broad field for profitable experimentation. The subject is one worthy of most careful thought and test. We heartily commend the book to all.

CHANNEY'S SANITARY SCIENCE. By E. N. Chaney, M. D., Pasadena, Cal. 20 pages. Paper, 50 cents.

This booklet treats of Hygiene, Care of the Body and Diet, in a concise manner, and would doubtless prove of value to many. Address the author, as above.

NEW THOUGHT PRIMER, Origin, History and Principles of the Movement. By Henry Harrison Brown. Paper 64 pages. Price 25 cents. "Now" Folk, 1437 Market St., San Francisco, Cal.

NEW THOUGHTS. A series of pamphlets devoted to the study of Mental Science. Published quarterly. Price 10 cents per copy. Albert Chavannes, 308 Fourth Ave., Knoxville, Tenn.

THE WISE MAN. Suggestions for Health, Happiness and Wisdom. A Monthly Magazine, edited by Leander Edmund Whipple. Vol. I. No 1. 10 cents per copy; \$1.00 a year. The Philosophic Co., 500 Fifth Ave., New York.

This pocket size magazine of 30 pages starts out well. We feel that in such cases where the outlay is but a trifle, it is well to get a sample copy for oneself.

ATMOS. Vol. II. No. 2. 10 cents per copy: \$1.00 a year. Orlof N. Orlow, 3440 Clay St., San Francisco, Cal.

This is a magazine of true spiritual worth. If the above number, which is the only copy we have read, is a fair sample of its matter, then Atmos ranks among the best; for the ideas are broad and exalted, and so practically presented as to encourage individual demonstration.

A—.

EDITORIAL.

It has been our policy in the past to give place in this magazine to whatever thought seemed to be profitable to the people, regardless of the errors that it might also contain, for we know that the people that are benefited by "Bible Review" are mostly those who have received from the Lord the Spirit of truth which he promised to his people, and which leads into all truth, and enables the individual to discriminate between truth and error, and thus illuminates the mind; for even when error is expressed the intellect is caused to receive truth therefrom. The Spirit of Truth from God is a wonder messenger. We know from our own experience, for we have sat and listened to discourses that were untrue from beginning to end, but all the time we were hearing the truth; that is to say, the Spirit of Truth seemed to use the vibrations of the voice to to impress upon our consciousness truths not expressed by the speaker, so that while we would remember scarcely a word that had been spoken by the speaker, yet we would remember the great truths that were shown us or made plain to our intelligence by the Spirit of Truth. Herein we think the Church is making a great mistake, especially the ministry, for they are very zealous for fear some error may be brought into the Church, or fear lest the people get hold of some magazine or paper wherein errors are taught: they do not seem to know anything about the promised messenger of the Spirit that leads the mind of the individual in truth. If they would preach more of righteousness, devotion and zeal for God and for an upright life; they would find that the Spirit of Truth would come in, and they would not need to have any fear of error;

for this fear of error on the part of the ministry, and its being impressed upon the people, hinders them from receiving instructions by the Spirit; for a thing that the ministers do not know or understand, is to them an untruth, and they fear it, and would prevent their people from receiving it. When the Apostle said: "Leaving the first principles of the doctrine of Christ, let us go on unto perfection"; he did not mean to be understood that you should always stay in the first principles, and fear like Peter, to step out upon the water, lest you sink; for as the prophet said: "Trust ye in Yahveh forever, for in Ya Haveh is everlasting strength".

When Peter stepped out upon the water, he had more faith than the ordinary church man, but when he saw the waves, his faith failed, and he began to sink. How many of the Christian people would have even faith enough to step out on the water? In this way, that the Lord has taught us to go, we must have faith, courage: it requires a willingness to follow the leadings: to follow truth and righteousness, no matter where it leads or what it costs; and he or she who is not fearless and willing to follow the truth, cannot obtain the Spirit of Truth, for the Spirit of Truth comes, only to those who are willing to be led.

We have been requested to say that the Lyceum Club has been founded in America and England, for the exclusive benefit of women. It is "intended to provide a common meeting ground for women throughout the world, who are workers in literature, and science, and medicine".

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AN ENDORSEMENT

Uniontown, Pa., Jan. 19, 1903

Dear Sir:—

I have finished your book "The No-breakfast Plan". I have experimented some in diet for the last five years. One thing was to recover from a pistol wound received from a Colt's automatic which will carry and kill at a mile.

I had been out shooting at a mark, and sat down with it in my pocket. It slipped and struck on the wall, exploded, and the bullet struck me below the kidney, passed clear through the kidney, liver, and upper and lower lung, and lodged upside down under the shoulder blade. It broke the end off the vertebra, and broke and fractured five ribs; I was knocked out completely for one and a quarter hours. Physicians in attendance said it was impossible to recover but I positively refused food of any kind for ten days, and got well fast, and was able to leave the hospital in four weeks. It was six months ago and I am in fairly good health now.

Very truly yours,
(signed) Frank T. Hellen.

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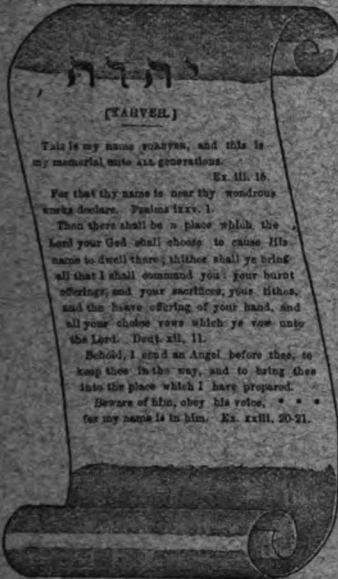
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BIBLE REVIEW

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[YAHVEL]

This is my name forever, and this is my memorial unto all generations.

Ex. III. 16.

For that thy name is near thy wondrous works declare. Psalms lxxv. 1.

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. Deut. xii. 11.

Behold, I send an Angel before 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. Ex. xxiii. 20-21.

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A wise man may tell us what is, but only a fool will attempt to tell us what is not.

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HIRAM E. BUTLER, Editor.

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A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body.* Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said: "I make peace, and create evil; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation: it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe: with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden: gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

ANNOUNCEMENT.

This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

BIBLE REVIEW.

Vol. II.

APRIL, 1904.

No. 7.

DIVINE COMMUNION.

“Heaven is as near to our souls as earth is to our bodies ; and we are created, we are redeemed to have our conversation in it. God, the only *good* of all intelligent natures, is not an absent or a distant God, but is more present *in* and *to* our souls than our bodies ; and if we are strangers to heaven, and without God, it is for this only reason that we are void of that spirit of prayer which alone can and never fails, to unite us with the *one only good*, and to open heaven and the kingdom of God within us. A root set in the finest soil, in the best climate, and blessed with all that sun, and air, and rain can do for it, is not in so sure a way of its growth to perfection as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretched toward him, with half that certainty, as God, the source of all good, communicates Himself to him that longs to partake of Him” (*The Spirit of Prayer*, by William Law, M. A., A. D. 1752.)

God is not far from any one of us ; for in Him we live and move and have our being. He has made us all for this very purpose, that we may seek after Him, and feel after Him, and

find Him. He has promised that *everyone* who asks shall receive; who seeks shall surely find, and to him that knocketh, the kingdom of heaven shall surely be opened. For His delight is with the sons of men; He longs to

OPEN HEAVEN WITHIN THEM,

and to fill them as full as they can be filled with all the plentitude of the Divine nature: yea, to fill them "unto all the fulness of God." For is not man God's counterpart, made in the image and likeness of God, since the Holy Trinity breathed her own nature and spirit into Him? Man can never be satisfied without God; but in communion with Him he finds that for which he has always thirsted. The aching void can only be filled by the source of all good. But he that truly comes to God, and drinks continually from the fountain of living waters by constant communion, knows what heaven is, for he has found down here on earth a joy unspeakable and full of glory. He becomes more familiar with God than with his dearest earthly friend. God talks to him, as well as he to God. There is no constraint; nothing between, for he is walking in the light as God is in the light, and his whole being becomes flooded with the light of heaven; his days are as days of heaven upon earth. With unveiled face he beholds the glory of God, and is being renewed into the image of God, which sin and separation from God had defaced. But some are poor, and naked, and blind, and miserable, because they do not avail themselves of this communion, not having received by faith the "spirit of wisdom and *revelation* in the full knowledge (*Epignosis*) of God," so as to have the eyes of their heart enlightened. (Ephesians i. 16—17.) This Divine Communion and fellowship with God is maintained and largely facilitated by continuous daily waiting in silence before Him. This, to every sincere soul, cannot fail to be effective in receiving communications from Him. Large promises are

connected with this holy practice, and it is abundantly productive of heavenly mindedness. It is the highest kind of communion possible on earth: this absolutely wordless prayer, during, which our souls are *silent* unto God, literally, "dumb to Jehovah." (Hebrew, Psalm xxxvii. 7; or Elohim, see Psalm lxii. 1—5.) God has promised to such waiters upon Him that they shall exchange strength; that is, put off the human, and put on, or become clothed with, Divine strength, by means of which they shall mount upon wings as eagles, run and not be weary, and walk and not faint. (Isaiah xl. 31.) To avail ourselves of God's Communion *with us* is of transcendent importance.

"I had in the past," said an old saint of God, "committed an immense mistake; I had been doing *most of the speaking*. God has very much to say to us. There are many who seldom or never listen to the secret whisper of God in their hearts." God wants to gain the ear of our hearts. He will give to every seeking soul what he gave to Solomon, a *hearing heart* (Heb.) Not a heart full of its own wisdom, but one that can avail itself at any moment of the wisdom of God, as certainly as the priests of old did by Urim and Thummim. Every one that is willing to "renounce all that he hath," and so to become a disciple, will have an anointing from the Holy One, by means of which he may know all things, having no need that any man should teach him, seeing that the anointing teaches him concerning *all* things. Here is the secret of Divine Communion, the path to all true knowledge of the supernatural. *Seek God within*. It is not an outward voice that thou wilt hear, but the

ETERNAL WORD SPEAKING WITHIN THEE.

"For behold the *Word*, which is the wisdom of God, is in thy heart; it is there as the Bruiser of the Serpent, as a speaking *Word* of God in thy soul; and as soon as thou art

ready to hear, will speak wisdom and love in thy inward parts, and bring forth the birth of Christ with all His holy nature, spirit and tempers *within* thee." For spirit speaks to spirit, not by voice which can be heard with the outward ear, but far more efficiently and directly through the medium of thought.

The Spirit of God leads the sons of God by putting the very thoughts of God into their spirits; by this means, witnessing to them that they are born of God (Romans viii. 14—16.), and instructing them where necessary, even in the details of daily life. The Son of God speaks thus in Isaiah of his earthly pilgrimage: "He wakeneth morning by morning, he wakeneth *mine ear to hear* as they that are taught." The ear of his inner man was constantly open to the voice of the Spirit of his Father within him; so that he never spake his own words, but always the words of his Father; (John vii. 16; viii. 26.) never did his own will, but always the will and the works of his Father. (John viii. 28; v. 30.) He came for that supreme purpose to do the will of God. (Hebrews x. 7.) There must, therefore, have been a constant communication of the will of God to him; and if to him, then also there must be the same to all who "follow his steps," for he was made in all points like unto his brethren; and "as he is, even so are we in this world"; and we are "to walk *even* as he walked."

Henry Proctor, M. S. B. A.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

—I John ii. 2.

SUCCESS AND THE LAW OF USE.

ST. JOHN.

CHAPTER XVII.

17. Sanctify them through thy truth : thy word is truth.

Success among the children of men, is based upon the ruin and destruction of some one else. In the physical it monopolizes all avenues of usefulness, and labels everything with the achievements of the great *I*; thus claiming admiration and adoration from the very ones who, through lack of knowledge, contribute to the prominence of selfish success.

The intellectual field is monopolized in the same fashion : the greatness, and hence, success, consists in catering to the false habits and modes of thinking of the masses, which, by keeping them in darkness, permits the successful exponent of a particular sphere of thought, to pose as a brilliant luminary in the world of ideas.

Again, when we enter the spiritual domain, we observe particularly a chaos, for the old structures of orthodoxy have nearly crumbled away; and those whose foreheads are adorned with the word—success,—we now speak of all so-called, Christian nations,—are leaders of absolute negation of the Spirit, or exponents of the power of mind, residing and proceeding, according to their teachings, from the frail entity called man; thus having removed from the mind of man, the true foundation of his existence.

The present success in religious thought guides the destinies of man, in unison with the other two, to extermination, in order that the true order of humanity now taking root amongst the silent adherers of the belief in the Fatherhood of God, and the

brotherhood of man could be manifest, showing in their social relation the law of use, similar to the existing order in the human organism, where all members work for the unity of the Ego, hence will be, or rather, are, a standing pattern of the future union of the planetary man. At that day, when destruction, and terror, and loss of all hopes will reign amongst men, "many people shall say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the law from Jerusalem". (Isa. ii. 3.)

When we turn our attention to the world at large, we notice that all spiritual conception as to man's origin, as existing in the minds of the planetary man, are tottering. Ancient Judaism seeks safety and salvation in the attempt and consummation of returning to the ancient past, and thereby insuring their dream of future glory. Orthodoxy of the Greek faith is being assailed by the leaders of libertism led by Tolstoi. Protestantism is honeycombed by apathy, neglect, and scepticism, to such an extent, that even edifices of worship, as in England and America, not only in a spiritual sense, but also on the physical plane, have become deserted. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gommorah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures. And owls shall dwell there; and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. (Isa. xiii. 19—22.)

When we turn our gaze to her who sitteth upon many waters, we note that she has through the subtle power of mind, throughout the ages past, contributed to all those results we see displayed in the world governed by disasters, in all branches of human activity: in her centers the cause of man's downfall, from the beginning when he was allured to take the by-path of experimentation in the domain of the beast. Now that his eyes have been opened, and the law of regeneration has entered silently into his heart, she and her daughters begin to realize within their soul, that the stone which she and the other builders have rejected, has become the head-stone of the corner.

Thus we see that Catholicism has gradually transformed its baneful power to the theatre and seat of action of the planetary man in the new world, which is America; for those decaying nations dominated by Catholicism, i. e., Italy, Spain and parts of Germany, are so completely ossified as to represent the physical base of operation of the mind of perversion. The other Catholic nation, France, has partially liberated itself, (thus showing hope for its future) from the incubus, by rejecting from its mind—the government—its influence: confiscating the foundations of the existence of the Church, to wit, its property, and thus expunging the members from its stronghold to other countries, mostly to America, where in reality we observe two contending factions looming up on the horizon: one is Socialism, whose inner soul rests on violence to and destruction of the old, and the other led by that ecclesiastic organization trying in vain to hold in check the disertion of the masses into the camp of the enemy created by its own force. "Thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I shall bring thee to ashes upon the earth in the sight of all them that behold thee." (Ezek. xxiii. 18.)

Thus the convulsions or readjustments of the planetary man in all spheres of his existence are evident to our sight, for the influence of the Spirit of God is all potent, its work is silent, for the kingdom of God cometh not by observation; yet the foundation laid by the Lord's Christ 1900 years ago begins to take tangible shape on earth to-day, for the thoughtful observer cannot but note that there must exist a visible source from which proceeds that longing now present in so many hearts, to live in such an order that the promise of God given thousands of years ago could take tangible form.

Christ came on earth to do his Father's will, which will is expressed in Genesis i. 26.; hence it is evident that any one or any organization working upon the same foundation in the power of His name, is imbued by and works with the aid of the same Spirit. Can we then in our hearts discern such a center? Can we by praying constantly to the Spirit of Light, recognize that only by conforming to the law of Christ which is regeneration or conservation of energy, we are enabled to enter His kingdom, if so, then it is our duty to so arrange our relation to the crumbling conditions of the old world as to be able to enter the new silently, and step into our particular sphere of use and thereby become a coworker in God's plane.

"And I heard a great voice out of heaven saying, behold the tabernacles of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." "And he that sat upon the throne said, behold I make all things new, and he said unto me, write, for those words are true and faithful". (Rev. xxi. 3. 5.)

Capricorn-Aquarius.

DEEP ANSWERETH UNTO DEEP.

Out of the deep a mighty voice arose : it reverberated and awoke the echoes from center to circumference.

All who were in unison with the thought or word immediately responded, and a new light was created that caused a halo to shine around the earth.

Great souls rallied around the Throne, to do the bidding of Him who sent them to the front ; each to his appointed task. The world must be redeemed, was the watchword on the tower.

The mighty forces grew with the united power of the hosts marshalled for the fray.

Onward and upward was the battlecry of freedom, that shook old existing conditions, which began to crumble, totter, and fall, as the higher vibrations increased in velocity and momentum.

The work is now fairly under way. New thoughts are stirring the minds of the present and rising generation. The outlook is favorable : much is being done to raise the status of the human race : all it needs is faithful workers.

There is a meeting ground for the seen and unseen, and they are toiling hand in hand to bring about a working basis that will raise the vibrations of humanity to a position where they can unite their forces with those who have passed on, and form a band or organization that will put the lower forces in subjection, where they will become servants, and raise themselves by working out their own redemption in honest service.

Let us review a few ideas that are embodied in all New Thought movements, that are doing preliminary work, that is, laying a foundation for future generations to build upon.

The relations of mind and matter are being dimly understood, solving the problem of the mystery of life and death, which are one in essence and inseparable in constitution; for we could not have one without the other.

Man is made up of many lives, good and bad, which are constantly fighting for supremacy. The good must outbalance the bad, otherwise we could not rise in the scale of being, which is the eternal destiny of everlasting life.

The age to which we have now arrived in the scale of evolution calls for renewed efforts on the part of the more enlightened, to lift it up to the next higher plane, where the coming cycle which has already commenced, will continue to enact the drama of unfolding the higher aspects of the soul's work in redeeming man from matter.

The harvest is ripe, and it is time to gather in the sheaves, and mass them together by forming a center around which they can circle and radiate to the circumference, that the whole earth may be filled with the radiations of light.

The rally cry has already sounded, and the whole earth is moved as never before.

The New Thought movements are paving the way for consolidation, and when once united no power on earth can stay them. They are registered for work, and the wales of ignorance must be scaled, and the torch of Liberty swung aloft, that can no longer trail in the dust of materialism. It has come to stay. It is king of this cycle. It is the opening of the sixth sense, which means an innovation or revolution. Spirit will be the dominating power: the God to worship. All eyes will be turned upward seeking the Christ who is to be represented by the one-hundred and forty-four-thousand, revealed to St. John in Revelations: the manifestation of the one Christ, who has been worshipped as the head of the Christian Church, for nineteen-hundred years.

All the nations and all religions will be immersed in the new vibrations and lifted correspondingly. Great changes are immanent; and there must be a sifting process by which all the unfit will be assigned to the lower vibrations, there to await their turn of upliftment, which will come in its allotted time. God is sufficient for all, and He must be found within where we have been taught to look.

The five external senses have served their purpose, and now we must turn our attention to the sixth sense which promises an open door to the now veiled mysteries that are confronting us. What shall we do, and where shall we look for it? So much is being written about the Solar Plexus, perhaps it would be well to consider what that is, and the relation it bears in our evolution. Is it not the location of the sixth sense, an interior eye opening and developing for the use of humanity, in entering on to the next higher plane, which we are already surrounded and partially conscious of its environments and inhabitants?

These are questions that must be answered. "Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you", are words as true now as when Jesus uttered them.

Out of the darkness shineth the light of the glorified triple star: that star is light, which implies the dawning day. The night is passing away, and we shall see the Christ coming in his glory into the hearts of his elect. Let us be on the watch to catch the first glimpses of his appearance. In the deep silence of the interior life he will be found answering unto deep; vibrant with the radiations of Love that shall unite kindred souls in one accord to bring immortality to life, right here on this earth, where all the battles have been fought and the way prepared for the realization of the Eternal City, that has been promised to the souls of Earth.

Man, the microcosm, is the outcome of the solar system, the macrocosm and can be studied best in relation to it, by the knowledge of the laws that govern universal life.

It is affirmed, by some of the masters, that our earth has arrived to perfection, that is, so adjusted, that it does perfect work; but man, the outcome of it, is still in a state of evolution, working out his destiny as the highest expression of God power, through his relations with the earth and solar system, as Father, Mother, and Sustainer. The thought is suggestive.

When we consider how dependent we are for all we have for our existence and growth, we may well claim a kinship and common origin with the mother earth. We are nursed and fed from her bosom, and live and move with her in the atmosphere of God's essence, which means sentient life to all animate or inanimate things and beings.

Thus we find Divine wisdom at the helm, and God makes no mistakes in His plans or methods of creation.

We, in our undeveloped condition, cry out in the agony of soul for protection and help, as the burdens seem too heavy to carry, and by this means tap the reservoir of Love which flows freely and softly into our aching hearts: a panacea provided for all contingencies,

Through this pathway all must pass to reach the shining goal, where Deep answering unto Deep will have fulfilled its mission.

Ancil.

Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

—John iii. 7.

TRUE EDUCATION.

The first object of all true education should be to establish the conditions whereby the spirit may enlighten and rule the soul, and the soul in its spiritual consciousness and supremacy rule the body, and so the perfect will of the Father be done on earth as it is in heaven. In this only will the true education and destiny of man on earth be achieved.

The evolution of the human ego as it merges from the conditions of materiality on the plane of animal life, is evolved step by step up the successive stages of an ever-opening and ever-expanding consciousness. These successive heights of consciousness to which the soul is lifted by its unfolding life, are not outward, as at first it may appear, but inward. Through them the soul attains higher and higher altitudes of vision and comprehension of the outward, until it reaches the central, Divine and permanent ego, and conscious unity with the Father.

From the first motions of the personal life at the dawn of conscious being, it is in reality the central, spiritual, or Divine ego, unfolding from within as the organic conditions of brain and body yield to its attributes of intelligence, affection, aspiration and worship.

In this process of soul development, the Father is forever giving Himself to His children, and seeking with their consent to reproduce Himself in them. As fast as they feel and obey the influence of His Spirit, does He work in them, both to will and to do of His own good pleasure.

While the personal sense of permanent being, which forms the basis of self-consciousness, must proceed from the central,

Divine, indwelling life; the immediate consciousness is the product of the combined activity of the various faculties of the soul. But as the physical senses are the avenues through which the impressions of the outward world flow in to awaken the psychic functions of the brain, and the senses themselves are based in the animal life, the influence of the animal nature is more sensibly felt on the plane of primary self-consciousness, than the inward Spirit to which it stands as a resisting power.

Human responsibility has its limits. The sphere of self-consciousness and volition is the true sphere of personal responsibility, because there is within, its conscious freedom of choice in the mode and direction of the personal activities. Man is at liberty to turn within and receive and follow the leading of the Spirit or yield to the solicitations of the animal nature.

Everyone is conscious of these apparently conflicting tendencies of his nature, and that his choice entails personal responsibility. He feels a sense of defeat and degradation when he has yielded to the animal against the protest of the Spirit.

He feels also a sense of dignity and noble achievement when, through spiritual inspiration, he has subdued and overcome the clamor for personal indulgence, and won a victory over his lower nature.

The only pathway to human achievement or true development, is there disclosed to the personal consciousness of man, the truth of which, universal experience is a perpetual confirmation. This highway of holiness is entire consecration to God, and personal cooperation with His Spirit in the inward life, in overcoming the resistance of the animal and the physical, bringing them into complete subjection to the soul, and perfecting the body as an organic instrument for the higher activities of the soul, in the work of achieving complete mastery over all environments. This emphasizes the importance of the early and proper training of the human will in the

supreme lesson of life, obedience to and cooperation with established laws. The Master himself attained this transcendent life, and achieved his marvelous victories through this perfect obedience to the Divine Voice within. He said of himself: "It is my meat to do the will of Him that sent me, and to finish the work". In this he stands as "the way, the truth, and the life" for all men.

Thus, each man has to finish the Father's work in and through himself, by this personal cooperation. In this way man gains the mastery, not only of his own physical organism, but may in a measure control the phenomena of the outward world by which he is environed. Thus is fulfilled the Father's purpose in man's existence.

In this analysis of man, as spirit, soul, and body, we recognize, the spirit as the indwelling, informing, and sustaining energy of life; or the creating, enlightening and redeeming power of God in life. The physical body is the external counterpart and material envelope of the spiritual organism, derived from the outward world, woven into and held around the indestructible spiritual form, by the indwelling and Divine energy of life, as a flexible covering and organic instrument through which the soul comes in contact with and handles the grosser elements of the physical world, while acquiring its earthly education and discipline.

The physical senses and organic functions of the animal life previously unfolded and perfected, serve as a matrix for the deposit and individualization of the human powers; the same as the mineral kingdom preceded and became a matrix for the seed-germs, and the evolution of the vegetable kingdom.

The unfolding attributes of the human soul, therefore, were not evolved from the animal nature and the sensuous life, but were involved and potential in the Divine germs of faculty and function, as deposited direct from the Father into the animal

life as a matrix. The soul being the real organic man, destined to an endless career of unfolding life and progress, the body is but its first necessary, material tenement or house, to be cast off when the soul itself, with its ethereal body, is ready to leave its chrysalis state and rise into the spiritual spheres.

The symmetry and beauty of the spiritual body at the dissolution we call death, corresponds to the degree of spirituality the soul has attained at the time of this separation; and the physical body is in an important sense, an index to the interior development, becoming grosser or more refined, according to the corresponding state or condition of the soul itself: remembering that what we call matter is but a temporary mode or condition of spiritual substance or elements, while the spiritual body may be thought of as composed of the ethereal elements which, in a grosser form, enter into the composition of the physical body. These may be condensed direct from Spirit, or appropriated from the spiritualized elements of the physical body. Indeed, both of these sources undoubtedly contribute to it, the nucleus being deposited from the primal fountain of Spirit, and the elaboration and perfection of the organism being brought about by the union of both. Hence, it is not difficult to imagine a time coming, in the evolution of the spiritual life of the race, when the physical body itself shall become so refined and transmuted into the etherealized condition of spiritual substance as to become one with the interior and permanent body of the soul, and like that of the Christ and others of Sacred History, pass from the outward plane of existence without dissolution, through a glorious translation, into the spiritual realms of light and immortality, the eternal beatific home of the "spirits of just men made perfect". This would be but the carrying forward and culmination of the process by which the whole organic world has been built up from the earliest, crude forms of the vegetable and animal kingdoms to its cul-

mination in the marvelously complex and finely tuned organism of the human body. Mineral substance is transformed into vegetable substance, by the vital chemistry of vegetable life: the vegetable into animal tissue, by the higher chemistry of animal life; and both vegetable and animal substance into the finer tissues of the human flesh, by the still higher chemistry of human life. Why, then, may not the still higher chemistry of spiritual life or human life on the plane of the spiritual, carry this process of transformation forward in the ultimate transmutation of the physical into a spiritual body. Would this be anything more than the quickening and concentration of the process daily going on in the human organism, by which the most highly spiritualized elements of the physical body are incorporated into the permanent spiritualized body of the soul?

High, inspired authority testifies that the last enemy that shall be destroyed is death, and death in the sense of absolute destruction is possible only in physical form. The decay of a single, physical organ; the amputation of a limb, or the dissolution and casting off of the entire body, does not change or effect in the least the spiritual body or the soul's organic powers, as these are independent of and in no way subject to the laws and conditions of the material world, and have only a temporary relation to that world.

While the spiritual organism gives form to the physical body and its organs, it is itself formed from within, by the flowing forth and embodiment in spiritual substance of the ultimate elements and principles that inhere in Spirit of themselves. As such it is a living, indestructible, organism, with an inherent capacity for an endless unfoldment of being, from the Infinite within, toward the comprehension and mastery of the Infinite without. It has, therefore, the ability to appropriate to its use all that is without that is essential to its own progress as an organic personality, beginning with the elementary form of the physical body, and the possible transformation of its ultimate elements into the spiritual body itself.

L. D. N.

FAITH: A STRING OF MEDITATIONS.

Faith in God is confidence in truth. Faith is God manifest. Faith causes truth to manifest, for it unites us with God.

All things are controlled by law: it is not necessary always to be conscious of the law in order to obtain the result of law; but just therein is the difference between wisdom and error, between righteousness and unrighteousness: between one who is of the truth, and one who is led by error. All cause as related to individuals is not mere chance; it is under the control of fixed law,—every thought, word and deed. All earnest ones early perceive that good thoughts, good speech, good deeds produce in due season corresponding good results. This fact has a vital bearing upon faith and truth, for it is by much careful musing upon this that there is born within us the unwavering conviction that right, honor, justice and truth surely prevail in due time—proper time—the exact time. Dwelling much upon this thought, we trace it upward from its complex ramification in all nature where death and life vie in producing, transforming multiplicity of form and quality, to its source, where, simple, everlasting and omnipotent, we behold its infinite goodness and perfection. We adore it because it is the source and cause of all, the Absolute One—God, who is love and truth. It is only rational on the part of us to absolutely trust in Him, and to study how we may make our life, our mind, our purpose, our all with His mind and will, for He is the absolute, the everlasting—the prevailing One. Trust in Him is unity with Him. The essence of God, His life emanation is truth, and by His son, the Christ—the Door of life, we are given the Spirit of Truth that makes free.

In the midst of life and death and continual change is the deathless, formless, changeless One—centre and soul of all the universe. Everything other than He is continual change and transit. Nothing else prevails. Divine life, divine truth endures forever. And here is the rock of our faith,—come what shall: to him that recognizes the divinity of right, honor, justice, love and truth, all is surely well. This is the basis of faith—the confidence in truth. It does not appear possible for faith to operate through us under other conditions. For instance, the heart's capricious or evil desire cannot, in its very nature, appeal to anything but like nature. It is love that draws love: virtue that draws virtue. So it is that we build within us the confidence in truth—that divine consciousness, actual substance which is the life of the Father, His power: it is confidence, trust in this, to the extent of feeling, knowing; that is faith. The more we think of truth, its perfect protection, its sustaining power, the more we incorporate within the organism the quality of truth; and this is the cultivation of faith; for remember, truth is the manifestation of Divine consciousness, and it is this feeling the power of truth that constitutes faith in God. Let us therefore, under all circumstances, every moment seek to maintain self-possession, balance, sanity of mind, that we may cause to drop from us the veil of illusion that gives change and death, annoyances, anxious thought, jarring association with our fellows. As soon as we consider that which is eternal, and desire that our life shall be one with it, there is attraction between us and all that is eternal, and consequent repulsion of all else. So it is that consciousness of truth, the deathless, changeless principle, enters man, displaces all else, and gives him of its perpetuation.

“God is Spirit, and they that worship him, must worship him in spirit and in truth.” Faith in God is likewise faith in truth; and the more we study the nature of truth, the more we

take on that nature which is indestructible ; and so continually grows stronger our trust in that which is indestructible ; and it is by this process of growth that we become one with God by inbreathing, mentally, in loving trust, the Spirit of Truth.

The one who is continually engaged in thoughts, words and deeds of goodness, is building steadily a corresponding nature. That which is good in the heart of man never dies, and is continually transforming and refining the atoms of his physical structure into like quality, making of it the same immortal nature.

It is a grand thing to contemplate, that a good thought is an actual constructor and perpetuator, and in the language of the Christ, is fruitful of blessing not the less to its expresser as to the receiver : "Give and it shall be given unto you ; good measure pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." On the other hand, evil thoughts return to their author as a curse. disintegrating and destroying in the degree of their intensity, Here, then, is another illustration of eternal law : the willingness to rest in confidence in that which is the foundation of faith and the substance of life eternal—Divine Truth.

A good thought to hold, in order to impress the consciousness with the eternity of truth, is : let me not dwell upon things to come ; they shall all come in due time. Shall I place perfect trust in the laws that are, and the things that are, and conform my life thereto, or shall I set up my own will, and fret and fear and battle against the purposed laws of God that shall operate on forever, whether little *I* remains a part of the universal plan, as a conscious, thinking factor, or is stamped out as unfit and retarding to laws that must operate ? Truly, all the more speedily shall they come to my consciousness (for it is

all a matter of consciousness—of mind) if I do not harbor thought of them ; for there is truth in the old saying : “watch pot never boils”.

Contemplating such things reveals to me that death is caused by the continual externality of mind that is ever straining upon the things of change and death, that makes it impossible to accumulate mind substance within ; whereas the reverse of this, devotion to and trust in the truth, stores eternal consciousness of life within. All but truth is transitory, and dies : truth is all sustaining : it fills every need ; it is the essence of God—the “fulness that filleth all things” ; so let me “be still and know God.” “In quietness and confidence shall be your strength”. If I engross the mind with things that die—events, appetites, desires, and fears, and their host of attendant evils, I become, I remain of like nature : I also shall die, in fact, the while am dying, so long as the mind is allowed to consider aught but Spirit eternal. Neither will I allow events, even when they do come along, whether of the year, the hour, or the moment, to disturb my hold upon the spirit of truth, for all but the truth passes away. Therefore, let me rest, Father, in thy truth, that I may become truth—one with Thee : to the end that thy holy law may be done perfectly through me—the expression of thy glorious nature.”

O, what thought ! what power ! The truth of Yahveh, God of hosts, that through His Christ broods in and through and over earth ! Is not this the taking on of his yoke ? “Take my yoke upon you, for my yoke is easy and my burden is light.”

Here is a marvelous fact for demonstration : the true, the beautiful, the good, all belong to the present : evil does not dwell there : evil is all future, all illusion : it is always *to come* : it is *that* which kills : it never comes. As it encroaches upon the present—the precinct of truth, it vanishes : nevertheless it continues to delude, if we permit, until it reaches the very

threshold of truth. But, like its abode, which we term future, it is an illusion, a nightmare, which the waking (present) moment dispels. Thus, truth and error cannot be evident at the same time, for one is the light, the other a nothingness, a void—the absence of light.

All these fleeting things,—let them fleet: let them come and go. Live in the present, where Divine truth reigns supreme, and become incarnate truth, for by this means only shall we so become.

To illustrate: if when passing along, you met a man with an abundance of gold, and he offered to give you all you could lift and carry at one time, it would be the amount of your capacity to bear. Would it be rational to at once lose appreciation for what you then have, in your anxiety to take away more, and your fear that you could not bear away enough? And yet this is what we are constantly doing with the true gold of the present time, when we allow the mind to dwell on the outskirts of life. We release our hold upon life either in contemplation and sorrow for what is past and gone, or for that immediately beyond, which, whether it ever comes or not, experience repeatedly demonstrates can never be ours unless it becomes *present*.

The misconception, termed future, is the result, long habit, of life expenditure, the continual outgoing of our life: it is thus that our mind vision has become focussed by illusion that keeps us in the dungeon of despair. It is only by constant re-assertion, affirmation of the truth, that we can establish our true relation with life. When a useless member of the body is cut off, the life formerly extending to that member continues to give us a consciousness of the seeming presence of that member: this is delusion. So unless we acquaint ourselves with the truth, we continue to give our life substance to a fancied reality just in the same way.

Adnah.

BIBLE READINGS.

X.

ST. MATTHEW VI.

It will be noticed in the preceding reading of the Lord's Prayer, that it brings us into close unification with the Spirit: into the oneness of the family relation, wherein resides love, confidence, and all the filial affection that the human mind can imagine; for, bear in mind, we are taught that the nature of Him whom we are told to call our Father, is love. No where are we told that His nature is law, justice, or any of the harsher attributes known in human life, and which have been presented to us in the preachings of the Church; and we cannot imagine in a most devoted, loving, household, that the head of the family would take one of its number, and because of its weakness, ignorance, or inherited perverseness, cast it into eternal torment, and that the other members of the family could stand and behold that torment, and rejoice in the Father's justice. When we think of this condition portrayed by some of our ministers, we cannot but think that the days of barbarism have not yet passed, and that civilization is yet far off; but on the other hand when we read of this wondrous attitude taught by the Lord in this prayer, the contrast becomes most striking and impressive: on the one hand, a hard, cold, relentless parent, punishing to the greatest extreme for every offense—no mercy shown, as we are told, the time of mercy is past: on the other hand, the Lord's Christ presents to us a heavenly Father whose nature is love, kindness, gentleness, meekness, long-suffering, forbearance, patience, and every at-

tribute of goodness and tenderness. When we consider these attributes, we can readily see what a state of civilization the faithful following and believing of the Lord Jesus and his teachings would usher into the world. This thought alone should be enlarged upon: there should be volumes filled with it; hence, we ask you to meditate upon these things, and to follow out carefully the teachings of the Lord's Christ, and see if you can find anything in them that is similar to the teachings of the Church, of a God of justice, who punishes His children throughout all eternity, with the most horrible punishment that human mind can imagine. We have only to go back to the dark ages, when the Church had jurisdiction over the land, and the rack, thumbscrew, and every device of torture that can be imagined, was invented for the heretic, to see what kind of a civilization Theology would introduce, and to realize the difference between the civilization taught by the Lord's Christ, and that believed in and practiced by the adherents of Theology.

We are taught here, to approach God as a little child does its father, in the spirit of loving confidence, and with the desire above all, that His kingdom and dominion should be extended over all the earth, and that we become His most willing subjects; and then in a casual yet most confident manner, we are taught to pray: Verse 11: "Give us this day our necessary food," and then as if it was a foregone conclusion, we pass it by, and remember with greater thought and desire: Verse 12: "And forgive us our debts, as we have forgiven our debtors;" that is, in the same way we desire to be relieved from all obligations that we are not able to meet. Our debts are not all of a financial nature by any means, for do we not often realize that we find ourselves debtors to our brethren for kindnesses, for their loving care and thoughtfulness: debtors in a thousand ways; for it is known to be a fact

and realized by the most thoughtful, that one may be easily put under obligation to another by a gift, or by a favor conferred. Therefore, the man or the woman who is careful and thoughtful, ever seeks to avoid being placed in a position of indebtedness ; so that the emphatic rendering is really more correct than the idiom, where it says : "Discharge to us the debts of us ;" for it is known that if one is placed under obligations to his neighbor by a gift or by a favor conferred, he is ill at ease until that indebtedness has been discharged. This is the attitude of mind that we should hold : we should realize that every good gift, every blessing that we receive comes from God ; and in the realization of that fact, we are placed under obligations ; but not like the obligations we are placed under by our fellows, especially when they are so frequently done in order to merit and command patronage in a business way ; but when they are done wholly in the spirit of love, as we read : "And God so loved the world that He gave His only begotten son, that whosoever believeth on him might not perish but have everlasting life." Therefore, our obligation is love ; for love begets love, and it is a cold heart that does not respond in like manner when love is poured out upon it,—pure, unadulterated, unselfish, love, like the Divine love. Yes, God so loves His creatures that just as soon as we can lay aside the feeling of distance, the feeling of estrangement from God, and can banish from our minds the horrible teachings of the past, of an angry Father that cannot look upon sin with the least degree of allowance, and that we are all born in sin and worthy of nothing but eternal torment, and that we cannot please God because we are naturally so wicked : I say, when we can banish all that from our minds, and remember God as our loving, heavenly Father, and come to Him with all the assurance of a child that has been loved, cared for, nourished and protected, and ask favors from Him : then we come into that conscious,

filial unity, oneness of soul, and we do not feel under obligations, but through the spirit of love shed upon us by the Father, we desiringly, willingly discharge all indebtedness that others have against us, and cease to remember the "ungratefulness" of our neighbors and our dependants, perhaps. If we hold in our hearts the feeling of injustice, the disposition to demand of others the full recompense for all that we have done for them, or if we hold a feeling of displeasure because they have done something to us that we think unjust, we carry that spirit of inharmony into the family life that the Lord here intends to inculcate in the spirit of this prayer; and how can we expect forgiveness as long as we do not forgive, for we must ever bear in mind the law: "With what measure you mete, it shall be measured to you again." Jesus said, "I judge no man;" and again: "Out of your own mouth are you judged." Yea, verily, every person judges, condemns or justifies himself; even God does not judge you; but you from the depths of your own soul become your own judge, and with what measure you judge you shall be judged. Therefore, whatever you pronounce as judgment against another, must react upon yourself. In other words, what ever law you make to judge others by, that is the law by which you yourself are judged. Therefore, how careful we must be about judging others, because the law that we make is so absolute, and it is a two-edged sword that cuts both ways. If it cuts off your brother's arm, it will surely cut off yours; and if it cuts off your brother's head, it will cut off your head, for it is the instrument forged by your own thought.

You cannot think too much of this, but should carefully weigh and balance it in all its bearings, in relation to your fellows and to yourself. The Apostle said: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for

thou that judgest doest the same things." We have been led to think that this related purely to having those same acts attributed to us, and being judged as if we had done them; but we have found by years of careful study of these subjects, and watchfulness of the characters and lives of others, that it is a literal fact; for each of you by careful observation will find that the very things of which you yourselves are guilty of doing, are the things that you will invariably be disposed to condemn others for doing, and they will condemn you for doing the very things that are most prominent in their lives. This being a law governing mind, it follows that before you can pray this prayer, and find in your own soul that filial affection and that harmonious acceptance in the Holy Family of the sons of God, you must eradicate from your soul and from your mind and from every word and act, all this judgment of others, only in so far as you yourself feel that you are justly judged and justified before God; for remember, the words are, "forgive us our trespasses," as it is rendered in Luke, "even as we forgive our debtors.

All who would be one with the Father and enter into life, and be partakers of the gifts that the Lord has so bountifully promised us, and which are really in store for all who are faithful, will find that there is no point in their experience that deserves such careful attention, such continual watchfulness as this point of the trespasses of others and of their judgment concerning others.

Some think to discharge all their debts by refusing to observe what others are doing and simply silencing all thought in that direction, but remember this is not enough. We do not want the Father to simply overlook and refuse to regard the acts of our life whether righteous or unrighteous, for, if we wish to reach the high goal of attainment and immortality we wish to be found clean, pure and perfect before God, as the

Lord Christ said, "Be ye therefore perfect even as your Father in heaven is perfect." Hence we ask God to discharge to us our trespasses or debts ; we wish to have them called up and noticed and judged and disposed of, as we read, "Some men's sins go before them to judgment ; other's come after." We want ours to go before, to go at once that we may be judged and relieved, and that we may go with clean hands, heart and life. Therefore we repeat, it is necessary for you to think deeply upon this subject and to weigh the matter in all its bearings, and see to it that in all your judgement and dealings with your fellows you are as clean, as pure, as free from condemnation as you wish to be in the presence of the everlasting Father ; for mark you this prayer is not alone to fit you to live here on earth among men and to fight and struggle with your fellows for a living ; it is the prayer of one who wishes to enter in through the gates into the city : who wishes to leave the world of struggle and combat and enter into the rest of the Father ; that covenant relation where the eternal Father who rules the universe becomes our provider, the supplier of all our needs. In other words, this prayer, when prayed earnestly and honestly from the depth of the soul, causes the individual to leave the interests of this world ; it takes the man or the woman out from under the old age and order of evolutionary struggle and development, where they are as a part of the thing being evolved from a lower to a higher state : a part of the struggling mass whose interest is in what may be obtained by struggle, and places them in the center, in the great fountain and cause of all life, power and energy, in the very fountain from which comes every good and perfect gift to all men and to all creatures. When thus taken out of the struggle and combat of the world and made a member of the heavenly household, they possess all things, because the Father possesses all things ; and in the conscious possession of all that is, the

mind is at rest, and we then will realize fully that there remains nothing for us to be anxious about, only lest we offend that Divine law of life, peace, harmony and good-will to our Father's, and therefore, our creatures. And when through this prayer we are placed in the position of oneness with the Father, a member of the royal family, we then must judge of all men and all things in the light of our inheritance.

Having come into possession of all that the Father has, as Jesus said, "All that the Father hath is mine," the mind at once ceases all combat and struggle, and begins to look at the world somewhat as a man looks out upon his farm and all his domestic animals, and says, these are mine, these are my charge, I must care for them and see to their development and protection that none of them fail and get weak. It now becomes the duty of such a one to so love the world that they will give all their thoughts and efforts to the upliftment of the race and the amelioration of its sorrows and sickness. The effort of the life of such an individual is a special care over all life, even as it is the Father's special care to protect and look after the interests of all life that He has produced. Can you realize this? Can you place yourself in this attitude? If you can, you will find that the words of the Nazarene have a vital truth in them for you beyond anything that you have ever imagined, when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" for when you have placed yourself in that filial relation with Him who rules the universe and holds all things in the hollow of His hand, and have come into the realization that you are the son and heir of that royal family, then as a son that knows he has a right to all these things, you can believe, when you ask that you will receive the things asked for, and you will have them.

LOVE—ITS NATURE, POSSIBILITIES, AND UNFOLDMENT.

III.

LOVE'S BEING.

In the absolute sense, as shown in the first paper of this series, Love is all being. It possesses within its essence all being in potentiality. This being true, Love is all existence, or force, on the cosmical plane, or within the relative sphere. All power is Love, from the so-called inert power resident in inorganic matter, up through mechanical power, and on through the higher forces of Nature. Cohesion, attraction, repulsion, gravity, centrifugal and centrepetal forces: all avoidu-
pois, water, wind, steam, electricity, ex-ray, uranium and radium forces: all animate power, from the monad, through plant and animal, up through human forces: all intellectual force, from the instinct of the monad to the intuitive in the divinest of men:—all is Love-force, or Love-being.

But on the plane of the relative, as elsewhere, we limit Love's being, confining it to existence, and to the higher ranges of force. We distinguish, for example, between Love and Truth. The two great, all masterful forces that came into existence as creative forces, are the centrifugal and centripetal forces. The former is the outgoing or diffusive force, the latter is the converging or focalizing force. The former we call Truth: the latter, Love. On the plane of Being or personality, we designate these forces as masculine and feminine; or as fatherhood and motherhood. Out of the unfathomable depths of Absolute potentiality sprang this duality of Being, and by

their mutual action and reaction on the plane of Will, sprang into existence the unconscious cosmos as a thought form : and later on, the Logos, or fiat of the Creator, that the material cosmos or macrocosm should be. In the analysis of force we speak of the two great forces as centrifugal and centripetal. Out of this universal and primal duality of being, came to birth also the Christhood, the Sonship, the God incarnate in the human race, the conscious creation or generation, of which we have the highest expression in Jesus the Nazarene, in whom "dwells the fulness of the godhood bodily." Here, in personality, these two forces are known as Father and Mother ; and on the plane of activity as Truth and Love. The forces or being is one ; and that is Love—manifested on different planes. This analysis of Love admits us to the realm of personality.

LOVE AS PERSONAL.

Love essentially, as an emotion, implies personality. There must be the lover and the loved, else it is only a principle, in which case it exists only statically. It is here that Christianity surpasses all other religions. The religions of India, for example, from the Vedic to Buddhism, and modern Theosophy, which is but a form of Buddhism, are all Pantheistic purely. Not only is God not personal, but man also is impersonal. All that semblance of personality we behold in man is pure illusion to their conception. Denying all personality, real love is an impossibility, both on the part of God and man. They see God only as manifested in Nature, and to them nature is illusion ; but the Christian sees God, not only in His "Handiwork," as in the heavens which declare His glory ; but, as well, and more perfectly, in the majesty of the human-divine life. Pantheistic religions see God as a principle : the Christian sees Him as a loving Father-Mother, indwelling in the human progeny as the love-power which is eventually to bring together all expressions of life into the unity of the Spirit. Pantheistic religions

are based in selfishness, though denying the self ; but Christianity is the universally altruistic religion. Pantheistic religions have practically no God, no Will, no Love : Christianity recognizes all these attributes. Immanence simply means power, law, and wisdom manifesting themselves as making for righteousness. Fatherhood, in personality, means Love, forgiveness, sanctification, grace,—thus gathering all into one divine family. Pantheistic religions, having no sin to escape from, but only natural evil, know nothing of the joy of the Prodigal's home coming : Christianity, believing in Will, and in sin as its perversion, has in it the experience of a "joy unspeakable and full of glory." Pantheistic religions knowing nothing of moral impurity, reach their acme in the destruction of individuality : Christianity, through its cleansing process of sacrifice, and "the baptism of fire," reaches its acme in the glorification of individuality.

There are religions we call "heathen," that accept God as personal ; but He is not a loving Father. He is a vindictive monster, delighting in material sacrifice, especially those of blood. Of this type modern Hinduism is an example, and perverted Christianity is equally so, as seen in the worship of the symbolical Christ, and in the vicarious blood atonement literally accepted. Their creed is,—do something, or give something that the gods are pleased with ; sacrifice a bullock, a lamb or a human being, and thus appease their wrath. In this type of religion love has no place. Religion is purely commercial.

Still other religions, as Zoroastrianism, or modern Parseeism, Hebrewism, and Mohammedanism, or Islamism, hold to individualism, and therefore to God as personal, but are centralized in righteousness, or purity. To their conception God is an awful Being unto whom no man can approach and live. He is a consuming fire. The first of these failed because of its

dualism. The last because of its materialism and worldly policy; and all failed because Love as centralized in the Christ supplanted them.

PERFECT LOVE.

When we refer to Love as perfect we mean not in the absolute, but in the relative sense. Once, and only once in the history of this world, at least in the history of the last great cycle, has perfect love appeared upon the stage. This single example was seen in the life of Jesus, of whom it was said that he is the express image of the Father, the outshining or luminosity of His glory; and who said of himself "the Father and I are one;" and who again said, "He that hath seen me, hath seen the Father also." But although only once seen in the world's history, perfect love is a possible attainment by each and every member of our race. "Ye are called unto love." "Be ye therefore perfect even as your Father which is in heaven is perfect." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength," and "thou shalt love thy neighbor as thyself." In this regard Jesus is the "first fruits," our foremost leader. His mission to this world, by his teaching, his example, and his superabundant life of Love, is to awaken in us the Christ principle, and to unfold our lives in this divinest being of Love, to effect an at-one-ment between our individual souls and the God within us, and thus to make Christs or love natures of us all.

Rev. Geo. F. Weaver.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

XII.

THREE DEGREES OF THE WORD GIVEN TO MAN.

A pure word was on the contrary restored to the first man after his crime: one still more glorious and triumphant was restored to him in the middle of times; what then will that be which shall be restored to him at the end of time, when the Word will give itself in the eternal plenitude of its action?

We see that all here is love; and the Word fills all the ways of man with gentle progressions appropriate to every degree of his existence. This is why everything begins for the human soul in sentiment and affection; and why all must also end there. Our understanding or intelligence is opened only after our inner being has experienced the first sentiments of its own existence. This is known at the age when man begins to think. At this epoch we feel a new center born in us, a moral sensation which we did not know before. The intelligence is not then long in giving signs of its presence, but this is only after the moral center has been opened.

In a more advanced age, the sap rises forcibly to the region of the understanding, and at this moment we have most need of guardians to direct its course and preserve us from the dangers of its impetuosity; for without much care, our moral center would be soon darkened or deteriorated. Then it is that the savants put ideas before mortals, which they make to depend upon them; as they also make ideas to depend on sensations and outward objects. But if this moral center of

sentiment and affection has the initiative by natural right, it follows that every thing must return to it at last ; as we see that the food we take fulfills its object, and is useful to us, only so far as its juices and properties are conveyed into our blood, the focus of our life. We must confess that all the flashes of intelligence which men acquire by reasoning, are of no use, only so far as they penetrate the moral center, whither they bring whatever property they possess. It is a tribute and homage which they all have to render to this source, coming to bear witness by the fact itself, to the nature of their relations with it. In short the understanding may aid us to recognize the fruits of the secondary optimism which surround us in abundance, but the moral principle may enable us to feed upon those of the primitive optimism ; such are the services which the stewards of the Word might render us.

WILL THE DEVIL CEASE TO BE EVIL.

Thinkers who believe in the universal source of love, may conceive how all things may terminate for the man of desire, in Love and the Word. They will also see why this material world cannot last forever ; because it is only a picture, an active one no doubt, but without love, and without word or speech ; that is to say, it must one day return unto Love and the Word, from which it was separated by crime. If we would extend this to the enemy of all truth, who was himself the cause of the deviation of the world, and of its being, as it were exiled from Love and the Word, we must observe that unfortunately, this enemy is not without speech, which is the reason why he works out his own deviations, and his own exile. Besides, those who teach the final return of this guilty being, do not reflect how impossible for them it is to get any positive idea on these great subjects in this world. In fact how wonderful and profound soever may be the knowledge they acquire of the divine and infernal regions, yet so long as they are in

their material covering they can attain neither to the God Principle or what we call the Heaven of heavens, nor the Chief Wicked One or what we call the Hell of complete devils.

In these things here below, we have results of only these two principles; because the object of our bodies is to keep us deprived of God, and to serve as a rampart against the Devil.

The true source of all these judgments of man is, that without being God, he is nevertheless a universal being, and consequently that he cannot feel a single point of his being without finding himself image-like in a universal good or evil. It may be said, also, that it is this idea of universality that induces him so readily to save all sinners: he does not see that if there was but one man saved, this idea of mercy which does him honor, would still be true, because there is not a single man who is not a universality.

DESTINATION AND PREDESTINATION.

On the other hand he has plunged into inextricable labrinths on the subject of predestination. But you stewards of sacred things, might you not have saved him from this, by showing him the difference between destination and predestination? Destination seems to be taken in a good sense only: predestination has two faces. God often gives destination to men, and in this way there have been elect of all kinds; but He gives them no predestination, because in its most favorable acceptation, this word implies a sort of constraint which would detract from liberty, and in its opposite direction, it implies a sort of fatalism, which would seem contrary to justice. This word is an abuse. God may have said several times: "I chose you from your mother's womb, and before the world was;" but it was man's spirit which clothed this election with the word, predestination. The weak have still further altered its meaning; and the fanatical abused it. From his origin, man might

have said that he was predestined to manifest the Divine Being ; and yet he has not manifested it since his fall. When he is called to the work, he merely returns to the sphere for which he was destined ; and if in this case he is comparatively higher than his fellow creatures, he nevertheless only returns to the primitive line in which he ought always to have walked, and therefore does not come under the name of predestination in the sense commonly attached to it ; for he is still far lower than he would have been if he had remained in his glory, and far lower than he will be at the end of time, if he arrives there regenerated.

MAN'S POWER OVER GOD.

Instead of this discouraging system of predestination, might you not on the contrary have taught us that it is man who by his love may in a manner govern God ? For the hasty do not perceive that God is guided not only by our wants, but even by our desires. He is to us like a clever physician who follows step by step the course of our illness, and regulates his remedies every moment accordingly ; but also like a tender and watchful mother, who studies all our tastes, and who, if we are eager to please her, has nothing too costly for us, and sees nothing but the cherished object of all her indulgences. Where is the mother who is not entirely possessed by her son, and ruled by him, when he behaves toward her as he ought ? Let us not be surprised then, if far from being harsh and unjust towards us, if we were wise, God should on the contrary seek only to anticipate us in everything ; and if our love should acquire a mighty rule over Him, and possess a magical attraction, to which He was always ready to make every kind of sacrifice, even that of His own supremacy and glory.

Yes, yes, it is a positive truth, that if we would we might govern God by our love ; and that God is grieved that we leave

Him so much authority, when He would use towards us nothing but friendly complacency and benevolence. Read the twelfth chapter of Isaiah, commencing with the eighth verse, and you will see that God not only called Abraham His friend, but on account of His friendship lavished every attention and kindness upon him. Read Chron. xx. 7. and you will see in Jehoshaphat's prayer, that Abraham was regarded by his people as the friend of God: Judith also says it, and St. James ii. 23. Read the Book of Wisdom of Solomon vii. 27., and you will see that God makes use of this name—friends, in speaking of holy souls. Lastly, in the fifteenth chapter of the gospel of St. John, where the Lord is pleased to call his disciples his friends.

Was it not your office, O ministers of holy things, to open these truths to our minds?

(To be Continued.)

REVERIE.

I will not backward step,
 In Thee I trust;
 Thou aidest all who climb,
 And climb I must.

Up from the glooms of doubt,
 Depressing, dense,
 Into Thy sunlit hope
 And recompense.

I seek Thy precious truths,
 Thy wondrous peace;
 To know through Thy Self's will,
 My Self's release.

Eloise O. Richberg.

PURPOSE AND METHOD.

Were you ever in a jungle, where stately trees have grown,
And noted all about them where other seeds were sown ?
Noted the deadly ivy and the crimson poison oak,
Which grew and flourished widely as though the trees to choke ?
Noted the slimy serpents that crawled in and all about
Where the tiny seed of wisdom first began to sprout ?
If you have not viewed this jungle in search of knowledge rare,
I suggest you take occasion to make a journey there ;
And if your quest be earnest, your purpose pure and true,
You will find therein a lesson, though old yet always new.
You will find a hidden meaning in the parable of tares,
And why the ill or ugly with the righteous often fares.
You will find that God in Heaven is the Father all attend,
And His plan in the beginning determines where they end.
You will find that each is useful in the sphere he occupies,
And God in His great wisdom will show thee of the hows and whys.
You will find each life is gifted with a steady power to draw,
And ensphere itself in shape or form, according to His law.
Now, the point I would embellish in this simple little rhyme,
Is that God the glorious Father, works in order and on time.
He has method, He has purpose, in the jungle or the plain ;
A season for the sunshine and a season for the rain :
A season when He scatters seed of every name and kind :
A season when He reaps the fruits at first He held in mind.
Then, there will come a season when the sheaves He gathers in—
The sheaves of God's own planting, free from guile and clear of sin.
His vineyard, even now, is full of luscious, ripened fruit,
And the bugle-call is sounding for His laborers to recruit.
Listen to its accents in the clear and soundless air,
And observe your own vibrations—of joy or black despair.
Are you ready for the conflict even now at the door ?
Or would you delay the struggle for a thousand years or more ?
"Its up to you, dear children," the Father seems to say,
According as you answer the roll-call of to-day.
Soldiers meek and childlike, with hearts both pure and true,
Are needed in the front ranks, with uniforms of blue.
The blue of love and wisdom, as witnessed in the sky,
Will be worn as outer garment by those with "single eye".

To those who fear and tremble, and would hesitate at all :
 Draw up a little closer, and be sure you hear the call.
 If all your doubts be honest, and your prayers sincere and true.
 His messenger of comfort will gladly enlighten you.
 It is not how low and dirty, how righteous you have been,
 How you have kept or broken His Commandments, either one or ten.
 But the vital point at issue is summed up in a quit,
 That you may start all over, to be sure that you are it,
 Light and Life are offered freely, from a generous, able hand,
 To all who *will* to be found worthy their Master's friend to stand.

F. S. Chandler.

REST.

Activity is rest. Stillness is rest. Anything we do, anything we think, is rest, provided there is with it contentment.

Contentment is a state of mind, the consciousness that is evolved (the result) from a mind controlled by a pure heart. What is a pure heart? Ah, there is the study, the work. For a better term and to begin with, we might call it clear conscience. But purity of heart, in completeness, is utter eradication of self: the overcoming of desire. It is absolute renunciation. Of what? And how? Of me and mine: my will, displacing it with Thee: Thine: Thy blessed will.

The pure heart loves. In fits and starts? This particular thing? This one and not that one? Is it preferment, with disappointment, bitterness and contention? No, it loves, first, God: it conforms to His Word, Divine Truth wholly; and being endued with that, it enriches all humanity. It is the fruit, final accomplishment, by steady growth, that begins with the Now, and in which time is not a consideration. Its realization is the result of an aggregation of well spent moments: moments in contemplation of God, so sincere that we have no time and therefore no thought for future: we let that alone, for present time is discovered to be the only wise investment, where only is the pure gold of life in abundance. The mind is then

controlled. This is contentment This is peace and rest in God. Then only do we comprehend the power of that chief and grand commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

C. L.

BE HAPPY.

Why is it so many are talking and even wrangling about the life to come, and are seemingly so wrapped up in the sad comfortless things of this life that they are unable to see the present beautiful things.

God made this world perfect and beautiful; everything that is not perfect and beautiful is none of His, but the work of man, who long centuries ago thought himself wiser than the One who made and governs him, and so, started out on his own hook; and, I am sorry to say, has more followers than the perfect man Jesus, whom God sent into the world to teach man the perfect way. Some see and live it, and some do not; those who do not are the ones who hope to do so in the world to come; but how are they to see the beautiful things and enjoy peace and happiness in the world to come if their inner, higher senses are so seared and neglected that they cannot see them in this present life.

The more we understand and enjoy now, the more we will enjoy in the life that is to come.

You will always find in such persons the depressing emotions of hatred, anger, suspicion, anxiety and distrust, which if long indulged in bring on disease. Neither do selfish people find happiness; there is forever something they want, something their neighbor has; they are forever looking around and about,

instead of within, being ignorant of the fact that it is there and there alone that God and happiness are to be found.

If you want to be miserable, you need only to think about yourself, about what you want, what you like, what respect people ought to pay you, etc. You can thus spoil every thing you touch, you can make sin and misery for yourself out of every thing that God sends to you.

The universe pays every man in his own coin ; if you frown, you will be frowned at in return.

If we are followers of Jesus we will make the most of this world ; we will see and enjoy the beautiful things of God ; the flowers and birds, the starlit skies, the quiet, peaceful and strength giving forest, the silver brooks and grand ocean.

The reason why this world has been so slow in reforming, is because those who themselves were unreformed were trying to reform the world. To reform the world we must be that which we want the world to be, otherwise our wisest precepts are but "sounding brass" and "tinkling cymbals".

We should suggest courage, love, hope, trusting confidence and serenity to those we come in contact with, they would then understand that the time to be happy is now, the place to be happy is here, and the way to be happy is by making others happy.

If you sing you will be invited into gay company : if you think, you will be entertained by thinkers ; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends and Nature will pour into your lap the treasures of the earth.

Agnes Briggs.

A FEW MAXIMS.

Let this fermentive state of mind subside and be of a calm and clear consciousness, so as to see things as they are and act accordingly.

Be entirely content in whatever earthly condition I am and use every present circumstance as a means to unfold and strengthen the man eternal in the heavens, and forever cease thinking that I should be in some other place and in some other surroundings to progress better in the life.

This is the time of conquest and crossbearing and not of ease: the time for the spiritual man to be supplanting the animal man. Do not look for rest, nor think I ought to have it, until the Christ-spirit completely dominates my entire life.

The animal man in me will not die without kicking or without thinking that he is abused.

Do not spend your time and energy in sighing for the kingdom and because of the discomfort in putting under the senses, but be busy in bringing the spirit of the kingdom to fruition in deeds.

Do not become drowsy and sluggish on the way, but push onward and ahead.

Be master of the spirit of fleshly generation by turning the light of Christ's spirit of reality and Truth on every sensuous thought and seeing it in its deadness and falsity. Be able to feel dead to it, and that it is dead to you.

Do not defy the powers of evil and then lie down to sleep in their presence.

Ever keep in mind that the one object of all this warfare is to possess and be possessed by the Christ-spirit.

The way of attainment is not in self-affliction but in self-giving.

Set your face like flint and let nothing, neither pleasure nor pain, turn you aside, out of the way. Turn neither to the left hand nor to the right, and in calmness of mind push ahead.

Do not crucify self in a murmuring or disheartend spirit, but rejoice in the opportunity of giving up poor self for the rich spirit of true Sonship in Christ.

Be passive in receiving and active in giving the quality of the Christ-spirit.

Do not crow over what *I* do. Do things well without thinking of self.

Be not self-centered.

When you do things amiss do not be of a sulky or abusive spirit, but of a manly bracing spirit to rectify them, and do not feel selfishly elated over personal good or commendation.

Be not at all concerned about personal advantage or disadvantage, but do things wholly for the purpose of bringing the spirit of the kingdom into outer expression.

Be not a spiritual miser. You have no right to soul powers, unless you use them for universal good.

You will never fully enter the kingdom until you lose sight of your own self-interest and ease.

Do not be concerned about your being good, but in doing good.

The way into life is not by self-affliction but by being so interested in God's purpose in creation as to forget all about self.

That to which your mind and life turns, naturally and without thought, is what you love. I think how steady and even the life of the kingdom is, how calm and unaffected. The kingdom of heaven is the reign of right living among men. Let your whole life go out toward the establishment of right

living among men on earth. Be not deceived by thinking that the kingdom of God is something spectacular or of an exciting ecstatic state of consciousness.

In attempting to bring into expression the spirit of the kingdom, do not act as though you were submitting to the inevitable.

Do not love to be emotional concerning the kingdom rather than loving the kingdom itself.

Always be in such close and delicate touch with the Christ spirit as to respond instantaneously and without friction to its promptings and thus enter the harmonious activities of the universe.

Continually, without cessation, let Christ's purpose in this earth among men be your purpose. Let it always be your purpose to fulfill His purpose and to be one with His feelings and intents.

True Sonship consists in something more than sentiment. It consists in a love for the good of God's creation to the extent that one gives his whole life and attention to the performance of those things that he can do, that will carry on the works of the Father. Think of that bond that binds all the heavenly hosts together. They love to see the purpose of the Father brought into expression better than they love their own lives.

Be of a sustaining attitude of mind, at all times, toward every creature, and never of a destructive spirit.

Do not sit apart from others and judge their lives, but step forward and put into outer expression the spirit of the kingdom.

To truly love the spirit of the kingdom is to love to see it expressed through the lives of other individuals as well as through yourself.

Do not be deceived by loving the form and appearance of doing right rather than actually doing right.

Think how awful it is for a son of God to be unjust or out of right relation toward a man or one of God's creatures. Live just for the good of God's creation, without any intriguing after things for self.

Set yourself to blessing and making others rich and become free from the spirit of the world that you may be of better service to the best interests of men.

To be Christ's is to be doing good.

Do not be afraid of making mistakes at first, you will know what is right in the end and do no one harm.

Do not love your own goodness better than other people's good.

Morton. L. Brown.

CORRESPONDENCE.

Chicago, Ills., March 1, 1904.

Mr H. E. Butler,

Dear Sir :—If I could adequately voice the help I have received from my recently acquired Vol. I. "Revised Esoteric", the last edition would soon, very soon be exhausted. To think how many years I have waited before even trying to purchase this treasure.

I have been a persistent and earnest student of the "Esoteric", "Occult and Biological Journal", and later, of the "Bible Review", for several years; during which time I have awakened,—partly at least—to a recognition of what human life is, or could and should be. I have studied with more pleasure and profit than I can express, "Seven Creative Principles", "Narrow Way of Attainment", "Purpose in the Creation of the World", and "The Everlasting Covenant". All of these are more than they have been (so modestly) recommended to be by our Esoteric people; but there have been numberless un-

solved problems, unvoiced queries and vague hopes inspired by the reading that found their answers, solution and realization through this last priceless Vol. I. "Revised Esoteric".

When I sent for it, only to be notified that the (previous) edition had been exhausted, I felt disappointed—nothing more; for, like many of life's misfortunes, I failed to measure my real loss till time was ripe for the recompense.

Should this seem of value, you are at liberty to publish any or all of it. In any other periodical, such an opinion would probably fail of its mission; but your readers know that it is not bought, nor has it even been asked.

The writer urgently desires that all Esoteric students that have not already done so, should lose no time in securing one of these wonderfully, helpful books; believing that each will therefrom receive many times its money value in light, life, peace, hope, joy, and wisdom. What more does life offer the truth-seeker?

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E. O. R.

Grand Rapids, Mich. Feb. 13th 1904.

The Esoteric Fraternity,

Loving Brothers:—Since I have received Vol. I, II, X and XI I have been plunged into them so that I could hardly find time to write to you or anybody else. There is a work for me to do, and I am glad to say that I have made progress in spiritual development. Concerning the sex life,—it does not trouble me: for this I am not working, for I have trained myself long before on this thing, and I can live purely and have preserved the life. I am living on two meals a day—no meat, and I eat plain, wholesome food, and as little as could well be: this has made a change in my system, I might say a wonderful

change. I am devoting three hours a day to silent prayer. At night when the people sleep I am at the ministry sending the vibration of love, peace, harmony and health all over the world, especially to my people—many times I have gone to them, and from the reports of my brother, was visible to my hearers and blessing them with spiritual advice. Now, through the spirit, how easy it is to reach people and lead them into the path of purity, immortality and glory.

I have not attained the perfection, but I press forward and through Christ I will be prepared for the good of humanity to help point out the narrow way to eternal life.

Oh! the blessing I received from the lessons in Volumes I and II on the practical methods, which I carry into daily practice, by the help of Yahveh. This name is a wonderful power to me, which I use in my prayers and demonstrations.

I am so grateful to Brother Butler and his writings that words cannot express it. The Bible has become to me a new book.

“I and my Father are one.” Oh! the grandest experience of this grand union. Blessed be God for His love and mercy, and for the unfolding of many things to me; and yet how much more light comes to us daily. For us heaven is not far away; we can be brought in and see the glories prepared before the foundation of the world for His sons, who are humbly searching and walking with God day and night and trust with perfect faith in Him who is above all in all and for all.

My daily meat is to do the will of my Father; for in this I find power and strength to endure all things and to persevere until we become “like Him”.

With love to Brother Butler and to all of you,
I am yours forever,

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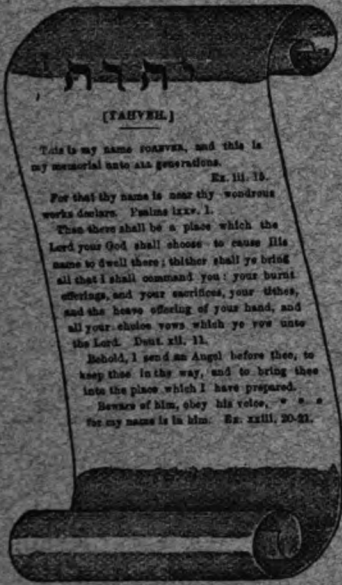
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MAY, 1904.

# BIBLE REVIEW



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A wise man may tell us what is, but only a fool will attempt to tell us what is not.

Vol. II.

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# BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

## Business Announcement.

**BIBLE REVIEW** is issued on the 20th of each month. If not delivered in due time the subscriber should notify us without delay.

**SUBSCRIPTION** in the United States, Canada and Mexico, \$1.50 a year; six months, 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7s. 2d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

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

**AGENTS**—Active agents are desired in every part of the world. Liberal inducements will be offered.

**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed to the Esoteric Fraternity, Applegate, Cal.

## A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them



have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said : "I make peace, and create evil ; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation : it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him ; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe : with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator ; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden : gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

## ANNOUNCEMENT.

---

This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

# BIBLE REVIEW.

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Vol. II.

MAY, 1904.

No. 8.

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## THE THREE CALLINGS.

The word of God reveals the fact that there are three distinct callings of God, corresponding in the main outlines to three different dispensations, thus :

**1st. Dispensation—Old Covenant.**

Call to—The Bride.

Rev. xii.—The woman.

Represented by—The City, the heavenly Jerusalem.

**2d. Dispensation—New Covenant.**

Call to—The Body.

Rev. xii.—The Son (the manchild).

Represented by—The Temple in Heaven.

**3d. Dispensation.**

Call to—The Nations.

Rev. xii.—The rest of her seed.

Represented by—Earthly Israel.

1. The call to membership of the Bride is found in Isa. liv. and lv. in Psalm xlv. 10, and indeed throughout the Old Testament and overlapping into the New Testament. It is necessary that each dispensation should infringe upon and overlap the other, in order that the change may be gradually brought about. This overlapping period is called "the consummation of the age" (3k), and thus in the Epistle to the Hebrews (ix. 26.) Christ is said to have been manifested

## TO PUT AWAY SIN

in the consummation of the ages, that is, in the period which consummated the Patriarchal and Mosaic dispensations and inaugurated the Christian dispensation.

The latter dispensation could not be fully introduced until the Jewish was completely consummated, which was not accomplished while the Jews had a temple and a ritual, and held together as a nation. So that all through the Acts we find that the Jews *as a nation*, are exhorted to receive

## JESUS AS THEIR MESSIAH,

and moreover, we find all the Apostles, even Paul himself, practicing the Mosaic ritual, which is not necessary now, to the salvation of either Jew or Gentile; for, according to the Pauline Gospel, all distinctions of nationality are abolished, so that in Christ "there *can* be neither Jew nor Greek." (Gal. iii. 28.)

But during the overlapping period the Gospel was first preached to the House of Israel, to the exclusion of all Gentiles; (Matt. x. 5, 6; xv. 24.) next it was extended to the Samaritans, then to proselytes. (Acts viii. 5, and x. 45.) But it will be seen that throughout the Acts of the Apostles, Christianity

## WAS NOT ENTIRELY SEPARATED

from Judaism, but esteemed a Jewish sect. (Acts xxiv. 5, and xxviii. 22.) Thus there were daily services in the temple (Luke xxiv. 53; Acts ii. 46 and iii. 3.), which could not have been unless they still adhered in part to Judaism, in accordance with the will of God during the overlapping period. (Acts v. 20.) And in Acts xviii. 18, we find that the Apostle Paul had shorn his head at Cenchrea having a vow, which act would be in obedience to Mosaic ritual, and later still (Acts xxi. 26.) we find him purifying himself in the Temple in accordance with the Mosaic Law.

The Book of Acts, therefore, is the history of a transition period gradually leading up to the introduction of

## A PURE CHRISTIANITY,

totally unmixed with Judaism. The relationship of the Christian Church to the Jewish is symbolized as mother and son. (Rev. xii.) The two Churches are typified in the Old Testament by Sarah and Isaac. Sarah (the Jewish Church) was for a long time barren, but at last brought forth a son, Isaac (the Church of this dispensation), for we are "children of the freewoman"; children of promise, as Isaac was. (Gal. iii. 27-31.)

These two Churches have since existed side by side. For we see the mother Church represented by those who do not follow on to know the

## BAPTISM OF THE SPIRIT.

Since they do not experience union with the glorified Christ, which is the call of this dispensation, they are in a great measure barren, and lacking spiritual power; are putting consecration and indefinite waiting on God, in the place of deliverance from indwelling sin. Only those, however, who have the eyes of

## THEIR HEART ENLIGHTENED

to know "what is the dispensation of the mystery which from all ages hath been hid in God"; who have Christ in them, the hope of glory, can know and stand fast in the liberty wherewith Christ hath made us free. (Gal. v. i.)

2. In confirmation of the foregoing it will be found that everywhere in the Old Testament the Church is always addressed as a woman, but in the Pauline epistles the Church, which is Christ's Body, is represented as a man. (Eph. iv. 13; Gal. iv. 28.) The Church is named the Body of Christ. (Eph. i. 22, iii. 6, iv. 12.) The only means of becoming members of that Body is the baptism of the Spirit. (I Cor. xii. 13.)

The baptism of the Spirit, baptising us into one body, is

## THE PECULIAR PRIVILEGE

of this dispensation. (John vii. 39.) It is clear, therefore, that

those who do not acknowledge and receive by faith this baptism, are living spiritually under the old dispensation; not having received *the* promise. (Heb. xi. 40.) These constitute the Church symbolized by the woman in Rev. xii., who will be left on earth when the Church, represented by her son, the manchild, is caught up to God and to his throne. (Rev. xii. 5.) But "God is no respecter of persons," and any believer who is willing to

#### COMPLY WITH THE CONDITIONS.

of Rom. xii. 1, to present his body "a living sacrifice," can enter in the race for "the prize of the *high calling*" (Phil. iii. 14.) and so run that they may attain the prize. (I Cor. ix. 24.)

3. It is characteristic of the millennium that "a nation shall be born in a day." Not one nation only, but all the nations shall be saved. For God will destroy "the veil" that is now "spread over all nations." (Isa. xxv. 7.) *The Christ, Head and Body, shall rule all nations with a rod of iron* (Rev. ii. 26 xii. 5). All nations shall

#### SERVE AND OBEY HIM.

(Psa, lxxii. 11, 17; lxxxii. 8.) Israel shall be at the head of all the earthly nations (Micah iv. 8; Isa. ii. 3.) Jerusalem shall be the metropolis of the world and "the camp of the saints, the beloved city." (Rev. xx. 7, 10.)

The nations are mentioned twenty-two times in Revelation as pre-millennial, millennial, and post-millennial. The saved nations *on the earth* during the millennium walk in the light of the New Jerusalem, the Bride, the Lamb's wife (Rev. xxi. 9, 24.) The whole earth shall finally become as the Garden of Eden, and

#### DEATH SHALL BE ABOLISHED

even from the earth (Rev. xxi. 4.), for there shall be a new heaven and a new earth "wherein dwelleth righteousness," and God in very deed shall dwell with men upon the earth (Psa. lxxxvi. 9; Isa. ii. 2; Psa. lxxxii. 8; Dan. vii. 14.)

Henry Proctor, M. S. B. A.

## MIND.

ISAIAH.

CHAPTER XLIV.

24. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things: that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself.

Mind is that invisible essence which forever expands itself in activity of that particular sphere to which the plane of its own development has lifted it. It is a consciousness which is an outgrowth of the vital powers of the universe, and manifests itself in all degrees of development of matter, rising, in endless cycles of evolution, to the standpoint of its own aim which it has set.

The original aim of existence being the idea stated in Gen. i. 26., traverses space, and in its condensation exhibits the myriads of developed and undeveloped centers of activity scattered throughout the universe in the shape of blazing suns, various constellations, and dark earths, abodes of souls of perishable nature, gaining experiences in the flesh, the school of Gods, leading, step by step, the expansion of different minds to the apprehension of Absolute Spirit.

Whither shall I go from thy spirit? or whither shall I flee from thy presence. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day:



the darkness and the light are both alike to thee. For thou hast possessed my reins; thou hast covered me in my mother's womb." (Ps. cxxxiv. 7—18.)

As our immediate interests are interwoven with earth, and its development depends on our own conscious self, the recognition of our own identity is the key to the mystic realm lying beyond the visible manifestation of matter, and which we term spirit. Thus we cognize, that in our apprehension of the, to us, higher state of mind, we must become passive to its influence, and that in order to hold our own unbroken mentality, we must become positive towards all states of mind below our own.

When we turn our attention to the causes of thought, which is activity of our minds, we will discover that the foundation of it lies in fermentation of different elements, which becoming transmuted, evolve an energy, the tendency of which is always to dissipate into space, and can only be arrested by utilization by the organism in which the fermentation transpires.

This energy, then, is the foundation of mind, which is a relative term or expression of Spirit, and is something apart from the organism in which man finds himself, thus demonstrating to our perception that the earth upon which we dwell in general, and our bodies which are our abodes in particular, are, by virtue of certain universal currents, subjected to growth due to the power of the mind operating upon them, from a center outside of and beyond them. "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters;" thus expressing the idea of causation.

The ultimate of man's existence is to rise to the standard and height of that Spirit which called him into being; and at the present stage of human unfoldment will be appre-

hended but by very few souls, for humanity in its entire collective capacity must some day of necessity become the abode of that spirit which is the soul of the planetary man ; consequently, the perpetuity of mind or soul of man depends absolutely on a conscious union with God, by means of which the soul of man rises into fellowship with Christ. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John i. 8.)

This conscious union with the Spirit of God, can only be acquired by having a thorough knowledge of the ways and methods whereby we may become receptacles of that particular sphere of usefulness which our natural development permits us to express, and which methods lead us to the increase of our conscious self, which is accomplished by the utilization of those currents of energy arising in our organism, for, starting from the well known premises that vital force is in all cases produced by decomposition or fermentation, we see that by the retention of that energy in our body, which is simply unmanifest life, we increase the particular quality of our own consciousness, which is the true foundation of mind ; hence, if this process of conservation of energy is continued in an unbroken effort, the ego of man becomes a positive, living, invisible energy, capable of perpetuating and increasing its scope or radius of consciousness in proportion to its own ability to receive and utilize the invisible currents of creative energy, which, through the operation of God's own mind and life circulate as affinitive magnetism throughout endless space. "For as the Father hath life in himself, so has he given to the Son to have life in himself."

As the intention of the Creator regarding our earth, is that man singly and collectively should become perfect, it follows

that such an ultimate can only be attained by a union of the spirit of the created with that of the Creator, which union would indicate the absolute control of the sum total of creative energies due to the currents of life coming to earth. This, as we have seen, is done by the power of mind ; therefore, the ruling power of the destinies of man on earth is centered in those who, by the brightness of their minds, control the system from the center of which the earth came forth in the beginning. Hence it follows, that as God is the God of the living, His Spirit dwells only in those who through experience have risen to the consciousness of the truth and necessity of regeneration or conservation of energy as taught by the Spirit of Christ, of all, ages at this our day.

“O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid : say unto the cities of Judah, behold your God !”

Seraph,

---

## TO WOMAN.

JEREMIAH.

CHAPTER XXXI.

22. \* \* \* The Lord hath created a new thing in the earth, a woman shall compass (encompass) a man.

We read of Adam saying of the woman that she is the mother of all living ; and we have understood it simply in the most external and material sense, in fact, that she is the mother of the bodies of men ; but the words “the mother of all living,” mean not the mother of all living bodies simply, but the mother, the means of living.

The Master said, as the Father hath life in Himself, so hath

he given the son to have life in himself. The Father is Spirit; and the son is Spirit; a separate, self-contained, distinct, consciousness. The normal man has no self-contained consciousness; he is simply living in the consciousness of the world as a part of the world; but the time comes when he realizes that the Father hath given him life in himself; that he is an individual spirit; that he is a portion of the infinite Spirit individualized. So that he can say, I and my Father. He also realizes their unity by saying, I and my Father are one. This realization of being a consciously individualized part of the Father, is *living*. It is that living of which Adam (who apparently, had attained to that state wherein he had life in himself,) spoke, when he said, she is the mother, that is, the means of formation, and the sustainer of living, a state which can be known only to those who have in a measure gained it. As it is by and through the mother that the father brings into existence a son as a separate consciousness, a son to walk in his footsteps and inherit his possessions, so God has made the woman the mother of His son. We find no words at our command to express this thought, and perceive that it must be realized, must be experienced, to be understood; yet, we repeat, that that state of being, a consciously individualized spirit, the Divine sonship, is by the woman, by the woman's love, she is the mother of it, is the means whereby it is produced, the means whereby a portion of God is ensphered and given to have life in himself, even as the Infinite Spirit, his Father, has life in Himself.

Thus we perceive woman to be the mother of all living; of spiritual states as well as physical; and we offer to her the greeting of the angel Gabriel, Hail thou who art highly favored, Blessed art thou of the Lord. Thou shalt conceive and shalt bear a son and he shall be called the son of the Highest; and of his kingdom and dominion there shall be no end.

Thus she becomes the spouse of the Most High, "for I am married unto you," saith the Spirit, and the mother of the Son of God who liveth and abideth forever.

Enoch Penn.

## LOVE—ITS NATURE, POSSIBILITIES, AND UNFOLDMENT.

### IV.

#### LOVE'S POSSIBILITIES.

Having discussed the nature of Love, and its inclusiveness and limitations, in preceding papers, we come now to notice its possibilities.

#### LOVE AS A PURIFIER.

The one great, all-inclusive, dynamic force of Love, is to purify the human heart, and to divinize the race. "Blessed are the pure in heart, for they shall see God." "And every man that hath this hope in him, purifieth himself, even as he is pure."

This word "purity," means without admixture of foreign substance. It carries the idea of utter unselfishness, of essential Deity. Once in the possession of this love, we shall see God as He is, for we shall be like Him; that is, we shall be God in essence of being and substance. Love is seen only by love: purity by purity: spirit by spirit.

Purity, or oneness with God, is not a doctrine new to Christianity; as was noted in our last paper, this was a doctrine enforced by Zoroaster, and followed by the Hebrew religionists: it was also the strong point of the Parsee worship, and of that of Moses, and especially of Judaism after the captivity, during which time it was in close touch with the Iranian religion. The Parsees are called "fire worshippers," as the sun, and the fire upon the hearth were the symbols of their

Deity: and fire is their great symbol, because it is the great purifier: it consumes all that is combustible, perishable, and that is foreign to itself. To the Hebrew, God was also a "Sun," and "a consuming fire." In their purity these religions were searching, and insistent upon purity of thought and life. Both these religions possessed the purest morality of any of the old ethnic religions. But being elementary religions they both failed to make of their purity anything more than a morality, and morality is neither worship nor religion. With no love at the center, these religions gradually deteriorated into a semi-materialism, into dualism, or a principle of evil as well as of good, or a personal devil as well as a personal God. Then followed the idea of an absent God, or a God far off, who could be approached only through mediation, and who, by means of intermediate agencies controlled the cosmos. Both degenerated into the belief of a material resurrection and a local material heaven; and both looked for a Messiah who would come with a sign from the sky,—a visible witness that the absent God was returning to His deserted world.

Following this, materiality sprang up in both religions an ecclesiasticism, or hierarchy, that reduced all thought of purity to mere ceremonial performances, such as the washing of cup and platter, and bodily ablutions. The ultimate results of both religions was that they crystalized into Phariseeism. Both religions were necessarily ethnic, because nonprogressive: and both only provisional, because deteriorating and decaying.

But, while purity was not a new idea originating with the Christ, centralized in Love as was his religion, which is purity in personality animated by a great emotion, his religion from its very beginning has been the greatest moral and spiritual force ever projected, and so far from deteriorating into an ethnic religion, and degenerating into mere Phariseeism, it has even been, despite the corruptions that have crept into it, the

greatest of missionary movements, the only true catholic religion; and more and more as it returns to its primal simplicity, is it the greatest spiritual force.

Nor is Christian purity the result of Love alone, for then it would narrow into fanaticism and bigotry, and become a mere sect instead of the world-wide religion it is. Purity, to be pure and spiritual, must be the product of action as well as reaction; of the diffusive as well as of the centralized power of Truth, as well as Love. It is by the joint operation of these two laws that nature is sustained intact, and prevented from disintegrating on the one hand, and from centralizing into a simple organism on the other hand. Just so, purity, to avoid disintegrating into a mere sentiment, to avoid hardening into Phariseeism, must be the product of the conjoint moral forces of Truth and Love.

Again, Christian purity, like Love, being a personal experience, finds its greatest inspiration in the example of him who is both Truth and Love. The life of Jesus, the founder of Christianity, is the exact image of the Father, the absolutely Pure One, and the exact counterpart of that beatitude: "Blessed are the pure in heart, for they shall see God." The worship of Jesus is the worship of personified purity. This purity, the Christian's heritage, is the product of the consciousness of an indwelling personality of immaculate holiness, and of boundless love. By gift, or rather, the awakening of the Spirit in man, Jesus insures the continuity of the purity of his church. Thus, through the power of a loving nature, purifying the fountain and stream of human existence, the Christian has been exalted to the plain of Divinity, where he not only sees God, but communes with Him face to face.

#### LOVE'S PROCESS OF PURIFICATION.

We have said that Love's greatest achievement is Purity, or pure heartedness. The process of this attainment is by self-

denial and cross bearing. The great Master has said, "Who-soever will come after me, let him deny himself, and take up his cross, and follow me." All this is but the discipline requisite to the dominance over the material in our make up: the elimination of the impure.

But pantheistic and dualistic religions teach and practice a self-denial that puts to the blush any self-denial demanded by Christianity or lived by Christians. In what, then, consists the superiority of Christian self-denial? In its moral conception of matter. Pantheism and dualism regarding matter as essentially evil, and literally deny any use of it, reducing its use to the minimum that will sustain animal life. Those that would attain to perfection retreat from the world and live in seclusion, spending their time in vigils and meditations. This is stoicism run mad; and it results in hardness, in crystalization of character, in conservatism, in impracticability and in the failure to progress, except in the one direction of the annihilation of self in the cultivation of a hyper-spirituality. Christianity, regarding matter as only relatively evil,—a bad master, but a good servant,—practices self-denial only to the point of physical conquest—only for discipline. And moved to this by the unselfish emotion, softens, enriches, spiritualizes in the process. Moved by the same emotion it is altruistic, not monistic, and bears its daily cross in assisting others through the "narrow way" to the diviner life. The one class of religions attains to the bloodless principle of being; the other to the divinest of character.

Rev. Geo. T. Weaver.



## THE PROCESS.

ST. MATTHEW.

CHAPTER XX.

16. The last shall be first, and the first last.

In God's plan of creation we read that man was the last being created ; but, he is first in the order of intelligence.

Created in the image and likeness of God : given dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth ; then it follows since man is the ultimate of organic life possible to earth, he must, therefore, take his place at the head of the organic world as its rightful lord and sovereign. Standing with his feet upon the summit and his head among the stars, his psychic or soul powers are not held to the limitations of physical perception, but rise in their higher range of activity to acquaintance with the cosmos and fellowship with the immortals, Though the last to come forth, he stands first in position and importance, and by virtue of his progressive nature he is to unfold and bring to perfection in his own being the supreme spiritual attributes of life, wisdom, goodness and power, and thus become God-like in attainment and character, "perfect even as the Father in heaven is perfect."

Since the constitution of the 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 or training must and will give him final control and active 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 in his own being, he will find himself in possession of the key to the mastery of the animal kingdom, and 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, through 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 personality and realize the identification of his nature with it. The mastery of the external and physical is fully attained only through 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 possible perversion of his high attainment. To realize this we have but to contemplate the life of the Christ in whom a misuse or perversion of power would surely have been an impossibility.

To effect these results and 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 those who have separated themselves from the world and its alluring enticements, and taken the covenant to obey the voice of God, wherever it may lead them. God made this provision when He created man after His likeness.

Having brought man forth in His own image and likeness and stamped Him with the impress of His own great nature, the eternal Father has thus bestowed on him the inherent power, with unlimited freedom, to rise through cooperation with the Divine providence, to the Divinest heights of possible being. God having thus given to man, as His child, freedom of choice and volition in the whole sphere of his personal activ-

ities, cannot, without interfering with that freedom, lift him by His almighty power and goodness, to that perfection of being in His own image and likeness which He designed and provided for him, save through the consent and cooperation of man himself. Nevertheless, in the normal evolution of the soul's powers, the Father is ever giving Himself to His children, and seeking through their own consent and cooperation to reproduce Himself in them. To the full extent, therefore, that they obey the promptings of their higher or spiritual nature, the intuitions of the Spirit which constitute His voice in the soul, does He work in and through them "both to will and to do of His good pleasure".

It is through the spiritual side of our being that we are rooted in the life of God, and that His nature and attributes are specialized in the faculties of the soul. We have, therefore, only to give the same attention and desire to the things which pertain to the kingdom of God and the inner life, that we give to those of the outward world, and we shall perceive and understand them clearly. The inner world or spiritual side of all things, however, are opened to us only through the recognition and realization of the active presence of God in the physical world, as revealed in the perfection of its economy and processes, in the functions of our own organisms, and in the Infinite wisdom in which all things are held and directed. But as God in the transcendency of His being is more than the universe in which He is thus revealed, if man as His child would partake of the fulness of his treasures of wisdom and knowledge, of the beatitudes of his love and goodness, he must rise, in the spiritual transcendency of his own being, above the mere things of the objective world, and hold direct communion and fellowship with the Father in spirit and truth.

Man can reach the spiritual supremacy of his own being in permanent realization, and through this, the mastery of the

outward world, only through his unity with the Father in the spirit of truth ; and perfection of a righteous life thus attained is what secures to man the supremacy of his being, the freedom of the universe, and the immunities, privileges, and mastery of a true son of God.

Therefore, if we live and act in harmony with the Divine purpose in our being, and in our relations with men, and things of the world with which we have to deal, we are in unity with the Father's Spirit, and at one with Him and them.

L. D. N.

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### SOME ESSENTIALS.

First, ascertain what you want, and then why it is necessary to you : but not to you as a separate entity, but as a part of God : then its realization follows. Nothing useful and lasting comes to one in any other way.

We are not always wise enough to know our needs : we grow only as we are conscious of need—the need of certain life qualities, thought potency, which received, recognized as truth, become the builders of new form, new quality, abiding consciousness within.

God makes known our needs. How then, we may be asked, are we enjoined not to seek until we first discover what it is we should have ? Herein is the utility of the command : "Be still and know God" : likewise in all the commandments in which the leading admonishment is, "thou shalt not" : they prepare us for our needs, for they establish in the heart and mind, that trustful devotion in God that places us in the attitude to know what is needful, and at the same time gives us the perfect confidence that what is right for us shall be forth

coming in good time. Doubtless this is the reason that, when asked by the disciples: "Teach us to pray," he told them to pray thus: "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven: give us this day our daily bread, and forgive us our debts as we forgive our debtors." What wisdom there is here shown. We are not to be prompted by this or that fancied want, nor for some specific thing, but to trust in the eternal law of God: to open the nature in perfect trust that His will may be done. Again, they are as much as told: do not expect of God that which is out of all reason: have faith in all that is good and true and just: you shall then have your portion. If you do evil, can you expect good out of fixed law? God is not change: He is absolute; so we must expect justice: we must conform to His law; so doing, all is well; and we then need not that we should formulate our wants, for He shall grant our needs as they arise. Therefore, the Christ taught: "forgive us our debts as we forgive our debtors." Herein is discovered the basis of faith, confidence in the right, the truth. Therefore it is written: "Blessed are they that do his commandments, that they may have right to the tree of life." Mark the word, "right". O, beloved! we must do His commandments, for how else can we have that right that gives perfect trust in Him? We must love truth for truth's sake: dwell in the truth, and express it, that we may be the children of truth after the pattern shown us of Sonship: "full of grace and truth." It is not necessary that we should be solicitous for anything. Conform to the law, express it, and the nature of the Father; then truly: "All that the Father hath is mine."

How shall we ever discover our place in the universal plan, and come into divine order, if, like the infant, we grasp at random, and thrust into our mouths, everything that our eager hands, by our uncontrolled mentality, seize.

First, all anxious thought and doing should stop. As soon as we pause and consider quietly, endeavoring to still the sense mentality, we find inrushing a stream of thought that we discover for the first time has no vital bearing upon our existence: it is but the *flotsam et jetsam* of life's ocean of unrest; the currents of perversion and death. What we want to establish in place of this, is the abundant life of order, use and peace. Then let us enter the work of overcoming and reversing: let us cease to admit idle and superficial thought, and strive to open our natures to what we will, to that which is purely good, in perfect trust. As the ready bud opens to the light and receives its perfected form, so should we open our nature to God continually in the prayer to know what is good and right: not as one might enter new surroundings and helplessly wonder what shall happen; but with mind and heart, together, feel after God. This is our initial step, our first decided advance into life. But, this feeling for God, is not the means for the first step only; it is the prerequisite of every step. The more we search Him out in quiet, discriminate musing, the more are we impressed with the essentials—real needs, and becoming so impressed spontaneously, they are just as spontaneously supplied to us. Such is true power in God. Such is prayer; and prayer begets faith, and faith is unity with God.

The whole teaching of the Lord, Christ, was characterized by this simplicity of trust: "Consider the lilies of the field, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." Again, and anon, he counsels that, "Unless ye become as a little child, ye shall in no wise enter therein." This is not a doctrine of idleness: it is conformity with law more exact and practical, and requiring greater insight, wisdom and capacity than anything, than all things deemed worthy of the ablest minds in the material world. Therefore, this entering into life

does not mean retrogression nor the relinquishment of any mental attributes : it does mean such concentration of all we are, upon one central purpose, and that so exalted and pure, that the mind, heart, soul, strength become one-pointed, and we are so natural, simple and absolute, that we take upon us pure principle,—universal, formless, luminous, all-knowing mind.

Adnah.

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## MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

### XIII.

WHATEVER IS SENSIBLE IS AN EXPRESSION OF BEING.

The Primary Essence may really dwell in us, and take pleasure in us, when we really make ourselves His friends ; for this reason we are, when regenerated, a true and living copy of the Being of beings, since it is the character of this Being, Himself, which then asserts itself in us.

All Spiritual manifestations, which are but productions of Divine operations, have for their object the notification of His existence and presence, otherwise these lower regions would forget Him, as we would ourselves, on account of the sublimity of His existence ; and this truth may be applied to physical manifestations, and to the existence of our corporeal being, as well as to that of all nature, since each of these manifestations which we see, and hear, and taste, is nothing but a notification and expression of Being, whilst otherwise we would slumber near Him, and be as it were without Him ; so separate and distinct, though not distant, is He from us. Then, let us not be surprised, on becoming regenerated, at feeling the Seven Sources or Powers, the fundamental pillars of all being, born again in us

or the seven organs of the Spirit from themselves, and moving there, since the Spirit wishes to be known, and we are chosen to be its living witness. If spiritual manifestations are only indications of the eternal operations of the Primary Essence we must be spiritually sensitized before we can know this, Essence. When we are spiritually sensitized to this degree, then the tongue is silent, it can say nothing more, and it is not necessary that it should speak, since Being itself acts in us, and by us, and with such measure, wisdom, and power, as to surpass all human language.

In this picture we see how man proves God and may be useful to him, since he ought to be this universal witness. We also see how dear, man must be to Him, by reason of this, his sublime destination; for as I have often shown, it is certain, that if there is no God, we would have nothing to admire; and if there is no immortal, spiritual, soul, God would not have any permanent object that could be the focus and complete receptacle of His love.

PROGRESSIVE NAMES, STATES, AND PROCESSES IN THE  
REPRESENTATION OF DIVINITY.

As for the different names of man, we have already seen that his present name is pain or sorrow: this name must resound through our whole being, before we can reach the gates of the Word of Life. But the second name that man finds at the gates of Life, is Holiness, and the Hebrew root of which means, to renew

When he has the happiness to cause this name to be born in him, then he may hope to enter into the spiritual ministry of man; seeing that the Word desires nothing better than to have workmen; and he who shall understand the dignity of this name, the clarifying it reflects, and the delightful and splendid services it enables us to render the universality of things, will know what the happiness and the glory is of being a man.



He will then take no rest until he has put himself in condition to be employed ; for, to be really useful in the universal regions, it is not sufficient to have arrived at a lively, permanent sentiment of ones title as a Spirit, if we do not attain, besides, to be employed as such in the divine, spiritual, heavenly, earthly regions, and in the Israelitish, living, patriarchal, prophetic fields, against evil, vanity, and darkness. He will not be stopped with shame at being obliged to teach his essences and spiritual organs this element of the universal language, seeing that he hopes to teach in one day, to everything that does not know it, yet groans for that knowledge.

#### THE WORK OF HOLINESS IN MAN.

This second name holiness, engenders in man every other partial name, the need and properties of which he will find in divers talents and employments that await him in his course, according to the various functions and improvements he may meet with to do. And when the Spirit-man applies himself courageously to his work of regeneration, and develops his faculties, there appears together around his head, from different points of the spiritual horizon, as it were, active and living vapors, which come to establish abundant and fertilizing springs above him. The fire of these clouds ferments : it explodes ; the springs open, and a thousand rivulets of heavenly dew descend upon man and overflow him. These vivifying rivulets penetrate and saturate him, as rain does the fields of nature. Man's zeal and desire are the first center and focus of these wholesome clouds : it is he who attracts and fixes the Divine and spiritual vapors which he has power to command and convoke, so to speak, from all countries in which God acts, that is, in the universality of all things. This is one of man's highest privileges, and what shows him most convincingly, how he was invested with the right of being the image and representative of Divinity. God has produced eternally, and still

produces, the essences of these vapors : man as God's image has the power to collect them, and render them sensible, and form regions of them, of a strength that nothing can resist. It is, in a manner, to respect their generation, that is, in the lower, visible degree : the higher degree being reserved for God alone.

#### SPIRITUAL DELUGES OVER THE MIND OF MAN.

##### SPIRITUAL NOAHS.

Yet, what obstacles are opposed to these rights of the man of desire. To what distressing limits they are confined. God truly said to the men of Noah's day, that there would be no more deluges ; because, according to the laws of nature and justice, when the germ of sin which had invaded corporeal forms, and as such was analogous to water, had made its explosion, and drawn down the corresponding punishment, it could not reproduce the same disorder ; and the punishment of a deluge by water could not be repeated. But God did not say that there would be no more spiritual deluge ; and in fact, far from believing this kind of deluge cannot take place, we may say that it is continual and universal, when we behold the floods of error that cover the minds of men ; and the different Noahs who are named to preside over these deluges have to endure and stem the torrents of suffering which come upon them, traversing their being in all directions.

They do not complain when they feel themselves thus assailed, but they are glad that these torrents accumulate upon them, and rise and press one on another until they make irruption in all the faculties of their being. They wait with lively faith and delicious hope for the waters to flow off through the channels which are open within them ; for the earth to resume its fertility around them ; for the olive branch to appear, brought by the dove, which is the Word ; that they may restore to the desert and barren regions, the animals they have

collected in their holy ark, the races of which they are so eager to see perpetuated.

WHY DOES EVIL STILL EXIST IN THE UNIVERSE.

Nevertheless, among the spiritual afflictions which the man of desire experiences in the course of his work of regeneration and his ministry, there is one which, at first, seems to him very heartrending, and he is surprised that he cannot abridge its duration by his will; it is to know that, whatever we ask of the Father, in the name of the redeemer, may be obtained.

Yet, the ways of the world are not made straight, human iniquity is not yet abolished, and nature not yet redeemed. Sometimes this man of longing is pleased with the sweet prospect which his mind presents to him, persuading himself that this great work must be possible according to the promise; and sometimes he feels himself moved with holy aspirations, leading him to believe that he might, by faith, succeed in realizing some part of this sublime work, and then he is filled with joy. But when he enquires scrupulously on this point, this is the answer he receives.

*(To be Continued.)*

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When man realizes that by his own efforts he cannot enter the kingdom of heaven; that there is but one entrance, Jesus, who said, "I am the door"; he has come to the point where, "The effectual, fervent prayer of a righteous man availeth much". (James v. 16.)

N—.

## BIBLE READINGS.

### XI.

#### ST. MATTHEW.

Because of the comprehensiveness and the importance of this prayer, it deserves a more complete analysis than we are able to give in these articles, yet we hope to bring to light many important features that have heretofore been in obscurity; in obscurity only because our theology was begun wrong, and consequently all conceptions of God, of our relation to Him, and of His manifestations to man, are erroneous. When the purpose in the creation is clearly understood, however, then the methods as manifested through the Christ and his teachings become clear.

Verse 13. "Abandon us not to trial, but preserve us from evil." It seems to us quite evident that the translators of the Emphatic Diaglott, in the arrangement of the idiom, have strained a point in order to cause this to read in harmony with their belief; therefore, the emphatic rendering is nearest correct, and perhaps the King James version is equally correct. The emphatic reads as follows, "and not bring us into temptation, but save us from the evil." We pray here not to be brought into temptation. There is a misconception in regard to the words, being lead by the Spirit, and that misconception has opened the door to evil influences, and to misleadings in a great variety of ways, and if we mistake not, it has been the father of the movement that has long been before the world called spiritualism, for spiritualists have their guides who lead them in everything they do; that is, they tell them what to do

and how to do it, and all about it. This is not in Divine order, on the contrary, the Spirit of God never leads in such a way; the only way that the Spirit leads one is through the intelligence. When a soul is earnestly seeking God with all the heart, it inspires the Spirit of God, draws it in, in some cases; and in other cases the angels of the Lord will draw near to the individual and reflect upon his consciousness the light that is in them, so that he will know as the angels know; and because he knows what he should do and why he should do it, he is thus led to do or inclined to do certain things that he would not have done had not the spirit of knowledge and understanding been reflected upon his consciousness; but he is never told to do thus and so, or not to do thus and so. It is here that the words of the Christ should be considered, when he said, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." That is to say, if we have a servant, we do not tell him why we want him to do a certain thing, but we simply tell him to do it; we command him and expect him to obey without any reason for that obedience beyond the fact that he is our servant, and he is required to serve, as it were, blindly. Not so, said Christ, with His children, but they are given to know; the same as if we had a friend, a coworker with us, and there was a matter brought up that was of importance, and we should say; there is a matter of importance that must be attended to; it is thus and so, giving a full and complete description of what should be done, and in many cases a reason why it should be done. Thus, with a clear understanding between the two, they work together harmoniously to do and accomplish according to their purpose; their purpose being one, harmony results. So it is with the leadings of the Spirit. God began His revelation to man by declaring His purpose in creation, and the whole plan

and purpose is clearly set forth throughout the Scriptures, including an elaborate description of the ultimate to be attained, given through the revelation of Jesus Christ to John on Patmos, set forth in the last book of the New Testament. Thus we see that to be led by the Spirit means to be illuminated by the Spirit and caused to know the importance of doing a thing or not doing it. Now, when we pray, lead us not into temptation, it is as much as to say, grant us the fulness of light, that, in the way we go, a clear and comprehensive understanding may be obtained, and deliver us from evil; that is, let Divine power be sufficient unto us that no evil may come upon us; for we know full well that what is commonly called trial is, as a rule, necessary to us to strengthen us and give us knowledge of law and of the forces of the universe in their varied manifestations. Another phase of that is this. We often say, I was tempted to do so and so. This is a common expression, meaning that we have in ourselves the impulse, the desire to do a certain thing, but more mature consideration, or more perfect knowledge prevented our doing so. With this thought in view we can readily see what is meant here by the words, lead us not into temptation, but deliver us from evil. The man who has not in his nature the disposition to steal cannot be tempted to steal, and so with all the evils that flesh is heir to. There is no temptation unless the inclination and disposition is lurking within the individual's nature. So, if we pray, "not us bring into temptation, but save us from evil," it implies that we desire the light of the Spirit; it is equivalent to desiring clear, discriminative, knowledge in advance of our acts, so that we will do nothing that will lay the foundation for or be productive of evil results. We know that in our experience we have gone forward in the duties of life, desiring to do right, and unawares we have done something, the consequences of which coming, and sometimes a long time after, brought evil

results. Therefore, the formation of this utterance is very clear and concise : bring us not into the condition where evil results may follow our acts. It is as if you were traveling through an unknown country, and though you had a guide, who was good, faithful, and obedient to your will, for surely Yahveh is a servant to all His creatures, yet you would say to him, be careful and do not lead us into difficult passages, perhaps, because your mind was engaged with other thoughts and duties, and you could not afford to give your time and energies to overcoming difficulties. So we pray to the Spirit of God that His angels may so lead us that every act of our lives may be productive of good ; not that we fear temptations, for even the Lord Christ was tempted ; not that we fear difficulties, for through overcoming difficulties we are made strong and wise, but that we may be so led as to make sure our attainment of the ultimate object lain in the very foundation of our creation.

These words are often objected to because of another quotation where James said, "Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth He any man." That is true, but every man that is tempted, is tempted because of his own perverse nature, or lack of knowledge, which leads him into difficulties that he strives to shun or overcome ; therefore, when we pray, "not bring us into temptation, but save us from evil," it is as if we prayed for light, knowledge and power, that we may do and accomplish and not waste our energies and time in fruitless or unnecessary struggle with evil.

One more thought, perhaps as a focus of all that we have said. God is Spirit, and as God created the world by His word, therefore, all substance came by virtue of that word of the Spirit, consequently, the Spirit governs not only all matter, but all substance, both spirit and matter ; and as we direct our prayer to God, we earnestly desire that the Spirit may, as it is

said: by the prophets, go before us, clear the way before us, make plain the pathway, that we may not be brought into temptation and evil results, for surely God is able to cause even that which we regard as inert matter to respond to our needs, or he is able to cause inert matter to become to us an adversary. This is in accordance with the prophecy of Moses to the children of Israel, where he tells them what will result from obedience and right doing, and also from disobedience and wrongdoing; and this brings a flood of light upon the thought under consideration, and the controlling power of the Spirit over circumstances and conditions in life through which we are necessitated to pass. You will thus see that the prayer to bring us not into temptation, but deliver us from evil, or the evil results arising therefrom, is more comprehensive and far-reaching, going, as it does, into the cause world and imploring Him who is the cause of all things to so shape and arrange the affairs relative to our pathway, that we may be enabled to do and accomplish His purpose as a friend and coworker with Him.

The closing words of the prayer, "For thine is the kingdom, and the power, and the glory, for ever. Amen," are omitted from the revised version, and also from the Emphatic Diaglott, indicating that it is generally accepted that they have been added by some unauthorized person who has had in charge the early manuscripts. You will observe that the Lord Christ was carrying along a consecutive line of teachings in this sermon, which justifies the way he continues after finishing this prayer. He begins to instruct his disciples in the reason for the thought embodied in the prayer, and his continuing the instructions by beginning with the word, for, connects his explanation with the foregoing, and therefore does not admit of a closing benediction.

Verses 14 and 15. "For if you forgive men their offences,



your heavenly Father will also forgive you ; but if you forgive not men their offences, neither will your Father forgive your offences." This needs no comment, for undoubtedly the Spirit that indicted these words spoke to men from their own standpoint, so that there is no metaphysical or secondary meaning in the words. If you forgive men their trespasses against you, the Spirit will forgive your trespasses. In other words, if you do not seek to bring upon your fellowmen evil results because of something they have done that you do not like, or which may in itself be evil, then will the Spirit of the Father answer the prayer in verse thirteen, to clear the way before you that you may be delivered from evil ; but if you are unwilling to clear the way before your fellowmen, in order that they may not be lead into evil, then your heavenly Father will not clear the way before you ; for again the words of Christ are potent here, "With what measure you mete, it shall be measured to you again."

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Train yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.

G. S. Merriam.

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Leaving the past behind, asking no praise, pay, or reward, submitting ourselves to the grand law of the world, turning the way of faith and hope, giving ourselves to the nearest present duty, asking ourselves only what does right or truth or love bid, we thus enter the joyful life of the children of God.

Charles F. Dole.

## A LETTER.

I do not know what would have become of me, if I had not had my understanding enlightened as to the fundamental conditions God has set for all true health, life, and happiness.

For one to possess high, spiritual, aspirations and a tendency to revel in the ideal, and to still remain in ignorance as to the workings and simple laws of that inner and subtle power of generation, is certain to be in a perilous condition. Every lofty thought that springs up within one's mind, every holy aspiration that burns within one's bosom, every Divine feeling that courses through one's veins, comes through the activity of the generative organs. To bring into activity one's spiritual nature, is to bring into activity one's sexual organs, which secrete a substance that will be either retained in the body or thrown out, either directed upward or downward.

If this substance is allowed to leave the body, afterwards, and for the following few days, one will feel depleted and depressed in spirits and will seem to lose all hold on these high ideals that were so real to him. Because of this loss one will feel a keen sense of spiritual loss, and that he has, for a time, fallen under the delusive power of mortal mind. In the course of a few days, one's sexual organs recuperate and gradually accumulate more vital fluid; and as they do so, one's buoyant spirits return, and he again begins to regain his hold upon God, until again, likewise let down. And so it goes, up and down, joy and sorrow, hope and despair, with nothing really gained but sore experience, and still floundering in the waters of generation, and grasping after real life.

But if one succeeds in retaining this substance in the body, and directing it upward, he will retain his hold upon God, and his life from day to day will become more substantial and firm, being constantly "renewed like the eagles;" and one's ideals will become real, to stay real and not slip away.

Because of the fact, that in reality there is nothing but Spirit, and that all matter is in a true sense spiritual, do not let that bar you from inquiring into the laws of the manifestation of Spirit in matter (matter as spiritually conceived), nor cause you to think that you are falling into error or mortal mind in taking note of the workings of your physical body. If you succeed in controlling and directing upward and holding subject to the will of God, all the seed generated in the body, you will have no more trouble with mortal mind or the evil of matter. You will then be able to see it as it is, and your whole organism will become spiritualized.

As one succeeds in living this regenerate life, all the senses become exceedingly acute, and the temptation to gratify them far greater than before. Wonderfully charming and enticing sensations will seek to creep over the mind, and the soul will become filled with lofty and divine feelings. The opposite sex will become most attractive, and one will have a great tendency to revel in the thought of his divine counterpart. With all this comes a self-elation that one would not be inclined to admit was self-love, but it really is. Everything will become so grand and glorious that it is hard to be convinced that there is any evil in it. "Certainly God is good" and "all is good" would be the easiest thing to say. But right here is where the crucifixion comes in. One must turn completely away from, and break off all attachments to that lofty but deceptive idealism. It is only by putting to death nearly all that we now call life, that we can enter into the true life. Only after the suffering that comes in slaying the sense life, can the veil

of the actual mortal mind be rent in twain. Because you are able to perceive that "all is good" and that "there is no evil" in the absolute sense or from God's stand-point, and from the standpoint of every perfected son, do not let that truth destroy your discriminative faculty in discerning that definite things have a specific use in carrying out God's all beneficent purpose among men, and that when we do not use the laws of our nature according to God's good purpose, it will cause conditions that are evil or will become evil to us, until we learn to use things rightly. Not until one has known in his own life by actual experience, what the death of the cross is, is there any safety in having anything to do with one's divine counterpart. And to become conformed to the death of Jesus the Christ is a matter of years, wrought out by daily experience. In this connection it is well to heed the advice of the wise man when he said. "I charge you, O, daughters of Jerusalem, that ye stir not up, nor awake my love until he please."

I write this not at all to judge nor condemn, but I feel that many have been awakening within themselves before their time that which is holy and Divine, and that they are getting into a muddle that will cost them much pain and suffering before they will be able to get out of it. The very hardest thing in the world for them to do will be to see it in that way. It may seem so sweet, delightful and pure to dwell in that ideal state of love, harmony and holiness; but remember the story of Ulysses and the Sirens, for it is based upon facts in human experience. Every one who attempts to enter the Garden of Eden and to partake of the fruit of the Tree of Life, before he gets there, will be met by the enticing music of the song of the Sirens. They sing of immortal love, of harmony and bliss; but to go after their music, is at last to find one's self wrecked on the shoals and reefs. If you want to know what real life is, before you can possess it, you must, "tread the wine-press alone.

The very fact that we are seeking a love that is different than the "ordinary love affair" makes it all the more serious. For we thus leave the normal God-appointed course of physical generation, and it is impossible for us, hand in hand with another, (even ideally so), to enter that narrow way of which Jesus says so few find ; for it can be entered only singly ; and so we throw ourselves out of God's great workshop. Jesus commended the wisdom of the unjust steward in making a friend of the mammon of unrighteousness rather than being caught out in the rain, belonging neither to the old order of life nor to that which is to come. One had, a thousand times, better remain on the old plane of physical generation than to leave it and not find that "narrow way" nor that life that comes only through the death of the cross, and not by simply attempting to declare one's own divinity.

When we conserve the seed generated in our bodies for a month or so, we become conscious of a substantial reality in life that will make what we now call real, seem but a shadow or a dream. I am not speaking of any theory or idealism, but something simple and practical that lies within our own power to try and see for ourselves. It certainly is so simple that a "fool need not err therein." John says "Sin is the transgression of the law" and that "If we say we have no sin, we deceive ourselves and the truth is not in us." "If we say we have not sinned, we make him a liar and his word is not in us." And again. "Whosoever is begotten of God, doth not commit sin because his seed remaineth in him." Is it not reasonable that we will have increased life, if we utilize within ourselves that power by which all life comes into existence? But to be of these spiritual emotions and to let that life leak away, is to be burning our candle at both ends. It may seem more brilliant at present, but it will not be long before we burn ourselves out. O, if we will just believe this long enough to try and see and

know for ourselves, is all that will be necessary. We will then be able to inspire more knowledge.

In these times that are upon us, for our own welfare if nothing else, we should be found either on the old plane of physical generation, faithfully doing our duty as a bondservant, or else in the narrow way which one must walk alone. But by all means, we should not be found in any of those enticing but disastrous by-ways. The hardest thing for one to do is to wake up out of these pleasant dreams and to tear away from this fond sanctimonious idealism. One thing is sure, we will always be bound hand and foot, if we hurl the thought of "mortal mind" at everything that tends to disturb our peace. If we love truth more than ourselves, we will not be afraid to inquire into things that we have not believed before. To lock everything out of our thoughts, but what we already believe, is to insure stagnation and death; for according to the words of the Spirit, spoken through John, "He that leadeth into captivity shall go into captivity." If through that quiet, calm Spirit of Truth we discern what that regenerative life is, of which I speak, we can then let go of idealism, and come and help build the substantial foundation of God's tabernacle among men.

M. L. B.

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"Yet in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good."

\* \* \* \* \*

"I know not where His islands lift  
Their froned palms in air;  
I only know I cannot drift  
Beyond His love and care."

## A TIME OF TRIAL.

### REVELATION.

#### CHAPTER XII.

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2. And she being with child cried, travailing in birth, and pained to be delivered.
3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
5. And she brought forth a manchild, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.
6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

In giving the thought on this chapter, it will necessitate our omitting much that it embodies and confine our thought to one general line. The above verses, starting out with the expression, "and there appeared a great wonder (or sign) in heaven, a woman clothed with the sun, and the moon under her feet," cause us to look for, not a personality, for in the reading of this book, and in fact in putting into words any thought given by the Spirit, we must look for the principle embodied, for a law being manifested, and not at the manifestation, but at the cause of the manifestation.

You who are familiar with this magazine, have become familiar with the purpose in the creation of the world, and also the fact that we hold it as self-evident that the time has come that the first ripe fruit of the earth are now upon it, and are being called out and prepared for their final admission

into oneness with the Father, or, perhaps better, into the new earth. God, by the prophet, said, "Thy Maker is thine husband; Yahveh of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called." Jesus said, "Except a man be born from above, he cannot see the kingdom of God." The words from above, are according to the marginal reading, but are probably the most correct. If we put these two thoughts together we find the following is made plain. The woman is the body of the first ripe fruit of the earth; they that are to compose the one hundred and forty-four thousand. If one is begotten of God, that is, if the son of God is begotten in the individual by the Spirit of God, then, that which is begotten is God's son, and you, male or female, stand before God as the woman, the wife. See Jer. xxxi. 32; Jer. iii. 14; read Ezekiel xxiii. There are many passages wherein the prophet was caused to call Israel, the chosen people, the wife, and God the husband. Among those who are being led by the Spirit, and especially those who are following the regeneration, there are many who have become conscious, especially in dream and vision, that there is a little child with them; a very beautiful child, and many question what this means and what this child is. From the above quotations it is evident that this child is that which is begotten of the Father, Spirit, and as Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." God is spirit and God does not beget flesh, but He begets spirit.

That there is a great body of people at present in the world who are begotten from above, there is no doubt, and when the time comes these will bring forth the man child referred to in the fifth veræ, who was to rule all nations as with a rod of iron, because the time is rapidly approaching when the nations are to be ruled by the Spirit of God dwelling in His people, as



the angel said in Revelation in another place, "they are to be kings and priests unto God and reign on the earth." The bringing forth of the manchild is not the separation of that which is begotten within from the body, but the bringing forth constitutes the overcoming of the animal soul by the spiritual child when it becomes the real man or woman; "for they loved not their lives unto the death," the death of the old carnal, that the life of the new, spiritual, the son of God may become the individuality of the person. Thus it becomes manifest who this woman is, for the Apostle, referring to the body of the Christ that was to be manifest, said; "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Again the apostle said by the Spirit, "A body hast thou prepared me." In all the symbology and ancient mysticism or spiritual instruction, the earth and earthy conditions of life were called the feminine, the woman. The woman herein spoken of then, is this first ripe fruit of the earth. Having identified this woman we continue with the seventh verse.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was there place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Herein is brought to light what this great red dragon is, referred to in the third verse. Here again we must deal with principles and not with things or manifest phenomena. The red dragon is undoubtedly the adverse inclinations of the pure animal nature, the red blood, life of the animal world and its carnal mind, as the apostle said: "The carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be." Therefore, this carnal mind, as we read in

verse nine, is called "the Devil, and satan, which deceiveth the whole world," and not only is it the animal life, but there is an animal spirit as well as animal life. Jesus was pleased to call these animal or animalized souls, of men that passed out of the body, whose loves, sympathies and desires were on a very low plane, devils; and when he healed the sick, he cast the devils out. Therefore, when he refers here to "the devil, and satan, which deceived the whole world," it is not alone the tendency of the pure animal, but it is the action of the mind force of perverted souls accusing and deceiving his people. Many have lived who have studied magic purely for selfish and vicious purposes, and who gained certain powers and knowledge; and in fact there are all classes and grades of souls who have passed into the invisible world, many of whom have been bound for centuries; bound by the belief of the people and by the will of the Holy Ones, so that they are not able to effect or influence the world, but here we are told that the time will come when they will be cast down.

10. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

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

But in verse eleven we are told that "they overcame him by the blood of the Lamb (the life of the Lamb), and by the word of their testimony; and they loved not their lives unto the death." That is to say, they loved not the carnal life, but by virtue of living the high and holy spiritual life they killed out the ruling power, the carnal man, and in verse twelve he said, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because

he knoweth that he hath but a short time." Thus when these souls are free to do their own will and are cast down upon the earth among men, they will realize that it is but for a short time, and they will do all in their power to establish their kingdom, their dominion, and to get possession of the people; especially will they become the persecutors of His people, as we see in verse thirteen.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Thus is brought out by general statements and quotations the thought, that those who are the first ripe fruit of the earth are now in the world and, are undergoing a process of preparation for "entering into life", entering into the kingdom of God;" they are under preparation to become "the bride, the Lamb's wife;" and as these are already being prepared, we have only to look around us in the world and we think that no thoughtful, reasonable man or woman can help but realize that the devil has come down, having great power; power such as it has never before had. There are invisible forces working in every conceivable direction to pull down, to break up and to hinder every true spiritual effort that is being made in the world, and all who would overcome the evil and unite their life with God find that adversaries seem to rise up, as it were, out of the ground; they come to them out of the invisible, and many there are whose eyes are open in part and they are able to see these devils in human form, persecuting them in every conceivable way. These adverse influences respond to the spirit of the age which is to combine. The spirit of combination is manifest first in the invisible and with the spirits of darkness, and it is seen in the efforts on the part of men to preserve themselves in a business way; it is also seen in the multifarious efforts that are being made in the world to organize what are called occult and mystic orders, most of which are under the direct

rule of the spirits of darkness. There are orders now organized and working most diligently in the world to get members, who are directly under the influence of the most vicious, being the darkest and strongest forces of evil that have ever touched the earth. We know of at least one society that is wielding an invisible power; though it has in its organization nothing to attract intelligent and high minded souls, yet it is wielding a power that lays hold upon, takes control of, the mind, thought and consciousness of the people, and actually coerces them to become members and obey its mandates. "These are they who are organizing the body that is spoken of in Revelation as the beast power." These forces of darkness have behind them many of the occult orders of the past and at least one of the occult orders of the present day. It is their desire and hope to destroy everyone that will not unite and become one with them; as we heard the leader of one of these demoniac societies say, "every organization that will not unite with us must disintegrate," and to that end they are working exteriorly and interiorly, visibly and invisibly, and many good, honest people are being deceived and misled by them. It is true at the present time, as Jesus said, speaking of this time of trial that has come to the world: "They shall deceive the very elect, if possible," but that "if" is our hope. It is not possible to deceive any who have consecrated their lives to God and are carefully living the true life, and have no desire beyond knowing and doing the will of God, or knowing and doing the right, whose moral stamina cannot be swerved, who have the principle of righteousness deeply lain in the heart. These can never be deceived; but all those who have enough selfishness to make them reach out for benefits for themselves, regardless of the world, will be coerced and subordinated by those dark forces. There is no language by which we can portray what we see and know of the work of the devil that has come down to the world with great power and zeal, knowing that he has

but a short time in which to work, but you who are striving for a life of righteousness vividly realize the force of these words.

We do not speak of these things to frighten you or to weaken your faith, but the reverse, for we know that all you who are seeking God with all the heart, will rejoice at any sign that may manifest, indicating the immediate approach of the time of your redemption; the near approach of the time when you will be saved out of the chaos, sorrow, misery and death of the old order of life and be enabled to enter God's kingdom, and be one among the Holy Ones, the souls of "just men made perfect," as the Apostle Paul said.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Here we are told that the woman, the Christ body that is being prepared, was "given two wings as of a great eagle, that she might fly into the wilderness, where she is nourished for a time, and times and a half time." Wings are symbols of spiritual power by which certain accomplishments might be wrought. The woman, by virtue of these spiritual powers, comes out from the world and finds that she has a place prepared of God for her in what is called here a wilderness, or a place where man in his perverted state and order does not come; a place that has not been transformed into a condition that is called civilization. She, or they are caught away to a place that God has prepared, where they are nourished for a time, and times, and a half time, which is supposed to be three years and a half, during which time the great tribulations that

are now approaching the world will take place. She is caught away that it might be fulfilled as it was promised: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Some years ago we, having seen these things coming, were called upon by the Spirit to begin the preparation of a place, and of a people for a place. Whether it is the will of God to gather to this place the one hundred and forty-four thousand, or whether there is a place prepared of God in secret, God only knoweth. One thing is certain, if the people are to be gathered where the world knows them and knows where they are, there would be necessarily wonderful spiritual power given them and manifested in their behalf for their protection, but if this is not in Divine order, then there may already be a place prepared somewhere on this planet, unknown to civilization; a place where all those will be gathered who have consecrated their lives to God, and through the spirit of faithfulness and devotion have become acquainted with Him and His angels sufficiently to have absolute confidence in God and His Holy Ones. These, when the time comes for their gathering out from the world, will be called upon to do so by the angel of the Lord, and, as they have all confidence in that angel, they will go where he leads; for the time is near when that will be fulfilled which was spoken by the prophet Isaiah when he said, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." If these words mean anything, they mean that something is to take place in the world that will be more wonderful in its suddenness than anything that has ever taken place, justifying the words, "Who hath heard such a thing," as much as to say such a thing has never been heard

of, that a nation should be born at once. Therefore, while we would hold out the word of warning to all, that greater persistence is required, greater care, greater attention and greater faithfulness than has ever been in the world in the past, in order that you may be saved from the power of the enemy, the devil that has come down, having great wrath, because he knows that he has but a short time, yet, these great trials, this great wrath of the adversary is a promise to those who know, an indication like that which the Christ meant when he said, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand." Therefore, take courage and rejoice and be glad that you are permitted to live in the time of the closing of this dispensation, when will be fulfilled the words of the prophecy, "Old things are passed away; behold, all things are become new." Again, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

This is now just before us; let us rejoice and be glad, be patient and persevering; let us seek God with all the heart and with all the powers within us, and then, as the Christ said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Yes, dear children, abide faithfully in God; this is your only hope, and what the spirit leads you to do, that do faithfully, but be sure you are right, be sure you are in touch with the Spirit of God, and then obey implicitly; and if you do so, all things will work together for your good.

May Divine wisdom, power and peace, from Him who is unchangeable, abide with you now and always.

## CORRESPONDENCE.

Ellinwood, Kans., Feb. 22, 1904.

The Esoteric Fraternity,

*Gentlemen*:— Enclosed please find stamps, for which kindly mail me a copy each of "Practical Methods" and "Special Instructions for Women."

My attention was called to your publications about a year ago by a friend, and I confess that I am so greatly benefitted by following the instructions so plainly laid down in "Practical Methods," that I feel as if it were my duty to let others know of the path leading to the true enjoyment of life.

Wishing you success, I am Yours truly,

C. S.

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Seattle, March 21, 1904

Mr. H. E. Butler,

*Dear Sir*:— I wrote you a letter about a year ago concerning some ailments of my stomach, to which you gave a kind and prompt reply. I have followed your advice, and with the result that I am well and sound. Your booklet "Practical Methods" has been a wonderful help to me, and many of my associates have availed themselves of its precious pages through my instrumentality. \* \* \* \* I am much healthier now at 42 years than I was at 20 and 30. If I could succeed in preserving all the life I would be very happy. Because this is the only thing that occasionally bothers me, for I have no bad habits of any sort, and to overcome this is to conquer a big bear in the way. \* \* \* \* I have full confidence that your instructions will be as effective as your former ones, and I will certainly welcome them.

A. M. S.



## TO MYSELF.

Let nothing make thee sad or fretful,  
Or too regretful ;  
Be still.

What God has ordered must be right,  
Then find in it thine own delight,  
My will.

Why should'st thou fill thyself with sorrow  
About to-morrow,  
My heart?

One watches all with care most true,  
Doubt not that He will give thee, too,  
Thy part.

Only be steadfast, never waver,  
Nor seek earth's favor,  
But rest.

Thou knowest what God wills must be,  
For all His creatures — so for thee —  
The best.

Paul Flemming 1509-1640.

## EDITORIAL.

The friends and readers of "Bible Review" have learned the importance to the world of "Practical Methods to Insure Success," and we know well that that booklet is doing more to help the people than anything that has been published for many years: and our experience in handling it is, that a great majority of people would receive it gladly, therefore, the problem that is before us as a people interested in helping the world is,—how can we get this booklet into the hands of the greatest number of people to the best advantage? In order to accomplish this result we need the help of those interested. It looks as if there were an opportunity at the coming St. Louis exposition to do a great deal of good by distributing many thousand copies of "Practical Methods", and the object of this editorial is to ask our friends, who may be in some way connected with the Exposition, to look into the matter and see if there is not a way they can assist in getting a booth where "Practical Methods" can be sold on the Exposition grounds. We are so far away and have no surplus cash to put into the matter, that it is difficult for us to take any steps in that direction. We can, however, furnish the books in any amount that may be required, for we have just put in a new printing press and other instrumentalities requisite for doing the work at home, which we think will enable us to furnish the books as fast as they would be needed; and the right party handling them on the Exposition grounds would no doubt sell immense numbers of the book during the Exposition, for there are few books that have ever been put

upon the market that have sold as well as "Practical Methods"; but the common prejudice active among the people hinders the trade from handling it as it should be done, and therefore it is preventing the general sale of the work. Any one who has a booth in the Exposition grounds, or is in position to get the book there in any way, can do a very great work for the benefit of the people. At the present rate that we are selling the book there is no profit in it for us except as a means of advertising our other books. We are now getting out a twenty-five cent edition which will be printed on better paper and in larger type so that there will be two styles of it on sale, as we hope to have the larger size finished in time for the Exposition, and we can strain a point in order to get it out on time in case anyone is prepared to sell the book at the Exposition. We give this suggestion and leave it for the guidance of the Spirit and the zeal and earnestness of some one who is able to get the book into the Exposition, and shall be glad to correspond with anyone who can see their way clear to accomplish something in this direction.

In order that our readers may know what can be done with "Practical Methods" we will say that there is a man in San Francisco who has sold 6938 copies of the book peddling them on the street, and there is a man in Seattle, Washington, who has had them on sale in his book store, but who keeps them out of sight and hands them out only to parties whom he thinks might be interested in such a line of thought, who has sold 2300 copies.

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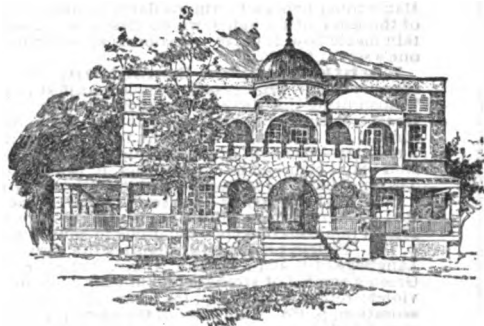
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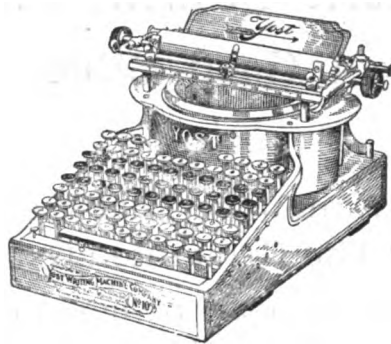
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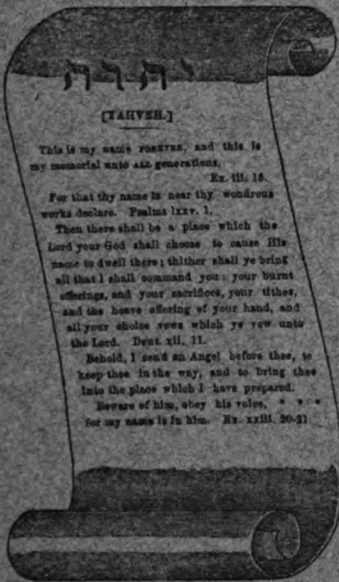
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**CHANGE OF ADDRESS** will be made as often as required, but the request must reach this office on or before the 25th of the month. In order to insure accuracy, the old and new addresses should be given.

**MANUSCRIPT** should be written on one side of paper only, with appropriate margins. Name and address of writer must accompany article, together with *nom de plume* if the writer's name is not to be appended to the contribution. This magazine is conducted altogether upon philanthropic principles, and is able to give no financial return for contributions, further than, that the Journal will be sent gratuitously to the contributor, for one year.

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

**AGENTS**—Active agents are desired in every part of the world. Liberal inducements will be offered.

**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed to the Esoteric Fraternity, Applegate, Cal.

## A STATEMENT OF THE PURPOSE.

In the following statement it is our purpose and effort to keep before the minds of our readers the central thought found in the Scriptures, namely, the purpose and the method, as announced, at the creation of the world; and as the race through development has reached a point where the majority of people are accepting as a fact that mind is at least the cause of all there is, therefore, it will not seem strange to state that, by a word of God, by a thought of Deity, the world was made. Neither will it seem crude to the critical mind, as it once did; hence, we give the statement in the simplest and most concentrated form that we have been able to present.

All religions, no matter how crude and low, are based upon the ideal of an order and method of creation; and in so far as a people understand the true order and method, they understand the laws governing the universe; and in so far as they live in harmony with the laws, they become one with Him who produced the universe. Therefore, the central thought in this magazine is that of the order, object and method of creation, as it has been revealed by the Spirit through the Scriptures. Let us state it briefly.

The worlds were made by a word, a thought form, of a mind that was able to cause to be all that is, and to cause all manifested things to become actors, workers, in carrying forward and accomplishing the object in the mind that sent forth the word, thought, to bring to ultimates a definite purpose. The purpose was to make man, not one man, but the race of man, like unto the mind that created the universe, and to let them

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

purpose of creation, for, sin is not absolute, otherwise it would dethrone Deity God, by the prophet, said: "I make peace, and create evil; I Yahveh do all these things."

The sin in Eden, the fall, was the beginning of the work of physical, carnal, generation: it was not sin in the absolute, yet it could not exist in the individual who was one with God, and conscious in Him; but it was a method by which the race might through centuries of experience develop a knowledge, a mind power, and a soul power, that would enable them to grasp the knowledge concerning the purpose in the creation of the world, and be able to lay hold upon the laws governing their own bodies, conquer in them the law of generation, labor and death, and unite their consciousness, their lives, sympathies, and desires with Him that created the universe: with the fountain and cause of their existence, and through self-purification and constant aspiration, incorporate in themselves the very nature and substance of that Creative Mind, the name Yahveh, the will, the love, the mind power of the Creator; and having overcome generation by stopping all waste of the vital fluid, the seed, and turning all their desires and aspirations toward God, they are able to regenerate, refine, purify and elevate their physical consciousness and unite it with their spiritual nature, and through aspiration toward God, unite their spiritual nature to their spiritual origin, and become one with God, a conscious son of God. This opens the way of Eden: gives access once more to the tree of life, the source of a perpetual existence. The result of the sin and the fall from Eden, the wound, will be healed, and man will again stand in the Eden of God, male and female, in the image and likeness of the Father.

To the unfoldment and revelation of this great truth, this magazine is consecrated.

## ANNOUNCEMENT.

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This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

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## THE MISSION OF THE CHRIST.

There is probaly no subject in the Bible more misunderstood, and concerning which grosser misconceptions have been formed than that of the mission of the Christ. This is the result of a total ignorance of the purpose in the creation of the world, and of the object concerning the ultimate of human life; and it would be impossible to get anything like a correct idea of the mission of the Christ unless we first have a comprehensive grasp of the object and method of creation. For this reason we have kept this thought so prominent all through our writings, yet, we regret to say that few of our readers have apparently grasped its scope and importance.

In considering the mission of the Christ we must first take into account the Creator. In the first chapter of Genesis it is stated that Elohim created the world. And Elohim said, "let there be," etc. The word Elohim is plural, and should be translated, the Gods, making the first verse of the Bible to read thus, "In the beginning the Gods created the heaven and the earth." This leads us to inquire who the Gods are. We are taught in the Scriptures by the Lord that the first of all the commandments is: "Hear, O Israel; the Lord our God is one Lord:" not many Gods, but one God. If this is true,



why does the Bible bring to light in its very first utterance the idea of plurality? The answer is found in the inspired utterances of the Apostle, when he speaks as from the Christ, and says, "A body hast thou prepared me." Again he said, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." In the Revelation that God gave to Jesus who sent his angel to John, there is brought to light, first, the spirit of the Christ, the vision in the first chapter being of one whose "eyes were like a flame of fire." Then in the seventh chapter is brought to light the body, the one hundred and forty-four thousand of the sons of Israel, who were to be the embodiment of that spirit; in the fourteenth chapter these are spoken of as virgins, pure ones, having been purified by that spirit; and in the closing chapters, the twenty-first and twenty-second, this body appears as the holy city, the new Jerusalem. Herein we see expressed the thought that, although the body has many members, and all are members in particular, yet, as the Apostle said, they are one body, and that body is the body of the Christ. When Moses was commissioned by the Lord to build the Tabernacle, Paul said he received the command: "See that thou make all things according to the pattern shewed to thee in the mount." Thus was shadowed forth the governmental order of the body that was to be "kings and priests unto God and reign on the earth." So we have reason to believe that in the heavens the same law obtains, for Jesus dimly forshadowed the thought in the parable of the talents: "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds." Here Jesus presented the idea that those who attain to immortality and fully improve the oppor-

tunities they have while on earth are given certain dominion in the heavens, according to their ability. This, of course is vague to the mind that has not been partaker of the spirit of revelation

Now, if all things relative to the Tabernacle, which was a symbol of the temple, the body of humanity, the first ripe fruit of the earth, were made according to the pattern of the heavens, then we have only to examine the pattern that was shown Moses in the mount and we will get an understanding of the pattern of the heavens. The Tabernacle had its most holy place where the One, the Spirit of God was seen to dwell, in which were the four living ones, the central figures; outside of this was the court of the priests; and outside the court of the priests was the court in which the sons of Israel, the pure ones who had been obedient to the law, were permitted to enter; and, again, outside of this was the court into which worshipping Israel could enter with their wives.

In the revelation of the temple given in the last book of the New Testament, it is said to be a revelation of the kings and priests who will reign on the earth,—have dominion over the earth, according to the declared purpose. If that is a pattern of the heavens, then we must conclude that, as these kings and priests are to be as a God to the planet earth,—for God said to Moses, “I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet,”—so this temple when builded of the first ripe fruit of the earth will be a god to the planet earth; and if we would only enlarge the scope of our conception of the universe, and not be so narrow as to believe that our planet is the only world that is inhabited; so unthinking as to believe that all these millions of suns and systems are blank, and this little grain of sand, which our earth is, comparatively speaking, is the only inhabited one, then we will get some idea of what God is, the Elohim, which is evidently a

body of perfected souls gathered from all the worlds, who have, as Jesus said, "entered into life." These we have denominated in former writings as The Eternal Brotherhood or the Brotherhood of All the Ages, referred to by the Apostle Paul as the order of Melchisedek, which order was without beginning of days or end of life; for there never has been a time in all the eons of eternity when there were no worlds and systems of worlds upon which were men and women growing to maturity; and as these have been growing and developing from all eternity and will continue to all eternity, how can we conceive of the greatness, and the grandeur of the wondrous personalities that exist, all of them invisible and transcendently beyond our highest conception. These, having existed from all eternity and having reached a point of attainment that Jesus called entering into life, have formed a body, an Eternal Brotherhood. It was the body nearest our earth that was called the Elohim, the Gods who created the world. It was by and through the Eternal Spirit that dwelt in them as a temple, that they spoke the word and the world came into being, which was to be peopled with a people made in the image of God and like Him, who were to be given dominion over all the earth. The method that has been employed to accomplish this was brought to light by the Apostle when he said, speaking of the departed souls: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

In former writings we brought to light who these were, the Elohim, who appeared to Abraham, to Isaac and to Jacob, and how the angel of the Lord has through all the Scriptures appeared to His people, to guide and to restrain them; and in the fulness of time Jesus came into the world, and of him the Apostle said, that he came not after the order of Aaron, but after the order of Melchisedek. That is to say, Jesus was not

a priest by virtue of the law, but he was a priest by virtue of attainment, for, as the Apostle said, he came and took on him the seed of Abraham. For what reason? Was he not a mature soul? Was he not one of the Eternal Brotherhood? If he came after the order of Melchisedek, which was without beginning of days or end of life, then unquestionably he was of that Eternal Brotherhood. What did he come for? Not to appease the wrath of an angry Father, as some would have us believe, but as "the way, the truth, and the life," as "the light of the world," to show men the way to obtain admission into that Eternal Brotherhood; to be a light to the human race, so that as fast as they mature mentally and spiritually, sufficiently to comprehend the light, they may follow the instructions he left on record, and through obedience to Divine law develop into his likeness, attain a spiritual consciousness that can never sleep again.

Paul said: "For if, when we were enemies, we were reconciled to God by the death of His son; much more, being reconciled, we shall be saved by his life." How shall we be saved by his life? By his life being the light of the world, showing the way by which we may attain that which he possessed. He said; "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Again he said: "Who-soever shall confess me before men, him will I confess also before my Father which is in heaven." To confess one, is to introduce one to, or to make them acquainted with another. Then his mission as herein declared is to lead man up to where he may introduce him to the Father as redeemed, as sons of God. In another place he called this introduction, entering in through the gate into the city. Peculiar to say our whole Bible is made up of this one thought. In Genesis we have the account of man in the garden of Eden, his sinning and being driven out, his labor, sorrow, and death, and in the last chap-

ter of the New Testament, the fourteenth verse, we have these words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The light that the Christ came to give was methods by which if men will follow them wholly, they will be sufficiently developed, refined, spiritualized and immortalized to be introduced in through the gate, a certain dividing line between flesh and spirit, into the eternal city, the Eternal Brotherhood. It was not enough that Christ should come and remain, as it is said, thirty-three years in the flesh and then die for the world, for he himself said to his disciples before his crucifixion, "Lo, I am with you always, even unto the end."

As we must cut this article short, we will simply make statements which the whole life and tenor of the teachings of the Christ prove conclusively to be true.

Jesus the Christ, the essential man, came to earth overshadowing the mother Mary, through whose instrumentality he was given a body: he took on him the seed of Abraham, which enabled him to walk, talk, and teach, and be as one of us, until the time came that he said he must go away; as he said, "for this cause came I into the world." Thus he was the light of man, and caused to be recorded in book form the light that he shed upon the way of life. His apostles were only the early preachers of the Gospel, but in place of his going and leaving the work to the preachers of the Gospel, he fulfilled his promise to abide in the world until the end of the Gospel dispensation, or until, as Paul said, "he had put down all rule, and all authority and power," then he himself would become subject to the Father.

Jesus the Christ is now in the world; he is a more real, tangible, personality than any person living in the flesh, having been in the beginning a mature soul, having gained by experi-

ence in the flesh (the seed of Abraham), he was adapted to his calling as the high priest and leader of all those who constitute his true church. If he fulfilled his words in abiding with us always, to the end, the completion of his work, then he sacrificed, not only his position in the Eternal Brotherhood for thirty-three years, but he has sacrificed his position during this entire cycle, "the Gospel dispensation," and we not only believe but we know that he is here on earth to-day, and that he does frequently appear to his people, so that they see and know him, and his angel messengers are sent to minister to all those who are willing to be led into the light, and with his angels he is busily engaged in instructing and helping in every conceivable way all those who seek knowledge, righteousness and holiness of life; and in order that we may become like him, we must, like him, consecrate our lives and all our hopes, desires and aspirations without any reserve, to the Father, for the accomplishment of the original object in the creation of man, the object for which Christ came, which was stated in the words, "Call his name Jesus, for he shall save his people from their sins." We must dedicate our lives to that one object to carry to perfection the purpose in the creation of man; to save by instructing, guiding, and helping all those who are willing to seek God, until the first ripe fruit of the earth is gathered in. When we are willing thus to sacrifice our lives, not that we may obtain some great favor; not that we may have super-ordinary powers; not for the sake of being saved from eternal hell, or from sorrow or death, or any earthly consideration whatever, or any personal consideration whatever; but like the Christ, to become a savior of his people, then we are one with him as he was one with the purpose of God, one with his Father; then will he fulfill the notable prayer. "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us."

Thus being many members we become one body in Christ, the same as God, the Elohim are many members, but one body ; thus God is one God.

Now, we may enter into our reward here and now, in our lifetime, while our elder brother, the Lord Jesus deferred his entering into rest for our sake, for all these two thousand years he has continued on earth laboring on earth for the salvation of his people from their sins, and has he not earned the right beyond all men that have lived to become the head and center of the kingly dominion over the earth ? and we are permitted to be members of his body, one with him. In that wonderful parable of the laborers in the vineyard, those who served only one hour received the same recompense as those who bore the burden and heat of the day, and you dear children are permitted now, if you thus consecrate your lives to the Divine purpose, to become a savior of his people and work faithfully in his vineyard for the fulfilment of that purpose, may receive as much, equally with the Lord Christ who has faithfully labored these two thousand years. Can you not love such a faithful soul ; better, can you help loving one so faithful, so grand, so noble ; one who has made so great a sacrifice in order that he might become the light of your world, the teacher and guide of your intelligence, in order that he might lead you, as by the hand, from sin, sorrow, and death, and introduce you through the gate into the Eden of God.

Then the mission of the Christ was simply to become the savior of the world, through the light that he shed upon it, and to continue with it until you and I and all who are sufficiently developed to become the first ripe fruit of the earth, are saved from our sins ; and in order that you may become one with him, your purpose must become one with his ; your consecration identical, and your object and effort the same. Are you ready thus to enter in ? Are you ready to give up the world, the old

age and order of things and every thing that belongs to it that you may fulfill the object of your creation ; to be one with the Eternal Brotherhood ; one with the Christ of Nazareth ; one with the Everlasting Father ; that you may become a temple in which the Godhead with all its glory, majesty, and power dwells bodily ? Answer before God and your own soul, and that answer will be heard and accepted before God and all His holy angels ; and if your answer is from the soul, it will be final, for this incarnation at least, and for all eternity, if you answer in the affirmative, for you will become a co-worker with God and all His holy angels for the salvation of His people.

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### REDEMPTION.

I do not know all thou wilt have me do,  
 But this I know, within thy boundless power  
 Which keeps, sustains and guides me every hour,  
 Is all I need, nor doubting can I view  
 A chance day's work as lost or done in vain,  
 For over all my ignorance and pain  
 Thy Spirit reigns supreme within my soul :  
 Thy mandate issues forth "My child, be whole :  
 Fear not, I have redeemed thee. In my state  
 Redeemed, forgiven, no room for fear or hate  
 To prove dialoyal. Thou *hast* redeemed, what bliss.  
 To know that Love transcends all else in this.

H. A. H.



## THE MYSTERY.

Christians often wonder why it is that in these days of intense scepticism, the outward and palpable evidences which were granted to believers under former dispensations are not given to us. But it must be remembered that

KNOWLEDGE IS NOT FAITH,

but that it puts an end to faith. Faith is *lost* in sight, but to those who believe in God, apart from any confirmation to the outward senses, the blessedness is far greater than anything which those Israelites could attain who heard the voice of the Almighty speaking from Sinai, and saw unmistakable manifestations of the presence of God in the cloud by day and the fire by night, in the plagues of Egypt, and the final destruction of Pharaoh and his army in the Red Sea. To be supernaturally nourished on manna for more than forty years, while even their clothes did not wax old upon them, and to see, as they did, such

MIGHTY SIGNS AND WONDERS

wrought by God on their behalf through prophets and judges, would not leave space or opportunity for a *naked* faith such as we Christians now possess.

According to His infinite mercy and goodness, therefore, God "has reserved some better thing for us," and has made known to His saints a great mystery which had been hid from all former ages and generations until it was, first of all, revealed to the Apostle Paul. So that by means of the exceeding great and precious promises contained in the revelation of this mystery we may now become "partakers of the Divine nature" —and have Christ dwelling permanently in our hearts by faith

—Christ formed, and living and growing within us. He must enter as deeply into our nature as the first Adam did, and we must have from Him a new

#### INWARD SPIRITUAL MAN

as truly as we have outward flesh and blood from Adam. This is the secret (*mysterios*) which was hid from all generations previous to the Dispensation of the mystery," which was first of all committed to the Apostle Paul, and afterwards "revealed to His holy apostles and prophets by the Spirit"—that a people should be taken out from among both Jews and Gentiles, who should be made (*sussomu*) a joint body in Christ. (Eph. iii. 9.)

This is that better thing which God reserved for us, the saints of the Dispensation. (Heb. ii. 9.) Is it not worth while, then, to share His reproach, and be partakers of His sufferings, since we are to share in all His glory hereafter? Those who are baptised into "the one Body" are "His seed," the

#### PROLONGER OF HIS DAYS

upon the earth. As truly as we were in the first Adam, shared his sin in Eden and inherited his depravity, so truly did we die with Christ on Calvary, rise again, ascended with Him, and are sitting with Him in the heavens. For the Christ who dwells within me, who has made my body His Glorious temple, who lives in me, speaks in me, and energizes me mightily, is the same who died on Calvary, who is risen, ascended, and glorified.

If any one should say, like Nicodemus, "How can these things be?" we have but to point you to the first Adam. Has he not multiplied himself from the beginning millions on millions of times? His seed, his image, his nature is every where existent, and why not, just as truly

#### THE SPIRITUAL SEED

of the second Adam. Their inward new man is "being

renewed after the image of Him that created him"; they *are* sharers of His Divine nature. For "Christ died not that we might be able to form a holy nature in ourselves, but that we might *receive* one ready prepared and formed in Christ for us by union and fellowship with Him," and "as our natural corruption was produced originally in the first Adam, and propagated from him to us, so our new nature and holiness is first produced in Christ, and derived from Him to us, or, as it were, propagated."

In the supper of our Lord we have a beautiful emblem of a glorious mystery which can always be taking place in the Temple, for just as we receive food into our bodies by eating and drinking, so do

#### WE RECEIVE CHRIST

by mediation and faith, and he is as truly united to us thereby as food is united to our bodies by eating and drinking. These are "things which angels desire to look into", which many prophets and kings have desired to see, and have not seen, and in which even now the principalities and powers in the heavenly places are learning the manifold wisdom of God. Truly this is a "Great Salvation", which grants to us "the power of an endless life", a salvation which shall endure unto the ages of the ages, and which in the Dispensation of the *Pleroma* of the Times (*plentitudinis temporum*) shall seat the down-trodden saint with Christ on His Throne, and put all things under the feet of

#### THE CHRIST MYSTICAL,

i. e., "Christ the Head", and "the Church, which is His Body".

But how shall we escape if we neglect so great salvation? Is it just to those who have been exalted to the highest heaven of privilege, who will, if they prove unworthy of their "high calling", be brought down to the "lowest Sheol". If those who despised infinitely smaller privilege were punished with death,

of how much sorer punishment shall we be counted worthy if we despise and tread under foot even the "*Prize of the High Calling*".

If Esau "found no place of repentance, shall we not be guilty of *eternal sin* ?

Woe then to the shepherds who preach philosophy, ethics, Darwinism, Christian Science, (falsely so called), and indeed, everything but Christ. Surely they are hastening on to a fearful

#### DAY OF RECKONING.

For it is just through neglect of the "wisdom of God", "the glory of this mystery", that so many of the professing churches are in such a fearful, unspiritual state, so that we have to-day the strange anomaly of those who are ordained to preach the Gospel, preaching against it, and undermining the faith of God's elect. Bradlaugh is dead, but we have a thousand Bradlaughs in the pulpit, so that the Secularist Society, which he founded, say that their work is taken away, because it is being done so much more effectually in the churches.

The remedy would be found in the proclamation of the mystery, for the Apostle Paul teaches us that if "the rulers of this age" had known it they would not have crucified

#### THE LORD OF GLORY ;

and may we not believe that if these shepherds and their flocks knew it, they would not crucify Christ afresh, and put Him to an open shame. Thank God this is still the "Day of Grace", although the "Day of Vengeance" may begin at any moment, for "suddenly", and "as a thief" and "a snare", shall it come on the whole earth.

Let us watch, therefore, "and pray always that (we) may be counted worthy to escape".

Henry Proctor, M. S. B. A.

# GOD.

JEREMIAH.

CHAPTER XXXIII.

3. Call unto me and I will answer thee and shew thee great things which thou knowest not.

Man's origin and first conscious advent upon the face of the earth is shrouded in mystery, not that we cannot imagine his first appearance among the lower mammalia, but so far as known there is no actual record written or handed down by tradition, of the first man who ever recognized the turning point of that consciousness which led to discrimination, the first dividing point between volition and the inexorable promptings of the creative powers ruling the lower animal creation.

This gradual acquisition of selective power molding man's destiny, must have been acquired by a slow and tedious process, and under those primitive conditions precluded all records, consequently, at a certain stage of his development, man found himself, so to speak, possessed of a dim history of his own origin, without being able to ascertain the precise beginning of the dawning of his own mind. On this crude awakening from the dark vista of the unknown past, his conceptions of the power which brought him into existence were as crude as his then present stage of evolution was low, and leaving aside all his peculiar creeds and beliefs connected with that conception, and through which in past ages he has travelled, we must, touching the present, speak of that wonderful, now dawning concept of creative power, commonly termed God, which evidently is the source of all manifestation of the universe, man

included. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he called them all by names, by the greatness of His might, for that He is strong in power; not one faileth. (Isa. xl. 26.)

A thought proceeds from a thinker, thus man's ego in projecting a thought, by means of his own volition and selection, uses up a certain amount of vital energy present in the organism in which he dwells; and as man cannot differ from the source of his origin,—for if he did he never could be a part of the universe,—it follows that that power which we term God created all that is, from the substance of His own being; consequently the visible universe evolves into the likeness of the idea in the mind of God: "Let us make man in our own image, after our likeness; and let them have dominion."

God is; in other words, man being a conscious spiritual intelligence must of necessity admit that the source of all is a universal mind dwelling in an endless conscious substance, which is life, and whose function, as a dual factor, is the foundation of the manifest God.

In our attempt to approach the apprehension of God, we must bear in mind the statement of Jesus of Nazareth, that the kingdom of God is within; hence, a close inspection of the laws operative in man's own being, may furnish us the key in approaching a gradual solution of this question.

In the present light of scientific investigation, we know that thoughts not only produce vibrations, colors, and other phenomena, but also project forms, which forms, while they last in the imagery, are supported by the amount of life or vital energy of the thinker; hence, if we could hold a thought indefinitely we could create a standing fixture which would partake of the spirit of use and ultimate which was present in the mind of the thinker.

In this light creation has been and is being accomplished by

the above stated process, which is substantiated by the words of the prophet (Isaiah xlix. 16.) where he says, "Behold I have graven thee upon the palms of my hands; (the inmost part of mind) thy walls (substantial foundations, ways and methods) are continually before me." Thus, evidently before the appearance of anything visible from the immensity of space the universe contained nothing. The self-conscious Power rested in its own life or Self, and being mind, which is a principle giving form, the thought or idea imaged forth was taken up and brought into manifestation by its own substance, which is life; and, through eons of time has assumed the diversity of spheres,—worlds, and systems of worlds filling the endless space, and yet having accomplished such task it never detracted from its own strength of being. Thus the beginning of all is the first concentration of the Invisible, Unfathomable upon its own substance, calling forth the light of the eternal ages which lighted every awakened man that cometh into the world of truth. This concentration is the underlying foundation of the will to do, and is simply the perpetual response of life to the will of the thinker, or the mind of God.

This intensity of thought to create the universe, of necessity was followed by the phenomena of light or heat, an intense fire vibrating in a radius in proportion to its strength, wherein, in conformity to its own pattern of the Tabernacle, there began to concentrate the different nuclei of the functional qualities of the universal man, expressing itself on earth by the Spirit's command and "look that thou make them after the pattern which was shewed thee in the mount." (Ex. xxv. 40.)

To understand ourselves, is to understand the universe, consequently, to apprehend the ruling Spirit of our consciousness, is to become a part of that particular Spirit with which it by its works and ultimate, affiliates; and as the Spirit of the Creator has absolute control of the life energies of Its own

being, and uses it in conformity with Its own will, it follows that any organism in the Universe which has risen to the full understanding of the laws of mind and control of his or her own vital energies has thereby allied himself or herself to that Spirit controlling the destinies of the unit of the sphere; hence on earth those entities who have through evolution reached the status and ability to control the fires of life, which is creation, are the direct expressors of the will of the Infinite as regards man on earth, thus, Jesus recognizing this truth spoke truly, "he that hath seen me hath seen the Father;" (John iv. 9.) not that he conveyed, thereby, that his form was the Father, but that the Spirit which dwelled in him and moved his words and action was the identicle Spirit which created the earth and the host of worlds; for, as he said, in another place I seek not mine own will, but the will of the Father," (John v. 30.) which will being, that man should be like unto the Creator, implies this very ability to control and use the life energies in conformity to the Spirit's will.

In this light then we see that the Spirit of God from whom proceeded the idea to create a universe, will forever remain unseen and unfathomable; for God's voice comes out of heaven (Deut. iv. 36.) which condition is within, for the kingdom of God is within (Luke xiv. 21.), and consists in righteousness (right doing), peace, and joy. (Rom. xiv. 17.) Hence, it follows that the power moving the destinies of earth is centered in the spirit of those beings who, through the power of God, do his work in leading the planetary man to the conception of His existence, and ultimate use in creation. Therefore the Spirit of truth whom the Christ promised to send, teaches man to-day how to become like unto God and live forever—"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." (Isa. xlv. 13.)

Seraph.



## MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

### XIV.

GOD RULES OVER ALL IN PATIENCE, LOVE, AND WISDOM.

All God's ways are ways of love : God's powers are, in truth, without limit, and can do all things, except what is contrary to love. Now, it is in love that God temporizes : it is because he loves all things, that He wills that all shall have the means and the time that are requisite to fill themselves with Him, that no one may return to Him empty of Himself. By doing violence to the process and to time, He might certainly cause all the dark and false appearances which hold the spirit captive, to disappear ; but He might thereby cause this captive spirit to disappear likewise, if it is not yet saturated with the divine tincture. Now this tincture can penetrate only by degrees ; if it were to do so suddenly, and all at once, it would push the spirit into extremes beyond its strength, and which it could not resist. Thus, God's long suffering tempers even the designs we form for the advancement of His kingdom ; hence, the man of desire, whatever his zeal may be, can walk in the ways of wisdom, only in so far as he is penetrated with the sentiment of that universal love which *disposes all things gently* ; and when he feels strongly moved to make straight the crooked ways, he must carry his desires into the bosom of Eternal Love, who can alone know what is best for the accomplishment of His own wise and beneficent Divine will ; he must retire into the depths of his heart, and there, mourning like a dove, sigh in silence for the extension of the kingdom of the Word

and of life; he must there travail in pain and patient waiting, and never forget that if, through guilty man, evil flooded the world, it can be only through man made righteous, that the reign of goodness can recover its place. He must, in a word, take care least he listen only to his own imprudence, blind to his own darkness, privations, and well attested impatience, while he fancies he listens only to justice, and that he has a right to exact from God more than his present mission permits him even to beg from Him. Let him then reflect that God's continual occupation is to separate the pure from the impure; and all time is consecrated to this great work. This is what He does with us from the moment of our birth, even of our incorporation, since, from that instant, He seeks gradually to deliver our souls from their prisons; and yet He accomplishes this work, only at the end of our lives; and even then it depends upon how we have lived.

THE SPIRIT OF WISDOM, AND THE SPIRIT OF CHARITY,  
WHICH SHOULD ANIMATE ALL MEN.

We have seen, more than once, that the spirit of divine operation on man and the universe, is a perpetual sacrifice, a continual devotion to the Word, sacrificing itself incessantly to substitute the divine substance in all creatures, for that which is their disquiet and torment. As we proceed from God this Spirit should animate us every moment of our lives, if we would be His image and likeness, and revive the divine covenant within us. And we would be wise, not from virtue only, but from equity, and regard for the title we bear, as well as for the honor of Him who granted it to us, and whom we are commissioned to represent. If all these motives were insufficient to make us wise, then we ought to be so out of charity to other creatures and regions which are related to us, since we cannot cease to be wise without causing them to die, instead of giving them the life which they expect at our hands. Now, if

we are not sufficiently elevated to give them life, let us, at least, not so debase ourselves as to occasion their death. Happy are we when we are able to rise a degree; for, from that moment, all *virtues* will flow out of us, and we shall from duty promote the happiness of all creatures. The wise man works for his own repose, when he daily wipes out the stains which darken man since his sin; and seeks to cause the fountain of life, which alone can give him peace, to descend into him. This is the term to which every man who would be just, must tend. The man of Charity goes farther; he is not content with his own happiness, he wants the happiness also of what is not himself; and here this spirit of charity has two distinct characters, one spiritual, one divine. By the former, man seeks the peace of his fellow-creatures; by the latter, he seeks to make even the Word itself keep its sabbath, and here it is that many are called, but few are chosen. Ought you not, O ministers of holy things, to have taught us these truths, which are so weighty and so little known? For, who, here below, believes that we are the great overseers of God's domains, commissioned to work for His repose; whilst we ought to be occupied altogether in healing the wounds which He incessantly makes in all regions and things; and everything shows that we may attain this high employment by attaching ourselves in spirit and in truth to the ministry of the Word; for if there is, on the one hand, a downward progression of abominations of man and his enemy, from the beginning of the world, there is also an ascending progression of divine riches developed before us since the same epoch, and which will not cease to be developed till the end of time.

DANGERS AND HORRORS CONCEALED UNDER DIVINE  
GOODNESS, TO BE OVERCOME AND  
DISPERSED BY CHARITY.

If we reflected on what is concealed under this universal

world, we should thank the display of divine goodness that it has been so active as to hide this horrible sight from our eyes. If we reflected on the unhappy condition of the human family, visible and invisible, we should thank the powers of Nature for having spared our sight this heartrending picture; and we should thank Supreme Wisdom for permitting that man and woman should now be able to join love and light in themselves, under the veil of the Eternal Sophia; because every holy marriage that is made is celebrated throughout the human family, and fills it with joy, as our earthly marriages give joy to families in this world. If we reflect what the anguish of the Word must be, we should thank It for its generous charity, in devoting itself to our repose; and devote ourselves to its repose, in our turn. By thus marching in these ways of love and charity, we should ultimately banish all evil and pain everywhere, and recognize the immeasurable preponderance of good. It is quite true, that the devil is so wicked, that, but for the divine goodness which has come into man, we should not even know that there is a God; but it is also true that men are so surrounded with divine goodness, that, without the wickedness of man, we should not perceive the existence of the devil.

WONDERFUL REVELATIONS OF WISDOM, NOTWITHSTANDING  
THE HARDNESS OF MAN.

There are such grand manifestations of the Word in the world, independently of traditions, and independently of the superb tableau of Nature, that, when I look at these grand openings which wisdom in her bounty has disclosed to some of her servants, I cannot contain my astonishment at so much prodigality. I might be almost tempted to believe that she does not know the state of brutality, ignorance, and gross hardness, in which men are steeped, in regard to the progress of truth, and the fecundity of the Spirit. In spite of her univer-

sal oversight, I believe she does not perceive the lapses and wickedness of men, till they fill up their divers false measures; because then this extreme deviation from right penetrates to the order of the Most High, and stimulates justice, which otherwise would like to rest eternally in its covering of Love.

The habitual state of God and Spirit, in regard to men is to believe them less evil than they are; because as God and Spirits inhabit the abode of order, peace, virtue and goodness, they convey this coloring of perfection, which is their perpetual element, to all that exists. Though they be deceived in some sort continually by the oft-repeated abuses of mankind, they do not the less lavish new favors upon them the next minute; a truth of which the two Testaments of the Jews and Christians present an uninterrupted chain of evidence; a truth which ceases to surprise when we gain an idea of the eternal generative Root, which never ceases renewing itself. This manner of God and Spirits towards man is not contrary to that oversight which they continually exercise over him to preserve him, in the ways which Wisdom may open for him; because these are all works of love and beneficence, and their natural element. They always begin with him in this way, far from suspecting evil in him; and he must be completely bound up in disorders for them so far to see it as to leave him to himself and the consciousness of his faults; and even then they are not long before they give him fresh marks of attention and attachment.

*(To be Continued.)*

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“Hold your dull life up to the light, and see how it will be transfigured. Life is not meant to be a path of ease, but steep and rugged; and it is only through self-denial, discouragement, discipline, and trial that you may attain the higher life.”

## HARD FACES.

Brothers! Brothers! How they cluster  
Round us; how they hem us in!  
All of them once gleeful babies,  
Free of thought and free from sin.

But the seed was sown within them  
And the days have brought its fruit,  
Spotted, rotting on the branches  
Of the trees they can't uproot.

And the air reeks with the odor  
Of decay and useless growth,  
While we feed upon the harvest  
Of the very things we loath.

Brothers! Brothers! How they cluster  
Round us; how they hem us in!  
All of them once gleeful babies,  
Free of thought and free from sin.

Must we also swell their numbers,  
As the years increase their pace?  
Must we deeper plow their furrows  
That are born in every face?

Can we not find one pure poison  
That will only kill decay;  
Alchemy to leave the sterling  
And to eat the rust away?

Is it in one grand, great power,  
Or within each moment's reign?  
Is it in one sweeping onset,  
Or concealed in every pain?

Is it in what we are given,  
Or the soul of what we give?  
Is it in the life we cherish,  
Or the things we make to live?

Brothers! Brothers! Yes, they cluster  
Round us and they hem us in,  
But there still are gleeful babies,  
Free of thought and free from sin.

D. R. R.

## JERUSALEM.

In the deep subject of the regeneration of the earth, there is much that is mysterious, but it is so only because the laws are not understood. It is written: "Great is the mystery of Godliness" and, indeed, this is "the mystery which has been hid from ages and generations." Nevertheless, that which is mysterious attracts our attention, and concerning these things we desire knowledge; and this is not strange, for we read that even the prophets and holy men of God who spoke as they were moved by the Holy Spirit, desired to look more fully into and obtain a better understanding of the things of which they spoke. This was especially true of the subject of the end of the age, the consummation of the purpose for which the world and man were created.

The prophet Zechariah perceiving the time when Jerusalem would become the city of the Great King, cried: "Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem, behold thy king cometh unto thee;" and concerning the ancient city, it was said at one time that "the joy of the Jerusalem was heard even afar off;" and we perceive that this perfigures the time when the new city should have no need of the sun to lighten it, for the glory of God should lighten it and the Lamb would be the lamp thereof. He is called the lamp because the light of God's presence dwelling in him would shine out as the light from a lamp.

What is true of the whole body is true also of the individual; and what is true of the city is particularly true of the individual woman; and the joyous cry of the prophet: "Rejoice greatly O daughter of Zion; Shout O daughter of Jerusalem," applies

equally to her ; for when she has wholly surrendered herself to God ; and His spirit, through the lamb, has entered into her, she will shine with a spirit light that will reach to the ends of the earth, and will permeate and effect all the world's consciousness ; for, in their unity they will become a vital thought in the body of humanity, which will be felt throughout the whole, by all who are able to apprehend such a thought.

The woman is in full touch with the vital currents of earth, while the lamb is in touch with the light and life of heaven, so that the spirit light in him will shine through her to light the world, shining into the darkness of earth so that living waters will go out from Jerusalem, and wherever they go everything will live ; for they are indeed the waters of life, and he that drinketh of them shall live.

In that wonderful account of these waters, given by the prophet Ezekiel, (chapter xlvii.) he makes the statement that these waters would go down into the sea. In symbolic language the waters of the sea represent the people of the world at large. The angel which showed to John the visions recorded in Revelation, said to him in explanation : "the waters which thou sawest, \* \* \* \* are peoples, and multitudes, and nations, and tongues ;" that is, these particular waters. The waters mentioned by Ezekiel which flowed from the holy city, were living waters, the waters of life, which flowed down among the people. These waters issuing out of the sanctuary became a river, as the prophet further expresses the thought : "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine."

We repeat, every woman who has wholly surrendered her-



self to the inflowing and indwelling Spirit of God, is a city, a New Jerusalem in miniature, and every man who has fully subordinated himself to that Spirit until he realizes that "I and my Father are one," has become a lamp shining with the light of the Spirit within, and from them will go forth the waters of life to permeate the world and awaken it to real life, the life of the Spirit; and from her directly to the people that they may live. But who shall be able to do this? Who shall be able to abide in God's holy hill, to dwell in the everlasting burnings, the consuming fire of God's life?

Centuries ago the Spirit cried: "When I called there was none to answer," there was no one who paid any attention; they were all too busy with their own affairs; they were not "still" enough to know God, to listen to and know his voice.

The Spirit of God is still calling, but to-day there is here and there one who hears that call, of these a few obey. One by one God's Spirit is awakening His people. Many will be called, as it is written, but even of those who answer the call only a few will be chosen. So it behooves those who hear the call to consider well what the essential requirements are, to be chosen, that they may make their "calling and election sure," that they may be numbered among those whose glad though laborious work it will be to impregnate the vital currents of earth with their consciousness and do their part toward lifting the world out of its present darkness into the light and knowledge of God; for the day will come when the knowledge of God shall cover the earth as the waters cover the sea; to impregnate the vital currents of earth with a fuller light of God's life and mind than it has ever before received; until it shall be even as St. John wrote: "the nations of them that are saved shall walk in the light thereof."

Enoch Penn.

## LESSONS.

Each manifestation of God contains a lesson in itself. But how few, comparatively speaking, stop to read or even think of those grand and beautiful lessons. Why is it thus? It must be the soul—the god-man within is latent or asleep, and does not heed the lesson, or hear the voice within. When God speaks to the soul it is in a still small voice, and the words are not translatable into any earthly language, and are only understood by the soul to which they are spoken. God manifests Himself in many ways, and it is only by strict attention, discipline, and watchfulness, that we are able to read His manifestations.

A strict account will be required for every opportunity of investigation heedlessly passed by, for every manifestation wasted, every inattentive observation, and for every idle word. God's manifestations are given to teach us lessons whereby we may govern our lives and fit ourselves to live in harmony with His laws. It is through God's manifestations that we gain a more perfect knowledge of Him and our relations to Him and to each other, and to a purer and more divine form of worship, and greater morality, higher principles, and nobler motives. God manifests His love to mankind by His willingness to teach them, and His desire to raise them from ignorance and misconception of His Divine laws.

There is no end to His manifestations of love, "for God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have ever

lasting life." (John iii. 16.) This was one of the greatest and most undoubted manifestations of His unbounded love.

When we realize God's goodness and His protecting care over us, it behooves us as His children to recognize His loving kindness by strict obedience to His divine commands: first, by seeking to know His will: second, by yielding our own desires or will to Him.

If doubts oppress, and the way is dark, ask God to give you light. Remember this inquiry is not to be of any man or body of men; it is to be of God, for yourself, and not for others. He will not give a stone when you ask Him for bread.

In our upward growth we find many obstacles in the way; perhaps one of the most prominent is to lose guard over our own self, to watch what others are doing, when that takes place the enemy is always ready to step in and take possession. Your crown is worth watching. Let no man take it from you. Let us continue to work for God, seeking no other reward than that love and peace which passeth all understanding. Being firm in the faith, abundant in good works, and rich in God's grace. So shall your light shine before man, turning many from devious ways to righteousness, and God will aid you by His powerful help, and place you on the sure foundation of truth and Revelation.

L. D. N.

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Will you not agree with me that there is one comprehensive Church whose fellowship consists in the desire to purify and ennoble human life; and where the best members of all narrower churches may call themselves brother and sister in spite of difference?

George Eliot.

## CONCENTRATION.

Vedanta divides existence into three entities, nature, comprising matter and mind, soul, and God. Of these, we know ordinarily only matter and mind, and infer the existence and the attributes of soul, and God or believe in them by hearing from their professed seers. Our knowledge of matter again is only partial. Matter is infinitely extended in all directions and evidently we know only a very small portion of it. They who profess to possess more than ordinary knowledge of mind allege (and it stands to reason), that there is a universal mind, omnipresent like matter and our individual minds are bits of it; that we know only our respective individual minds, and this knowledge is also partial. We know them as thoughts. Besides the thoughts we know, there are many thoughts we do not know. But soul and God are altogether unknown. Religion means knowledge of God even in this life.

The soul is the knower. The individual mind and the senses are its instruments of knowledge. When external objects are known, their impressions are first received by the senses, then carried by them to the mind, and by the mind to the knower. When thoughts, the internal objects of knowledge, are known, their impressions are presented by the mind alone to the knower. The knower can know only those objects, the impressions of which its instruments of knowledge are able to receive. We do not know God because the instruments cannot receive the impression of Him. By changing the present constitution of the mind, it is said, it is possible to receive the impression of and know Him through it, but it is never possible to do so through the senses.

We infer or are informed, by those who claim to have seen Him, of the formless oneness of God. Knowledge of Him implies the impression of formless oneness. Thoughts are forms of the mind as chairs are of wood. The mind is at present in the state of manifold thoughts. In this state it receives and, it is said, can receive only the impression of the manifoldness of nature. To receive the impression of the formless oneness of God, it must not itself be in the state of manifoldness of thought forms. Destroy the thoughts, its forms and the mind will get into a state of formless oneness. In this state alone, it becomes a fit instrument for the reception of the impression of the formless oneness of God.

How can the thoughts be destroyed? First, by not allowing the mind to receive the impressions of the manifold external objects through the senses. These impressions come as blows to the mind and form it into thoughts. Next, by strongly concentrating it on one thought. The strength of this thought will suppress other thoughts, "fire eating fire as it were." It will then be easy to suppress this last thought also, and when that is done, the mind becomes formless.

The mind passes through many stages before it reaches the last, viz., the Formless One. Different spiritual realizations come to the soul in the different stages. These are mainly four. Sri Ramakrishna described the realizations thus.\* "In the first one sees now and then Divine Light all around. The mind no more runs after the things of the world. In the second, one does not like to speak or hear except about God, and leaves the place where others talk of subjects other than God. One's ignorance due to Avidya is well-nigh over. In the third, one always sees Divine Beauty. Yet there remains a slight Avidya. Mad with the beatific vision, one tries to touch and embrace it but cannot, like an insect trying to get

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\*Culled from the "Leaves from the Gospel of Sri Ramakrishna".

at the light in the lantern, foiled by the glass of Avidya intervening. The last is the Samadhi or formless state. Here Avidya is completely gone and is direct and vivid knowledge of God. One remains unconscious in this state and keeping on in it for twenty-one days results in the fall of the body."

How hard it is to concentrate the mind! Besides the known thoughts, there are many unknown thoughts in the depths of the mind. All have to be suppressed. Mind may be divided into two parts, conscious and subconscious. We know only the thoughts that are in the conscious part. When they leave it, we do not know them, but they are not gone. They go down, become fine and are stored up in the subconscious part. These are the unknown thoughts. They are countless, stored up in the present and the past lives. A novice in the practice of concentration has to begin with the suppression of the known thoughts. After practice for some time, when the force of concentration becomes strong enough, it stirs the whole mind, and the unknown thoughts of the sub-conscious mind begin to appear in the conscious. Past associations, hideous thoughts will come to it, and he will be astonished that it was possible for him to think such thoughts. He will observe that they crowd and assert their strength at the very time he tries to concentrate his mind, though at other times they are not so active. It is because then the force of his concentration acts on them and they react with all their force. At other times they do not react and are therefore not so potent. Sometimes their reaction will be so powerful that the task would seem hopeless. But instead of despairing, he should with more zeal apply himself to their suppression. Their very appearance shows that the force of his concentration has been strong enough to effect the whole mind, and indicates his progress in concentration. The unknown thoughts are the lurking enemies that have to be conquered, and the sooner they are brought out

of their hiding-places and killed, the better it is. Moreover, as he will progress, his knowledge will extend to the subconscious mind. In time, he will know the whole mind and cognize it as entirely separate from the body. Then will begin a tremendous fight, the real struggle in concentration. Practicing hard and patiently however, he will find that the thoughts by degrees lessen in number and become less and less violent, until at last they are all suppressed.

A Yogi.

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### THE BROTHERHOOD.

To Thee we fly on wings of thought,  
 And enter in that sacred fold,  
 Where all is love and hatred naught ;  
 Such sacred love cannot be told.

Arise my soul to joys unknown,  
 And bathe thy wings in waters pure,  
 In streams that flow from out God's throne,  
 Which now—and ever shall endure.

We fain would leave this earthly clod,  
 Where trials never cease to come,  
 And be at rest at home with God ;  
 The soul's eternal, happy home.

There we could join that holy band,  
 As workers with the pure and good ;  
 Jesus the Christ, the guiding hand,  
 That guides and rules The Brotherhood.

L. D. N.

## BIBLE READINGS.

### ST. MATTHEW VI.

Verse 16. "Moreover, when you fast, be not as the hypocrites, of a melancholy aspect; for they distort their features, that they may seem fasting to men. Indeed, I say unto you, they have their reward." In this verse Jesus seems to be making the effort to inculcate genuineness of heart and life, and the entire overcoming of everything that pertains in the slightest degree to what has been denominated in the church "spiritual pride" which in itself is hypocrisy. The closing words of this verse, "Indeed, I say unto you, they have their reward," are generally thought to mean that they are to receive future punishment for their hypocrisy, but that no such thought is intended here is shown in the strictly emphatic rendering, which reads, "I say to you that they obtain the reward of them." That is, when they fast before men to be seen of them and to be called righteous, etc., that is the reward they receive, for men will call them righteous, and thus they receive the reward of men and not the reward of God. We notice in the Revised Version that it is expressed in the past tense, for it reads thus, "Verily I say unto you, they have received their reward," which carries the idea that from the fact that they are doing this before men, to be seen of them, they have their reward in doing it, and do not expect any reward from their Father in heaven.

Hypocrisy belongs to human nature, and it has its various grades and shades of manifestation. For instance, when a man or woman becomes a member of the church, and makes an



open profession of their faith, they feel that there is a restraint upon them, and that they must live in accordance with the requirements of the church in their external life. This means that they at once begin to live a righteous life for the eyes of man; and to help this on the church teaches and keeps so prominent before the people the effect of example. While there is something in that, yet, there is a very narrow line to be drawn here, for the weakness of human life is to desire the praise of man, and that desire is ever active in all stages and grades of life. Jesus here impresses the thought that any desire to do things to obtain the praise of man comes between the individual and God. He as much as said, they have no reward other than to obtain the praise of man. The words of Christ when he first saw Nathanael: "Behold an Israelite indeed in whom is no guile," were expressive of the true characteristics. A man who pretends to be serving God, but who is doing it in the slightest degree to appear before men as righteous, is manifesting that guile, deception, called hypocrisy. Here we must realize the force of the words of the Christ when he said: "Strait is the gate and narrow is the way that leadeth to life, and few there be who find it." The lines must be drawn so narrow, so close, that unless one gives their thought to it most dilligently, and watches their own feelings, emotions, and desires, most carefully, the old man will deceive them; the old self will deceive the better self.

Verse 17. "But thou, when fasting, annoint thy head, and wash thy face." The thought intended to be conveyed in this verse is, that you should go right on doing just as if you were not fasting; avoid all appearance before men, as he said in verse 18, "that thy fasting may not appear to men, but to that Father of thine who is invisible; and that Father of thine who sees in secret, will recompense thee." Here is a thought that is not generally received, and it is a very important one,

namely, that in all our spiritual devotion and efforts to live the life of righteousness, and to subordinate the external and physical, we should keep the eye of our mind fixed on God, and that all our efforts be made sacred between God, the Spirit, and ourselves. Wherever there is true love existing between two, their real life is hid from all others, because it is regarded as too sacred for others to profane, and so should our lives be between ourselves and God. God is love, and that pure love of the child to the Father, a Father whose nature and substance is love, should produce in us a feeling of sacredness that should be guarded most jealously; knowing that God knows our hearts, thoughts, and motives, and His nature being love, purity, and goodness, we simply ally ourselves to Him and separate ourselves from man; and when one has thus allied himself to God and separated himself from man, he has but the one desire, to please God. Have you ever had the experience of loving some one so tenderly and so devotedly, that your real life was held sacred, so that when appearing before others you would feel like hiding from them your real, true life and relations, because of the sacredness of that life? If you have, then you have an idea of what the condition of mind should be between God and yourself in all this spirit of devotion.

Verse. 19. "Do not accumulate for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal." We believe that the emphasis in this thought should be on the words *for yourselves*, for we have no idea that there is anything wrong in accumulating treasure; on the contrary, we believe it is the duty of every one to gather the treasures of the world and to economize, but to hold that treasure and value it only for its use in aiding you to accomplish that for which you have consecrated your life; and if your life is consecrated to the Father, then you have but the one desire, and that is to use whatever you may have accumu-

lated to aid you in serving God by serving humanity; for we must ever bear in mind that God is so far beyond us, that it is impossible for us to serve Him, only by serving our fellow-man, and by thus being a coworker with Him in the direction of the declared purpose to make man in His image and like Him. The words, "where moth and rust consume," carry the idea of a man gathering treasures for himself and engaging his time, attention, and thought in guarding, protecting, and caring for it. Thus, there are many men in the world to-day whose accumulations take their whole time; create constant anxiety and worry lest they lose it. Thus, in place of becoming a server in Divine order, they become a slave to the accumulation of their treasure, for as the Christ said in another place; "You cannot serve two masters;" just as soon as you become anxious about the accumulation of the goods of this world, and a fear arises lest you lose it, that fear at once makes you a servant to the thing concerning which you fear. Now, we cannot serve two masters, therefore, while it is well to accumulate treasure when the opportunity offers, yet, when it is accumulated we should have no anxious thought about it, but should keep and use it to the best advantage possible, regarding whatever we may accumulate as a trust from God and using it to the best of our knowledge and ability for the good we may do with it; protect and guard it so far as we can without anxiety or fear of loss, and if loss and failure come, do not be anxious about it, knowing that your heavenly Father is able to give you all things necessary. Man should rather feel that he has been relieved from an obligation that has been laid upon him when treasure is taken from him wrongfully, than to feel anxious and worried about it. In other words, our only treasure is God; as Christ said in verses 20 and 21: "but deposit for yourselves treasures in heaven where neither moth nor rust can consume, and where thieves break not

through, nor steal. For where thy treasure is, there thy heart will also be." The culmination of this thought is found in verse 21, "for where your treasure is, there thy heart will also be." Can you accumulate and hold treasure without setting your heart on it? Can you hold it as if it did not belong to you, but only to your service for humanity? Can you keep your heart free, your desires separate from it, so that if you lose it, it will not worry you nor cause anxiety? if so, then it is well and wise to gather treasure, but if in gathering treasure, your mind lays hold upon it, you treasure it in your thoughts, feelings, and desires, it occupies your attention and your thought and effort; this then becomes an evil, as so clearly shown in verses 22 and 23. "The lamp of the body is thine eye; if, therefore thine eye be clear, thy whole body will be enlightened; but if thine eye be dim, thy whole body will be darkened. If, then, that light which is in thee be darkness, how great is that darkness?"

There is a remarkable feature in the study of psychology relative to the office and power of the eye. The thought of form, order, beauty, and harmony, of place and condition, is all dependent upon the eye. Now mark the *thought*. Does the eye think? No, but the mind thinks with the eye. There is an external eye with which the mind receives impressions and thus thinks, and in the higher development of mind there is an impression arising in the imagination, the imaging power of the brain, which is identical with the impressions received by the eye. That is to say, if we think a thought vividly, we have the consciousness of seeing it; it stands out before us in form, in general appearance the same as objects, that we look at with the external eye. Thus the imaging power of the brain is derived primarily from the images seen by the external eye, and as God, the Creator, formed all things by the imaging power of His Spirit, thus causing everything to take its

legitimate form to express its function, so the image of God in man imagines, (images forth), everything that he is conscious of; and as the external eye is the lamp of the body, so the interior eye is the lamp of the soul.

The emphatic rendering of the words in verse 22: "If, therefore, thine eye be clear, thy whole body will be enlightened." is evidently not the best translation of the thought intended; and as the translators of the Revised Version maintain the old reading, we are disposed to believe that it is the best expression of the idea, yet the words: "if thine eye be clear," well carry out the same thought; for if a person looks out into nature and sees everything that the eye may take in at one grand sweep, and nothing in particular, the mind gets no impression save a general view; there is nothing definite; it is as if the eye were dim; everything appears confused. So the thought; "if thine eye be single," would be the best, carrying the thought to the mind of the perception of one thing, and not many. In order to see anything we must look at the one thing and not at many things at the same time, and there is no doubt that Christ was here inculcating the thought of the great importance of the whole mind being concentrated upon the one thought, one object. In all the religions of the world that have accomplished anything worth while, the idea of the concentration of the mind upon one thought has been esteemed of greatest importance. The article on concentration, published in this number from "Prabuddha Bharata", is a fair sample of the thought of all religions in this direction. It is also a well known fact that in all spheres of life the mind must be concentrated upon the one thing and held there perpetually in order to accomplish any great result.

In this lesson Christ was teaching the method by which man might again be free from the bondage of sin, sickness, and death, and opens the way back into the Eden of God, into

union with the Source of our being. Therefore, no thought could be brought before our minds of so great importance as this matter of having one thought, one object, of avoiding all division of the mind. In the context, Christ was considering the thought whether the mind should be made to serve in accumulating treasures on earth, or whether it should be made to serve in getting treasures in heaven. If we would have the treasures of heaven, we must bear in mind that we are in a world that is constantly demanding our attention and consequently holding our thought, and, "as a man thinketh in his heart, so is he." Now, can you think heavenly things? Can you keep your mind stayed on God? as the prophet said, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." You who would seek and find the way back into the Eden of God, find the way to life, as Jesus called it, can readily discern by a retrospective view of your own mentality the importance of concentration, because of your inability to hold your mind upon anything only the external objects of life; and you have only to think of it and to observe it a little, and you will see that the spirit of the thing thought about enters into and acts upon your senses, reacting most vividly upon the mind. Thus it is manifest how important it is in order to return to unity with God, to obtain the condition that Christ embodied when he said: "The Father that dwelleth in me, He doeth the works," and again when he said: "The kingdom of Heaven is within you;" and whatever you think about that is within you, therefore, "if thine eye be single," if you single out one object, then keep the mind fixed on it until it is attained.

The Hindu method of concentration seems to our mind to be vague and uncertain; it seems to consist in killing out all capacity to think, whereas, we believe that the Christ's method of concentration is expressed most clearly in singling out one

thought, having one object, and causing everything else to be subservient to that one object, and keeping the mind fixed upon that, not allowing it to wander about here and there; for we are to a greater extent than we realize, perhaps, members of the body of humanity, and the world's thoughts are inclined to think through us, to use our brain organs as if a superior will had entered in and caused thoughts according to its purpose.

In this divine order, in this method of attainment, there must be no superior will recognized or permitted to have control over us, except the one, the will of God. But, says one, it should be my own will. Well and good, providing your will is one with the Father's will. Herein again comes in the importance of understanding the purpose of God in the creation of the world. In order for your will to become one with God's will, it must work in direct line with His purpose, and when you understand the purpose, you will see that it is all for your good and for humanity: for a future state wherein there will be no sickness, sorrow, pain, or death; and no one can, when fully comprehending this fact, avoid uniting his will with the will of the Father for the accomplishment of this ultimate. Therefore, when we say that your will should become one with the will of God, it does not mean that you should become a nonentity, but the exact reverse, for by uniting our will with the source of its existence, and inspiring, drawing in by desire and by use, the will of God, our will becomes strong like that of its Father, unyielding, unmovable and able to accomplish its purpose even as God was able in the beginning by the power of the will to cause a world to form itself; so we, by uniting with His mind and will, cause the reforming powers of the soul to have freedom to grow into the Divine likeness.

Then remember the thought, "if thine eye be single," if you

labor, sorrow, and death, and to the conditions that exist in this world, I say, you will not wonder that Christ made these sayings so strong, so pointed and his distinctions so clear between the old order of life and the new.

---

### A PRAYER.

Oh God! how many thousands, sad and sore afraid,  
 On bended knee in silence, look up to Thee for aid;  
 Bowed low in supplication, deep longing fills each breast,  
 Where taint of lust and greed of gain deny us peace and rest.

Striving after pleasures fleeting as the wind,  
 Bereft we of true knowledge, to grace and virtue blind.  
 The still small voice unheeding, which tells of love to spare  
 By kindly thought and noble deed to gain an increased share.

Creed is not in words alone, nor good in self-desire,  
 And love comes not to fill the void where no true thoughts  
     inspire;  
 For mutual love means mutual help with trust devoid of fear,  
 To kindred minds affections bond is gentle and sincere.

Teach us to live the one true life of knowledge used aright,  
 Oh! grant this as thine answer to every prayer to-night.

Fred. W. Cooper.

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He is one of the few human beings I have known who will often, in the heat of an argument, see and straightway confess that he is in the wrong, instead of trying to shift his ground or use any other device of vanity.                      George Eliot.



but as an opportunity to develop more rapidly all the latent powers of loving helpfulness that my present incarnation allows.

Although an enormous amount of life was wasted during the child-bearing period, there seems to be no limit to my powers of recuperation; perhaps I should say, I have discovered no limit; and as it was clearly evidenced to my inner senses for several months, at least, before I found the explanation in the "Revised Esoteric" therefore, that vitalizing fluid was constantly flowing into and through my feet thence flooding my entire being. I have almost unlimited faith in the future.

My feet seem to be ever in a pool of clear, greenish-blue fluid (much paler than Sky-blue); which seems to result from yellowish (or yellow-brown) root like tributaries, arising from the surrounding earth, and to flow up, ever up through my entire being; each vital organ appearing as another pool of the same beautiful, delicate, bluish, life renewing fluid. When, during my (every morning) sittings, alone, I desire to aid any special individual; so far, I have attempted this with members of my immediate family only, where I could follow effects, such individual seems to respond to my thought by appearing directly before me (in varying positions, however.); and, from my being, which seems to include my physical body, emanate mist-like strands of creative energy (so I translate them), which tend toward, into, around and through the patient (conventional phraseology for brevity, though not always exactly appropriate); and, simultaneously, the patient is, apparently, placed en rapport with limitless other helpful powers (Solar angels?); for similar mist-like strands from every direction join with the comparatively few from mine and permeate that being before me; while the same peculiar blue appears in pools and "troughs" throughout the physical body. Occasionally the weak spot seems revealed by a yellowish-white

might be better prepared to judge as to my possible fitness for the Fraternity life. My "mental", spiritual, has usually ruled my beliefs and acts, except when under the temporary spell of passion, during those years of ignorant, misguided youth.

I have always been very slender up to the time of my "awakening", which came like magic on the first note of truth from a loving heart. It was like hearing verbally and knowing what I had supposed I ought not to believe for a life-time. It was like coming home, after a long, tiresome, discouraging, fruitless search, to find it offered all sought for treasures to the wanderer. Pictures with poetic explanations immediately followed, symbols and heart-felt joyous love, and that "peace which passeth all understanding"; later successive fasts helped to overcome many unworthy appetites and habits,—passion had quickly succumbed to suggestion. I am now supporting the physical body on very plain, simple, but nutritious foods; unfermented whole-wheat bread, fruits, vegetables, butter, cheese, cream and honey with nuts about complete the list. I eat twice a day only and drink only water, and malted cream occasionally; and since fasting gained one and one-fourth inches in height; while since discarding meat from the first of January, I have steadily advanced in weight from 105 to 125 pounds. Meat is recently becoming rather offensive to me though I still serve it to the rest of the family, in moderate quantities and hygienically treated.

To give my life to God and the Esoteric work without reserve or limitation of time,—merging all property and moneyed interest into the Fraternity for the common good, and to be privileged to live a useful life as close to mother nature and Father, God as possible, constitute the ideals of my present aspirations.

Have I already told you that as a test of actual ability I gave up two housemaids for six months last year, and labored

to which you might be joined. It is a law that each individual is a function in the grand body and the life-giving and healing would be your function.

\* \* Yes, we think that it is.

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# BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

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## ANNOUNCEMENT.

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This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

concerning the Son except it be taught him by the Father. (Luke x. 22.)

This knowledge is beyond the compass of the greatest human intellect, and is altogether **HID** from it. It seems at first to put a premium on ignorance, and this is how many understand the expression "revealed unto babes." It is wrong to think this, however. As far as this world is concerned, some men cannot help becoming wise any more than others can avoid remaining ignorant. But it is within the

**POWER OF THE WISEST**

as well as of the most ignorant, to become a babe. It must be so, or salvation would not be possible to all men, for "Except we become as little children we cannot enter into the kingdom of Heaven." The fact is that the wisest man on earth, or the man who has gained more human knowledge than any of his fellows, may by the grace and power of God become, by means of the New Birth, a babe, and have the spirit of wisdom and revelation in the knowledge of God which shall give even to him authority in the spiritual world and power over *all* the power of the enemy. At the same time, a man who is unable to read a letter of the Scriptures may yet be gifted with

**GREAT SPIRITUAL KNOWLEDGE.**

The great mistake of the present age and the reason of the comparative lack of spiritual knowledge to that which was exercised centuries ago, is, that men are seeking spiritual knowledge by natural means.

Spiritual revelation, and with it spiritual authority and power, can come only by inspiration from God—for these things "no man knoweth"—no outward eye can see them or hear them, they can be seen only by the enlightened eyes of the inner man, and heard by means of the "Silent Voice" within speaking in the

**EAR OF THE INNER MAN.**



(Coll. iii. 9.) to be "circumcised with a circumcision, not hand<sup>d</sup> made, in the stripping off of the body of the flesh, in the circumcision of the Christ, bring jointly buried with Him in the immersion (baptism in the Holy Spirit) in which we are also jointly raised and made to sit with Him in the heavens. After the initial Pentecostal experience, there is constant progress to be made, for the new man is "being molded afresh into full knowledge" (Coll. iii. 10.), and being restored fully to the Image and Likeness of God in which man was originally created, and He gives

SPECIAL REVELATIONS

and special gifts to some that they may act as apostles and "some as prophets and some as evangelists, and some as shepherds and teachers, with a view to the fitting of the saints for work of ministry, for an upbuilding of the body of the Christ, until we all advance into a one-ness of the faith and of the full-knowledge of the Son of God, into a man of full-growth, into a measure of stature of the fullness of the Christ. (Eph. iv. 10-13.)

Henry Proctor.

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GOD IS SPIRIT.

In order to worship a Being or God intelligently, we must first know that such Being, or God exists. We must also feel that such a Being, God or Spirit possesses greater wisdom, love and power than the worshipper, otherwise such worship would be worse than useless. To worship inanimation is to detract from one's own inherent powers. All image worship is in violation of God's strict command. The edict went forth: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in

is only the brave who dare defy it, and it is a Herculean task to eradicate it from the minds and beliefs of its devotees. Then it is the duty of those who wish to come into harmony with God's laws, to hold up to the light of truth all things, no matter what one's preconceived opinions concerning them may have been; and if they are found to be untruths, then cast them off no matter how our pride may suffer by so doing, for this is the only way whereby we may come into the truth and gain our freedom. Do you wish to be free? Then seek the truth, for the Christ said, "The truth shall make you free."

"My people have committed two evils: they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water." Since man left the fountain of his being, he has plunged into the darkness of ignorance and superstition—fanaticism has perverted the truth and man has lived in conflict with God's laws, and in violation of the laws of his being. No wonder then when in evolving from a condition in which the world has been slumbering for ages, dross yet clings to the pure gold; yet, by refining it in the crucible of the Spirit's fire through regeneration, the soul will ultimately shine forth in the likeness and true image of the Father. God is Spirit—God is love.

I. L. Harpster.

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A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine.

Emerson.

vidly that I can see it in mind in the desired position. I may put my will against my arm to cause it to move, but it moves not; and why? because all this is done by the intellect, the brain action, and I find that my brain action alone can no more effect my arm than it can a stump of a tree, or a stone, or any other object that is separated from my body. But we observe another kind of thinking; for instance, someone throws a stone at us; we see it coming and immediately step aside to let it pass: in this case we thought and acted at once as a result of that thought; yet, that thought was not formed into words, it was rather a perception and a consciousness followed by an action. The question which now arises is: why was one thought followed by action while the other, in which greater conscious effort was used, was not? Evidently, the answer to this question is to be found in the fact that the body is acted upon and moved by the vital currents, which currents are set in motion by thought as the original impelling power;—we use the word original in a limited sense, however. This means that the thought does not touch the body except by a medium. The vital substance or life of the body appears to move the body very much as pieces of wood or a water wheel are moved by flowing waters, or as the leaves of the trees are moved by the winds.

The sunlight cannot move the ground, but it can heat the air and waters, and by that means cause motion, and the absorption of the water by the air, then the rain and descending floods move the ground, and we not unreasonably look for some such process in the matter under consideration.

But to return to our subject, we find that the thoughts of the brain, consciously and intentionally formed, and even when backed by the will, does not necessarily move the body, nor cause it to feel like moving. Again, we find that a thought unconsciously formed will cause an effort of the will which

want to know is, the causes and effects in the individual case.

We have doubtless all observed that if we are close to another person who is suffering pain or any physical distress, we begin to feel their feelings. Why is this? It is because they are an active center of energy. All space is filled with life: the space between our bodies contains as much life as do our bodies; and when anyone has strong feelings, either pleasurable or painful, those feelings go out as vibrations, and, by the law of sympathy, cause any person near to respond. The same is true of anyone thinking, for if one is thinking very positively, as in anger, and another is near and in a negative attitude, this causes the negative brain to feel the impinging vibrations of the positive brain; and, if the negative brain will not respond, those vibrations will cause pain, often a severe headache. This means that our bodies, which of themselves are simply inert matter, are vital engines acted upon by vital currents, and act by them as a windmill by the air currents, or an engine by steam.

We perceive that sympathy is automatic; but at the same time we know that it can be modified by an effort of the will. To illustrate; if a surgeon amputates a person's limb before a number of people, some will feel it very keenly, but some will not; and the reason they do not is that by an effort of the will they refuse to feel, they refuse because they reason that it will do no good, and so they prevent it. That is, they refuse to respond to the vibrations of the one who suffers, if they do suffer; or they refuse to respond to the thought of the patient's suffering.

We are now getting close to our subject, for we perceive that not only will the vibrations of one body effect the vital currents of another, but the thought of suffering even where there is no suffering will have the same effect; in other words, we may imagine one who does not suffer as suffering intensely,

in that condition of derangement and give it the corresponding feeling, and if we do not check ourselves and prevent sympathy from causing us to respond, we will feel that sickness which we imagined; thus we make ourselves sick; also, if we think of ourselves as being strong and we permit sympathy to do its work, we will feel that strength which we imagined. Thus far we have power over feelings and their effect upon us. If this were all we would have no trouble to be what we will to be; but it is not all; the vital atmosphere about us is filled with all manner of forms, some of our own creation and those created by others; also by unripe souls, some of which are the embodiment of hurtful thoughts or diseases. These forms often come near us and even enter our bodies and, by this same law of sympathy, cause us to feel their feelings and even manifest them in our bodily conditions. It is these which so insidiously cause us to think and feel that we do not recognize their baleful work until it is accomplished. As we become clairvoyant we sometimes see these malignant forms, and when we see them we are aroused to refuse them sympathy. By hating them we at times drive them from us, for they are largely subject to our will. Sometimes we feel a pain in a certain part of our body where we know that there is no derangement, so we conclude that one of these evil forms is near and that we are beginning to feel its conditions. They do not like to be recognized and when seen will usually retreat, but, if when felt we reason thus; I know that that part of my body is all right, the pain I feel is because an evil spirit is near and I feel its feelings; my body is all right: very frequently this will cause the offender to go and we are relieved of the pain. There appears no reason why this would not always occur, evidently, it would if realization were complete; but there is the difficulty. Realization very largely depends upon feeling, and feeling upon sympathy.

## HUMAN NATURE.

The perfect intellect is reason and intuition equally balanced. There is no feeling, no impulse, no sympathy, no emotion, no love in intellect. It is cold, heartless, exacting, scientific—rigidly truthful. Its full, its complete, its perfect development is the finishing touch that will round out the man into the full image of his Maker—the one thing essential that will enable him to again enter the Garden of Eden and to knowingly, intelligently remain there, to go no more out forever.

The perfect development and application of intellect, or reason and intuition in perfect combination, is the one essential, the one thing only that will give man the dominion, yea, the promised dominion. It is through intellect, only, that man has obtained his present dominion over the electric forces. Through intellect has man come to know, to comprehend, to understand the principles and laws, the causes and many effects inherent in them. And it is through the same, through intellect only, that man can ever hope to get permanently out of his present distress—can ever hope to finally gain his immortality.

Intellect is masculine, electric, expansive, penetrating, knowing, but it is not love.

Love is feminine, magnetic, drawing, pulling, condensive, form building, desiring, impulsive, emotional, but it is not Intellect.

Intellect is thoughtful, but it is love that surrounds, the thoughts of intellect with their corresponding material forms. The thoughts of Intellect may be good, bad, or indifferent, it

of absolute truth, and this truth, if followed, will set them free from many of their limitations. Vice versa, the woman is often found who possesses the masculine type of head, face, intellect, temperament, and body. She will incline to be governed by reason, by thought, by education, by what she has been taught, by whatever her reason alone tells her is right. A man of this type is inclined to be thus governed, also. Both the man and the woman of this type need to cultivate the feminine side of their natures, and especially the feminine half of the intellect—the purely intuitional—which will gain them a better insight of absolute truth that will set them also free from many limitations.

Again we find many who possess the two types harmoniously mixed, in good balance, and then we have the foundation for a well rounded balanced and harmonious character, practical, sound in judgement, healthy and happy. We said that in this we have the foundation, but many who have this foundation sadly abuse it—do not realize what a good thing they have, think they can stand anything they have a mind to impose upon themselves, but Nature finally presents her bill and demands payment, and bills of this kind are always paid to the last farthing, and the man, or the woman, perhaps, then learn wisdom when too late.

The feminine half, or purely intuitional, of the intellect is, in reality, the open door, and the only one, through which men and women of both, of all, types of head, face, intellect, temperament and body may obtain correct knowledges of truth which will lift them above, and free from, many of their present limitations, the only door, in fact, through which they can possibly attain to spiritual unfoldment, the final dominion, the ultimate immortality.

But this door is only a part of the whole, only one piece of man's complex nature. Every part must do its own special

that it was symbolically represented by the Temple of Solomon, which was an exact representation of the Tabernacle built by Moses under Divine command.

The symbols used in the Tabernacle and afterwards transferred to Solomon's Temple, if rightly understood, symbolize some grand truths which will be carried out in the building of that spiritual temple.

The foundation of the temple that John saw was made in the square of a circle. The four equal parts or corners symbolize the four life giving principles of creation. They are also symbolized by the four rivers of Eden which flowed out to water the earth with life. They also represent the four life giving elements that compose the earth and all things contained therein.

Upon these four corner stones rests the foundation of that spiritual building which is to be built of the spirit of just men made perfect. The foundation is composed of the twelve ancient ones, corresponding to the twelve tribes of Israel, upon which the whole character of humanity is built. The twelve foundation stones are also represented by the twelve apostles, and twelve tribes of Israel, and the twelve apostles correspond to the four and twenty elders.

The exact center of king Solomon's temple is supposed to be the center of the Holy Holies, symbolically representing the earth in the center of the universe. It also symbolizes the individual in the center of Infinite Spirit. In the Holy of Holies was placed the ark of the covenant with the wings of the cherubim overshadowing the mercy seat.

The ark contained the book of the law, received by Moses on Mount Sinai. The understanding of the book of the law is the key to the hidden mysteries of the universe. The cherubim overshadowing it are symbols of the positive and negative qualities of creative force. The union of the father-mother



## HUMAN NATURE AND THE CARNAL MIND.

In order to have clear views on the subject of holiness, we should be careful to distinguish between *human nature* and the *carnal mind*. By human nature we understand pure, unsullied, human nature, as it came fresh from the hand of God, made after His own image and likeness, and pronounced, like everything that He had made, "Exceeding good". (Gen. i. 31. lxx.)

By the expression "carnal mind", we may understand that original

### INDWELLING SIN,

which came into the world through Adam's transgression, and which is transmitted by propagation to his posterity. (Rom. v. 12.)

The usual theological term, "old nature," comprehends both human nature (the work of God) and the carnal mind (the work of the devil), which latter the Son of God was manifested to destroy. (I John iii. 8.) The use of this term leads to much confusion of thought on the subject, simply because it makes no distinction between "the body of sin," which "through faith in the operation of God," is destroyed, and the actual body of flesh and blood, which is to be presented "a living sacrifice," *holy* and *acceptable* to God. (Rom. xii. 1.)

In the 8th of Romans the carnal mind is thus defined:—

- (a) It is "death". (verse 6.)
  - (b) It is "enmity against God." (verse 7.)
  - (c) "It is not subject to the law of God, neither indeed can be."
- (a) As long, therefore, as I have any measure of the carnal mind remaining in me, I have

without sin," shows that those who are fully surrendered to God, whom the apostles styled "spiritual" and "perfect in contradistinction to those who are yet "carnal,"

WILL STILL BE TEMPTED,

and though they are free from the carnal mind, and "have the mind of Christ," yet Satan will find in each of them, an inward correspondence to the outward environment of temptation. This proposition may be fully proved by an analysis of Christ's temptation in the wilderness:—

TEMPTATION.

1. Command this stone that it be made bread.
2. Satan shewed Him all the kingdoms of the world, and said, To Thee will I give all this authority and the glory of them, if Thou wilt fall down and worship me.
3. To cast Himself down from a pinnacle of the Temple.

CORRESPONDENCE.

1. He hungered.
2. The object of His coming was to obtain "all authority," so that the kingdoms of the world might become the kingdom of God and of His Christ. (Rev. xi. 15.)
3. His trust in the Father and His desire to manifest Himself as the Son of God.

Thus Satan comes as an angel of light, endeavoring to take advantage even of that which is good in human nature, and of that which is purely natural, viz., such desires of the flesh as Adam and Eve had before the Fall. In reviewing Eve's temptation it will be seen that Satan finds correspondence even in

UNDEFILED HUMAN NATURE,

as it came fresh from the hand of the Creator. Now, what were the motives set before *her* to disobey God, and how did her inward desire correspond in each case to the outward temptation:—

TEMPTATION.

1. Ye shall be as God (R. v.).
2. Knowing good and evil.
3. Fruit of the tree desirable to make one wise.
4. Good for food.
5. A delight to the eyes.

CORRESPONDENCE.

1. Desire to be like God.
2. Thirst for knowledge.
3. Desire for wisdom.
4. Desire for food.
5. Love of the beautiful.

## MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

### XVI.

TO KNOW THESE THINGS IS NOTHING: THE DONE  
OF THE WORD ONLY CAN REALIZE THEM.

The two progressions of evil and good are within our being, and thereby we have relations with all worlds, where we may exercise the spiritual ministry of man. But it is nothing to know these things; what is essential is to realize them. The savant is nothing in God's eyes; it is the workman whom He values and rewards.

At every step we advance in our work we gain new strength, and the man who follows the living paths of his regeneration may reach the holy mount, to learn the Lord's commands. But the impatience of justice seizes him, when he beholds the abominations to which the children of Israel have addicted themselves. He breaks the tables of the law, because his people are not worthy to hear it. In his anger he exterminates the sinners who entice the human soul to prostitute itself to the Gentiles, and are in arms against the Word. He hurls his lightning against the giants which would assault heaven and make themselves its masters: "O my people, what has God done to thee that thou art enraged against Him? What iniquity have your fathers found in me, that they are gone far from me, and walked after vanity, and become vain?" Accordingly, as we ascend this mountain we put on Elijah's mantle, which we may inherit during this life, and by means of which we may bring down fire from heaven; divide the waters of the river; cure diseases; raise the dead; for nothing

our true bodies with all the works in which we took part, or which we performed ourselves, as the Redeemer adorned his glorious body with all the works he had manifested, whether personally, or through the patriarchs and prophets. Hereby we assist in adorning the same glorious body in which the Redeemer will show himself at the end of time, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (II Thea. i. 10.) And hereby we contribute to the destruction of that man of sin, who has been preparing of old, and who is composed of the sins of men. The enemy is not satisfied with having robbed us of our primitive body; he would rob us also of our elementary bodies to cover his own nakedness, because he receives no help from his physical nature in which he is confined, and experiences nothing but roughness and harshness from it, these being the first qualities he awakens in it; and only by clothing himself one day with our elementary bodies, can he put a climax to his deceptions and abominations, and to the illusions of those who put not their whole confidence in truth, who are commissioned to teach the deep things of God? It is you, ministers of holy things, who ought to teach us these deep things. Stand in the court of the Lord's house and speak unto all the cities of Judah which come to worship; thus saith the Lord, if you will not hearken unto me, to walk in my law, etc. Well! ye ministers of holy things, the Lord has placed you at the entrance of the souls of men, and ordained you to make known His laws and commandments. You ought, therefore, to stand at the entrance of the souls of men, and proclaim all the words which the Lord has commanded you to speak; for if he has chosen man to be God's prophet, why should He not choose men to be prophets to men? And the prophet to man is the servant of the servants of God. Stand then at this entrance of the soul of man, and tell it all that the Lord will

Unhappily the Redeemer, the visible Word, had hardly disappeared from the earth when the Light began to decline ; and ministers of holy things, falling into discussion about earthly laws, were reduced to go by notes ; because, besides this Word, there is no fixed light whatever, and they forgot that he had promised to be with them to the end of the world. I should have been very disconsolate if Paul had wavered in his faith, after his election, because his election was made after the earthly temple was closed, and the divine opened. I am not so affected by Peter's denial, which occurred before either ; nor by the anger of the gentle John, who forbade others to cast out devils in his Master's name, because they did not follow him, and wanted to bring down fire from heaven to destroy the Samaritan village, which would not receive him because he was going to Jerusalem. The Master teaches us, what was then the ignorance of His disciples ; "they knew not what spirit they were of."

Let us not lose sight of the progressions, and temporal and spiritual epochs, to which the redeemer himself was subject. But you who have entered the stewardship of the Word, only after every door, spiritual and divine has been opened, do you not think, you have sometimes labored to shut them ? Why in your solemnities, do you give, merely as a commemoration what ought to be given, only to one ever-increasing real work, in us ? For them to be truly religious festivals, the spirit which presides over those solemnities should, by your means, make us rise at each period to the same degree of virtue, which divine things attain at the corresponding epoch in the world.

*(To be Continued.)*

fully is this realized at the present time by those who are necessitated to earn their own living! How thoroughly they are under a master, so that they are held and ground down, as it were, to service: slaves to their lords, the lords of this world, the money-getters. They are slaves because, unless they become slaves they fear they will hunger and come to want. Now, the Lord impresses the thought, that, you cannot, if you serve God, allow these things to be your master, and how shall we free ourselves from it? This question is answered in the following verses.

25. Therefore, I charge you, be not anxious about your life, what you shall eat, or what you shall drink; nor about your body, what you shall wear. Is not the life of more value than food, and the body than raiment?

26. Observe the birds of heaven; they sow not, nor reap, nor gather into store-houses; but your heavenly Father feeds them. Are not you of greater value than they?

27. Besides, which of you, by being anxious, can prolong his life one moment?

28. And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They neither labor nor spin;

29. Yet I tell you, that not even Solomon in all his splendor was arrayed like one of these.

30. If, then, God so decorate the herb of the field, (which flourishes to-day, and to-morrow will be cast into a furnace,) how much more you, O you distrustful!

31. Therefore, be not anxious, saying, what shall we eat? or, what shall we drink? or with what shall we be clothed?

32. For all the nations require these things; and your heavenly Father knows that you have need of all these things.

Here the Lord has elaborated the thought of trusting, confiding, in God. If we have dedicated our lives to Him, will He not clothe us, we who are of greater value than the birds of the heavens, or the lilies of the field? and all these are provided for by the natural processes active in all creation. How often have we wondered as a people when we saw a bright, intelligent, strong, active man, earning a fine salary, and yet only able to live, seeming to have no extras and always anxious and worried just to live; perhaps he has no one but himself and wife, and perhaps one child; and then we look at our neighbor just across the street or a little further down

in the operation of His will; and if God wills to prosper some one because he or she lives most nearly to nature, it is very easy to accelerate the workings of certain laws and forces in nature, to open up the mind to perceive ways and means, while another may be left entirely to the workings of his own caprice.

Yes, God truly does work in all forces and laws of nature, so that if any person consecrates his life to Him, and is not, as the word for word translation has it, "over careful of his life," but is reasonably careful and diligent in providing for the necessities of the body, and does not allow them to dominate him, when he comes to a point in his experience where the question is brought up: which shall I obey, the promptings of my own highest intelligence in doing that which I feel to be right and thereby lose my income or a portion of it, or shall I allow the need of my income to dominate me? if he decides to follow the former course of action, then, he will be provided for in all things. He will find that even the elements will seem to be transformed and reformed to suit the needs of his condition, and he will know of a certainty from the interior, and also from the exterior; for Christ has given his testimony in the external as follows: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Seek first the kingdom of God and let the provisions for the body be always a secondary consideration. He does not say, neglect the provision for the body, but he simply says, do not be over anxious about it; do not let it be your lord; do not let it dominate you; and if a question arises between the two, as we have said, always, under all circumstances, decide in favor of being obedient to the guidance of the Spirit, or to your own highest conception of right and righteousness. Be obedient to the leadings of your own highest intelligence relative to the course of life necessary to the bringing in of God's righteousness, or as Jesus said in another place: "Be ye perfect even as your Father in heaven is per-

to the material world- The physical brain governs the hands, and arms, and feet; these are the instruments of the reasoning brain by which we handle material things and traverse the material world. These may be wholly occupied and not in the slightest degree interfere with that interior mind and consciousness that belongs to the cause world, to the realm that lies between God and the physical structure. This interior mind is the mind that attends to the things of the Spirit; but the work before us at the present time is not to divorce the one from the other, for the two are so thoroughly divorced through our attention being given wholly to the external, that we have no consciousness of this inner mind. The work before us, which is the work of righteousness and the thought of Spirit, is to bring this inner consciousness to the surface, to the outer consciousness, so that we may know the workings and be able to govern, guide, and control the workings of this inner mind, and to be thoroughly conscious of its operations. Being conscious of its operations, we give as it were, the body into the hands, or under the control of this inner mind. The inner mind has been called the intuitive mind; but how will you know anything about this inner mind? Simply by observing the phenomena and the instructions that have been given in our former writings concerning the control of the mind, the concentration of thought. This concentration means simply turning the mind back upon itself, and watching its workings and guiding them; and as you make the effort in that direction, to hold, guide, and control, you will soon discover that there is a voluntary mind, and an involuntary mind. There is a mind that acts only from the effort of the will, and there is another mind that only the most persistent effort of the will can prevent from acting. This unruly mind is the action of the world thought, the mundane thought upon the inner consciousness, causing it to serve in the mundane. Then, the work before



you are able to live in this inner or causative mind and become the master, controller, under the influence of and assisted by the Holy Spirit, the Comforter, that Christ so faithfully promised he would send you

Peace be with you.

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## LOVE—ITS NATURE, POSSIBILITIES, AND UNFOLDMENT.

### VI.

Under the heading of Love's Possibilities, we mention:—

#### LOVE AS THE TRUTH-REVEALER.

In its purest state Love embraces Truth, as it does purity: but in the process of unfoldment of the human character, Love begins with self, and is therefore both selfish and blind, both impure and crude as to its conception of Truth. But if it be a consecrated and therefore an aspiring Love, it is also according to its measure a Truth-Revealing love. That is, in proportion as it unfolds into purity, in this degree will it reveal Truth in its purity. A love that is relative reveals a truth that is but relative. An absolute love reveals absolute or infallible truth.

Obedience is the test of love, and obedience is the surrender of the will. Hence the Great Teacher has said: "If any man will to do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself,"—the objective or natural or selfish self.

Obedience, like all else on the finite plane, is relative; and yet there may, indeed, *must* be, an element of the absolute even in relative obedience. One's first experience in surrender must be unconditional: so far it is absolute; and yet this is but an initiatory, a limited surrender, or it could have no after growth.

promulgation and acceptance as a working principle, this same folly of, and despised, love.

This principle by which the Great Master attained to Divine wisdom, he universalizes in his declaration, "If *any* man will to do his will, he shall know of the doctrine." Love, even selfish love, but love with the upward look, as a starter, obtains wisdom in a degree: and such love trained into the habit of obedience until it reaches the stage of absoluteness, comes into possession of all-truth, or truth, on the divinest plane.

Again, within the church by far the overwhelming majority seek for purity, not by the internal purifying process of love, but by the imputation of the righteousness of another, an extraneous party; and as for truth, instead of awakening it from within by loving obedience, they credulously accept it from a book, or from the teachings of scribes and authorities. The last appeal of truth is to the inner consciousness; for here in the innermost temple of man's being is the court of Jehovah whose decisions are irreversible. The documents may or may not be true. They certainly are not necessarily true because the majority say so; but if true it is because they contain eternal verities; but these verities emanated from the inner courts of prophetic natures,—from the voice of God speaking through the invisible soul of man,—and for their test they are revertible to their source. As for scribes and authorities they but dogmatize out of their own shallow reasoning, or blind prejudice, interpreting the "It is written," according to a narrow literalism that is not in tune with anything, either in the heavens above or in the earth beneath. If perchance they strike a truth it is so deeply covered beneath the *debris* of men's opinions, that these opinions alone are palpable.

Of man's duality of being the spiritualized soul only is illimitable. It alone comprehends infinite space and illimitable duration. But this is the Absolute, the Infinite Father. A

end only in evidences, and this leaves God out. How then may we know God? By the God within us; by *feeling* God within. But this inward consciousness is not our normal condition, it is an experience acquired by absolute and loving submission to God. Submitting to God we make Him our own, individually, consciously. As love is the revealer of the all-inclusive Truth—God, it is also the revealer of all Truth, of God in His every expression,—in nature, and in the kingdom of sentient nature; of all truth in the macrocosm and in the microcosm; of all idealistic, and all practical truth. Truth is first conceived by the imagination; it is then lived experimentally as an opinion, which is but an intellectual process; and if it stands this test, it is then loved and becomes our own, not any longer as an opinion, but as absolutely known.

What a boon is Love in thus revealing Truth to us! The demand of our race is for freedom; freedom from ignorance; freedom from doubt; freedom from self-consciousness; freedom from sin; freedom from disease; freedom from all evil. Power and dominion are obtainable only by the man untrammelled, and to dominate all things, to obtain "all power in heaven and in earth" is the ultimate object of man's creation. Because of this we hunger for knowledge; we hunger for truth. This boon is within reach of every one, because love is attainable by all. If acquired knowledge was the basis of the certitude of truth, only the learned could obtain it; but love is obtainable by all on the simple terms of willing, hearty obedience of the human will to the Divine Will.

Rev. Geo. T. Weaver.

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Life might be much easier and simpler than we make it; the world might be a happier place than it is; there is no need of struggles, convulsions, despairs, of the wringing of hands and gnashing of teeth. We miscreate our own evils. —Emerson.

## TABLE PRAYER.

Father, we thank Thee for this daily bread, which Thy mercy giveth to us in loving kindness. May we never forget to partake also daily of the spiritual food which Thou hast planted into our souls so that, as we listen to, and obey, its message of truth, our being may grow into higher unfoldment and manifest Thy blessings in the material, mental and spiritual realm of our lives, through the power of Thy infinite love.—Amen.

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Wilksburg, Pa., April 17, 1904.

The Esoteric Fraternity,

*Brethren*:—It is my privilege and delight to write to you again. My whole being tingles with “the life more abundant”, which imparts spirit and life to the words I write you.

I was so glad to receive such a kind letter from you of Feb. 1st. 1903: so filled with the wisdom,—“First pure, then peaceable, easy to be entreated”; the more so as I have never until then known anyone who saw eye to eye with me the things prepared before the foundation of the world for those that love Him.

I rejoice to renew our subscription to “Bible Review”, for which please find two dollars enclosed. For the balance, please send me “The Purpose in the Creation of the World”, and a little book called, “I think the better Way”.

Yours in the love of God,

D. Kiehl.

that time you have lacked the decision necessary to mold them into the character.

The book is filled with the spirit of the Christ. It promotes reflection and approval, then meditation and aspiration: the rest can come only by the heroism of individual demonstration.

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**THE UNIVERSAL LAW OR THE FUNCTION OF NATURAL FORMS.** By Walter Scott Hall. Cloth, 224 pages. Price \$1.50. Address the author 169 So. Hoyne Ave., Chicago, Ill., or, The Esoteric Fraternity, Applegate, Cal.

The greater portion of this book originally appeared in a series of twelve pamphlets at 25 cents each. They are now offered in book form for the first time. They have been revised, and valuable thought added. The book is an orderly mass of clear, condensed thought—no superfluous words, no explanations—only pure, basic principles, involving eternal life, that may be likened to this: a tract of ore; the magnifying glass reveals abundant fine gold which one may behold through the glass long and admiringly—it is always pleasing to the contemplative gaze, but unless the ore is worked, the gold extracted, it cannot be coined.

It is a hand-book for workers—for the aspiring, hungering ones, who realize that results must be achieved; who will take a statement like this: "Perseverance after exhaustion, when exercised in a legitimate direction, arouses the sentimental and recuperative faculties, so that focalization of attention along vital issues becomes a source of happiness and delight. Perseverance after exhaustion betokens appreciation of assistance;" and, closing the book until the truth is worked out, discover the virtue in will when attuned to the divine; the power of faith in drawing that assistance referred to.

A—.

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## EDITORIAL.

We have just issued a new "Fraternity Circular" in which we have not only given the requirements for membership in the Esoteric Fraternity, but have endeavored to focalize and epitomize the objects and methods of our work; and because it has been suggested by several that so complete a statement of our objects and methods cannot be had elsewhere, and that those who are studying the Esoteric thought and are truly interested in it

American Agent, S. E. Waldo, 249 Monroe St., Brooklyn, N. Y. The Subscription price is \$1.00 per annum.

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One of our contributors has spoken very slightly of Christian Science. While we allowed it to pass in the magazine, not wishing to rule out valuable contributions, yet we want our position understood clearly, which is, that we think there is no organization in the world but what has vital truth as its foundation. Neither can any organization live, grow and prosper unless the vitality of truth underlies it. The system of Mental and Christian Science, so-called, has an underlying truth of great value to the world, and because of that it has made rapid strides throughout the length and breadth of civilization. Not that it contains anything new, for all its basic principles are in the Scriptures, and were known and practised under various names by the ancients; but this does not militate against its value, for truth is like pure gold,—it is good wherever it is found.

Underlying the whole system of healing by the mind or by the Spirit is that infallible truth that all is mind; all originated in Spirit; is Spirit; is God; for God created all things, we are told, by the word of His power. Another great underlying truth, and a truth that heals and makes well whoever can realize it, is, that Spirit, being immortal, cannot be sick, for it cannot die, and a diseased state is a dying process; and whoever can fully realize that they in their real self are Spirit, and therefore are perfectly well and cannot be sick, and in addition to that realize that the body has no power whatever only that which is given by their consent, will thus separate themselves in their consciousness from the physical body and from any diseased state that may have arisen in the senses; and realizing that they themselves are perfectly well, they are well, and their body will be made whole in every particular.

spirit of it, and from the feminine side; she says with great emphasis: "I do not believe in methods,"—but at the same time she believes in living the life. It is like a woman's reasoning: she will declare that such and such is so, but when asked a reason she frequently becomes irritated and displeased; because she arrives at her conclusions from intuitions and not from the reason. Christian and Mental Science as a system is almost exclusively of the intuitions, and very few among Mental and Christian Scientists are able to reason out their position clearly and logically, but this does not militate against its truth and advantage. The sons often get the greatest and most vital principles from the mother, and this child of God that is being nurtured to life and consciousness in the body of humanity at the present time, needs the vitalizing qualities of the mother. Therefore, we repeat that all who wish to reach the high goal will find vital truth manifested in that compound system.

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the



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The omission of the morning meal incites natural hunger, natural hunger calls with keen relish for plain, substantial, less expensive foods, hence hunger-relish and not taste relish.

AN ENDORSEMENT.

Uniontown, Pa., Jan. 19, 1903

Dear Sir:—

I have finished your book "The No-breakfast Plan". I have experimented some in diet for the last five years. One thing was to recover from a pistol wound received from a Colt's automatic which will carry and kill at a mile.

I fell on out shooting at a mark, and sat down with it in my pocket. It slipped and struck on the wall, exploded, and the bullet struck me below the kidney, passed clear through the kidney, liver, and upper and lower lung, and edged upside down under the shoulder blade. It broke the end off the vertebra, and broke and fractured five ribs; I was knocked out completely for one and a quarter hours. Physicians in attendance said it was impossible to recover but I positively refused food of any kind for ten days, and got well fast, and was able to leave the hospital in four weeks. It was six months ago and I am in fairly good health now.

Very truly yours,
(signed) Frank T. Hellen.

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ANNOUNCEMENT.



This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

To Old Testament saints, the Bride stood revealed in the Canticles, and in such passages as Psa. xlv. 6—17; Isa. liv. 1—13; Isa. lxii. 5. "Thy builder shall marry thee" (Margoliouth).

But on the other hand it never was revealed to them that the body, (of Christ) the Bridegroom should not be one member but many; "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is the Christ". (I Cor. xii 12.)

Now, therefore, we perceive (1) that as the Bride of the Lamb is a body consisting of many members, represented by a woman; so also does the Body of the Bridegroom himself consist of many members, represented by a man. "For ye are all one man in Jesus Christ." (Gal. ii. 28.) (2) That as the call to membership of the Bride was clearly revealed, but the call to membership of the Body, on the other hand, made the subject of a "Mystery which from all ages hath been hid in God"; that the twain cannot be identical, but that there must be two distinct callings, first, to membership of the Bride, clearly revealed, even in the Old Testament; and second, the "high calling" to membership of the body, to become partakers of the Divine Nature". (II Pet. i. 4.)

We have a register of the names of many members of the Bride in Heb. xi.

"These all died in Faith;" as many as the stars of heaven for multitude; for they look for the city which hath the foundations, whose builder and maker is God, even the holy city, New Jerusalem, which is the Bride, the wife of the lamb. (Rev. xxi. 9—10.) The city of the living God; where God promises the foundations of sapphires, pinacles of rubies, and gates of carbuncles. (Isa. liv. 11—12; Rev. xxi. 19.)

"Jerusalem which is above, which is our mother", (Gal. iv. 26—27. R. v.) was typified by Sarah, who was for a long time

ison of Rev. ii. 27. with xi. 5, that the body represented by the man child will consist only of

OVERCOMERS

who, being "found of him without spot and blameless," abiding in Him and ready for His appearing, will be "caught up unto God and to his throne." (I John ii. 28: Titus ii. 13: II Tim. iv. 8: Rev. ii. 11.)

At a subsequent stage of his appearing, the Woman, "His Wife", will have "made herself ready", (Rev. xix. 7.) but all who are included in that body will have failed to reach "the goal of the prize, of the high calling of God in Christ Jesus", which prize is now freely offered to all, who being already justified, will present their bodies a living sacrifice, wholly, acceptable to God; and be transformed by the renewing of their minds, that they may prove what is the good and acceptable and perfect will of God. (Rom. xii. 1—2.)

"Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain." (I Cor. ix. 24—25.)

Henry Proctor, A. V. I., M. S. B. A.

BYWAYS.

I dreamed I stood upon the side of a mountain, and upon the summit of it was an unlimited amount of silver, and I knew if I could get to the top, I would have all that I could use.

As I looked at the path before me I saw footprints of two men who had passed on before me: both men were out of sight beyond, but one was much further than the other. The one in advance had to guide him only the indistinct footprints of one who had passed that way a long, long time before, so

In general terms we speak of this way as the regenerate life, and it is startling sometimes to find what some understand by that term. We once heard a good lady say of another: "Why, yes, she is living the regenerate life; why, she takes a cold bath every morning!" We doubt not that the lady in question was benefitted by a cold bath every morning, but we know of some who have been injured by it, and besides, this we know that desirable as it is that the skin should be clean and healthy, yet, water will not wash from the soul the scar of an evil thought, nor the dire results of hatred or other wrong doing.

Again we find others, and they are not few, who choose the path of dietetics: they will not eat flesh, no, never! they will not eat starch, it will not digest: they will not eat this nor that. They find oils of all kinds are indigestible, etc. etc.

We know that when we eat flesh we incorporate into our being a measure of the nature and impulses of the animal; yet we have found at times that even a piece of pork will arouse a needed appetite and impulse of assimilation. We feel that every creature of God is good, and is to be used with wisdom and prudence, and by watchfulness, discover that which aids us to accomplish our object, and use it accordingly; and when we find that which hinders us or weakens the body, or interferes with its functioning properly, we should put it aside as being injurious to us at the present, but not to be condemned, for it may not only be useful, but essential to another.

There are others who even torment the body, usually by refusing it sufficient nourishment, or clothing; happily, however, few to-day use strange afflictions like the Flagellants of old time, that occasionally used to parade the streets lashing themselves with whips until the blood came. Even in Buddha's time he felt called upon to expostulate with self tormentors; but all extremes in these directions are the result either of ignorance of the way, or not knowing what they want to get, or

them Alas for such, they may have all this knowledge and power, and be worse off than before they began, as St. Paul said: "Though I understand all mysteries and all knowledge, and have all faith, so that I can move mountains, and have not love, it profiteth me nothing".

But the way is plainly written, so that "the wayfaring man though a fool (uneducated) shall not err therein." It is written: "Hear, O Israel: the Lord thy God is one Lord. And thou shalt love the Lord thy God with all thy heart". That, the master said, was for those who would follow him, the first of the two great essentials; and the second; "Thou shalt love thy neighbor as thyself." All the law the master assures us is included in these two statements. Here, we perceive that to walk in the way does not consist in washings, and fastings, nor tortures of body or mind, but in the attitude of mind and heart, toward God, and towards our fellow men. Nevertheless we must have knowledge, for the Spirit said: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I also will reject thee." But the knowledge we seek is the knowledge of God, of His laws and methods; of the laws of mind and life.

We have been placed in these bodies, and they are ours to dress and keep: hence the wisdom of the ancients who wrote — "Know thyself;" and we would add the words of the Master: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent".

E. Penn.

But in vain they do worship me, teaching for doctrines the commandments of men. Matt. xv. 9.

few evidences of God's interest in guiding and interfering in anyway with our affairs. that many of us have come to believe that it all depends upon our own actions, and that God has nothing to do with the affairs of man; and this is true of all but those who have wholly and sincerely consecrated themselves to God, and whose minds are stayed on him continually: who seek with all their heart to know and to do the will of God day and night continually, until they get a realization within their own souls of the presence and power of God, for this may be possessed by all. There was a time when the Church taught this as the essential requisite, for it is the one thing essential above all others: but we fear that the Church has forgotten this vital essential, and the ministry is depending wholly upon the light received by education in colleges. The people are being taught that it is unwise to be too zealous, too pious; that they should first attend to the necessities of life, and after that to God, and to doing good as far as they can, and being good in whatever way they see is wisest and best; but first of all their duties should be to their families and business, etc. Thus we find that the teachers are apt to be men that lead away from God, away from the instructions of Christ, more fully than they are to lead in harmony with them. No one can keep this injunction of the Christ unless they have the Spirit in themselves; and the conditions at the present time are similar to those that existed at the time when Christ came to Israel: he said to the pious priests and Israelites who were zealously keeping the law of Moses: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (or covering) for their sin."

The higher truths have been held before the world now for over sixteen years, and there are but few who have not received added light; and when men live up to the light that they have they have no sin, but when added light comes, and

morrow will claim anxiety for itself. Sufficient for each day is its own trouble."

We believe in the translation of this verse, the editor who has given the idiom, has overdrawn the word—*anxious*, for in the emphatic rendering it reads: "Not therefore be over careful for the morrow; for the morrow will be over careful of herself. Enough to the day the trouble of her." We think this modifies the thought. We should be careful in our lives of all that we do: watchfulness of our own lives and of our doings is carefulness: carefulness lest we do those things that we ought not to do, or leave undone those things that we ought to do. Neither should we look ahead with care or anxiety to what will be brought forth to-morrow, for all those who have become conscious of God as an indwelling Spirit, will realize that the power that created the world, and that rules in all things, is able to so shape, not only their course, but the course of events, so that they will never have any trouble, or trial, or cause for anxiety, beyond that which is necessary to keep them diligent, watchful, and active.

Right here is a point which is not thought of enough, and that is, that the human creature is a lazy creature: if there is not something to keep us right up to our work all the time, we are very apt to be careless, neglectful, thoughtless. Our work is not so much one of continued prayer, asking that something may be given, but the thought fixed upon God and upon His works and ways, is the work of inspiring, drawing in and embodying in ourselves the qualities that we think about. When we have no struggle, no trial, we have no consciousness of the need of power and strength of will, or strength of mind. It is only by the consciousness of need that we reach out for anything, and in fact it seems to be a law, even of the heavens, that we can obtain nothing, only as we are conscious of the

Divine mind, and will, and power. That consciousness of need is the necessity for the realization of that power; therefore, whatever comes to those who are leading the true life will be in accordance with the words of the Apostle when he said: "And we know that all things work together for good, to them that love God, to them that are called according to His purpose." So that if we seek the wisdom of God; if our eye is fixed upon His mind and His method of governing the universe, we will see that nothing exists but what is by virtue of that mind and will, and that it has its use. Hence, we cannot reasonably feel that this is wrong or that is wrong, or that this or that ought not to be, because He that rules the universe, He that is the life of all life, may permit evil as long as it serves a use, and when it ceases to be of use, it must pass away.

Therefore, you who have consecrated your lives to God, be at peace, be at rest; know well that all things will work together for your good, and all that there remains for you to do is, to follow carefully the impulses of that spirit consciousness that you have received in the soul; and when you follow the leadings of that spirit consciousness, then you will be at peace indeed; then fear, which is the greatest enslaver of the human family, will have passed away, because, when you have the Spirit of God in the Soul, and are resting in it; you know that no matter what may come, it will be for the best; and even though it were the Father's will for the soul to be withdrawn from the body, and the body to return to its earth, that you are only taken from the evil that is to come; that you are thereby separated from labor, anxiety, and sorrow and taken to a home of rest and peace with the "souls of just men made perfect in the heavens".

Peace be with you.

mind, for once having grasped this situation and fully realized its importance, negation is powerless to effect our state of mind or body, and we have passed into the realm of light where there is everlasting day, into the confines of that silent city, where dwell the souls of those who rule this earth.

Let us recapitulate: we desire health, power over our weaknesses, or strive for soul consciousness, hence immortality; thus in proportion to our intensity of desire and will, will this state of mind last.

Our life énergies rising from our organism, like unto a stream of water proceeding from a never ending source toward the brain, the seat of our cogitation, support our thoughts and desires, and become the means of our existence. Shall we interrupt them by ceasing to live in the regeneration? Would any one having a rare plant depending on a stream of water for its existence, shut it off: God forbid that we commit such an error, not only interrupting the growth of ourselves in the realm of light, but thereby losing the chance of our lives.

Here then is a thought worthy of consideration. Then let each one devise means within himself whereby those thoughts of positiveness should be ever present in our state of mind. Let us create a standing fixture in ourselves, and refuse to entertain negation, and our inheritance will be the kingdom of God.

“Mind journeys on,
Mind never hastes,
Mind never rests,
Mind sets not with the sun,
Mind fades not with the day.”

Capricorn-Aquarius.

carual desires that have been mastering me, and to become a Lord of the works of His hands. The mighty hosts of the heavens all act in accord with law and order, and have their proper places and limitations; therefore, although I am an heir to all things, I will be careful lest I become too arrogant, and mar that sweet harmony by being assumptive.

Father, I delight to be subject to thy will. Open my understanding to Thy ways, that I may follow in them, and when I become fit for it, I know that Thou wilt not refrain from bestowing upon me perfect health, wealth, and immortality. I know that all things good are in store for me; but I will work on and wait until thou dost say, "Partake of them". "Be silent to the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way." (Ps. 37. 7)

Morton.

THE WAY.

There's ever a crowd in the valley,
 For the lower a soul descends,
 The more it finds of the smaller minds,
 That seek but their self-ish ends.
 There's companionship in the valley,
 With others our lot is thrown;
 But the man who tries for a higher prize,
 Must travel the heights alone.
 He must make for himself a pathway
 Where no other foot ever trod;
 Till he knows and grows in contentment sweet,
 As he learns to walk with God.
 There is Glory upon the mountain,
 Though the summit is cold and bleak,
 Yet the radiant burst of the dawn falls first,
 Like a blowing rose, on the peak.

J. A. Toggel.

a particle of harmony in his or her constitution. The same is true in violating any natural or moral law.

To the individual who is self-willed, these results will be thought of as evils, because of his point of view. He thinks them evil and to him they are evil. But even in this case, to the loving and obedient heart, these so called evils work good results. The Christian, though he may be far from perfect, thinks of them as corrective of his short comings and imperfect life. He believes that "whom the Lord loveth, he correcteth," and scourgeth every son and daughter that he receiveth; and while it is hard for flesh and blood to endure the evils, the sufferer grows, expands, unfolds in spirituality, and in every way is enriched in being.

If the question is asked, why, when creating, did not God so order affairs that evil would not be visited, at least, upon those who are aspiring to be His children? Our reply is that God could not have changed the order of things without changing himself, as all that is, is the expression of the God of nature; and if God is the very best that we can imagine, the order springing from Him is the best that possibly can be.

In an order of relativity, where unfoldment is the purpose, there must be the evil in order to the good; sin in order to righteousness; night in order to day. Indeed, the unfoldment of the relative depends upon the evil as well as upon the good; at least in the early stages of development. It is enough to know that the good is positive and eternal, and that the evil is negative and ephemeral; and that as rapidly as His children can safely dispense with the evil, God eliminates evil from the experience of that individual. Without the evil and its consequences, man might be an innocent being; but innocence is a static state in the moral sphere, it is that and no more: but in the redemption of the man who has fallen, and experienced its sad aftermath, there is aroused a dynamic spiritual force that

zation, droughts, floods, cyclones, and all else that is out of harmony with nature. In like manner, only more effectually, since love is a positive force, does the good produce good. It does this in two ways: first, by the power of love to attract love, and only love if it will. The will of man possesses the power of discrimination, and once that it has learned how, or comes to believe it possible, it may henceforth escape the ills that the world's wickedness is producing. We draw to ourselves that which we earnestly desire and strive for: we repel that which we dislike and seek to shun. The innocent, therefore, need not suffer with the guilty, and will not if he is a trusting soul. "David has written: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the almighty * * * * * Because he has set his love upon me, therefore will I deliver him." Secondly, love may escape evil by actually dissipating it and restoring the original harmony of nature to man. This is the work of the Christ, for he came to destroy the works of the devil.

Nature's derangement as the result of the fall of man, culminating in the Noachic flood, is gradually dissipating under the ever increasing power of love. Like evil, love creates its own atmosphere, and as "love is of God", evil, discord, cannot abide this atmosphere. This is the true and only effectual basis of moral and natural reform. The creative force in man degenerating into a demoniac force, demonizes all that is without: but this force ascending into the Divine, Divinizes its environment. Love inspires men to an upward life; domesticates ferocious beasts; restores the insane to right reason; neutralizes the virus of deadly serpents; quiets the tempestuous ocean; rebukes the cyclone; dissipates epidemics, and properly adjusts all nature. "Nothing is impossible to him that believes": and faith is the heart, or love believing.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

XVII.

SPIRITUAL SIGNIFICATION OF RELIGIOUS FESTIVALS.

Thus in the time of the Jews, at the feast of Tabernacles, the inward, invisible man should have ascended with the consecrated minister's assistance, to the region of spiritual and eternal tabernacles, towards which we ought to tend in this world. Thus, at their bloody sacrifices, they should have risen inwardly to the inward sacrifices of their whole earthly being, so that their burning will, rising through this sacrifice, in which the victim is their own selves, they might unite with the holy desire and sacred love of Supreme Wisdom, that seeks but to renew her old alliance, or first covenant with us. Hence, in celebrating the sabbath, they should have risen in spirit above the six actions or elementary powers which now imprison man, and unite their intimate being with the seven universal sources from which it springs; whose representation it is, and from which it ought never to have separated.

Thus the children of the new law, at the festival of the nativity of Christ, should through their ministry and example, cause the Redeemer to be born in themselves, and open the door for Him to fulfill His mission in them individually, as He fulfilled it for the whole world. At the festival of Easter they should strive that He may rise again from the sepulcher in them; where our corrupt elements, our darkness and pollution keep Him buried. At the festival of Whitsuntide, they should labor to revive in themselves the understanding of all

of the most imperative duties of a priest; and this is the employment which man may hope to have in rising towards his Principle, and daring to beg that He may go out of His own contemplation to the assistance of Nature, man, and the Word. The Spirit waits for this epoch with groanings ineffable.

THE WAYS OF MAN'S DESIRES.

Such, O man of desire are the paths you travel, and you not only perceive real traces of your positive destination, but you know from experience that every moment we spend not for God, is spent against Him, since the sole object of our existence is to help God return into His kingdom, and establish Himself universally on His throne. Therefore, you will cry out continually; "Weep, O prophets." Give free course to your tears, ye souls of desire, because the time is not yet come when the Word can pour out its riches on the earth; it weeps more even than you, because it finds itself so counteracted in its love. My mind is resolved with a holy and firm resolve, to give itself altogether to its work; it settles to it, and swears never to turn away from it; my thoughts will apply its fire to everything that is combustible and foreign to my essence, and keep it in the midst of all these combustibles till they are heated and inflamed, and an universal explosion takes place, the sound of which shall be heard every moment, as long as I live. Why should not my thought's fire, effect such an explosion, as I see an evanescent fire in the clouds causes them to explode? And shall man's thought, a living ray, proceeding from a fire still more vital than itself, be less privileged than this natural fire, which, when once the eyes of the Divinity are turned away from it, will cease to exist? No! No! Have a sense of your dignity, your greatness; give yourself altogether to your work and your advancement. The enemies of both are at hand; if they are not now identified with yourself, they have seized the post that was made for you, and omit nothing

Word in the universe, the soul of man, and the heart of God. O man, do you not hear how they all demand from you their repose; how they beg you not to withhold it; how they address this touching supplication to you? "Speak but a word and my soul shall be healed!" A prayer which you ought yourself to have continually in your mouth, addressed to Him who in the first held out His arms to help you in your distress. Speak this word, then, O man! You will have no rest yourself till you have said it. Let man's heart be no more shut up in its cold confinement; cause the center of the human soul to open. Such is its greatness, that the repose of all regions is connected with its own repose and glory. Not only are you thereby the established sovereign and ruler over God's works, but you are even so constituted and established by the eternal divine Charity, that your zeal and love may become the compass of the love and zeal of the Eternal Power, that your heart may become in some sort the God of your God. But, if your heart may, in a manner, be, here below, the God of your God, see what the consequences will be if you stop! Man cannot cease an instant from his sublime work without everything else suffering from his idleness and indolence. O man! respect your office! Let your sacred ministry be your glory: but, tremble. You are accountable for the harmony of Nature, for the repose of the souls of your fellow creatures, and for the ineffable joys of Him who Is, and whose name is ALWAYS.

It is true that man's prayers are no less necessary for the happiness of creatures, than that movement is necessary for the existence of the universe. But this prayer has two periods: the one ought to be employed in attaining our post, the other in fulfilling their duties; and neither of these ought to know a moments suspension. Man ought no more to rest than God Himself. Man's repose even becomes a prayer, when he is careful to pray *virtually* before he rests. The action of God

the stream not only does not lift up his hands to heaven ; not only does he not lower them to the earth to undergo his sentence ; but he steals to escape his sentence, and by this social crime violates at once the laws of heaven, of earth, and those of brotherhood or family. Oh ! what injury has not covetousness done, and does it not still, to heaven, to men, and to earth ? To heaven, because it destroys all confidence in the Supreme Principle, the only Powerful, and from whom you might expect living riches, instead of the dead virtueless treasures you steal and heap up with so much care ; to man, because, beside destroying his confidence in his Principle, it deprives him of industry and activity, in working out his great sentence which condemned all mankind to the sweat of their brow ; to the earth, because, it is thereby deprived of its culture.

THE JUDGMENT OF MEN'S WORDS.

This speech was given to man for the sublimest of objects, what will, one day, be the fate of his word, seeing how he daily abuses it ? Every word which has not contributed to the universal improvement will have to be re-cast. Every word which has served to increase disorder, will be rejected. Every word which has been used in derision and blasphemy will be cast into the corrosive pit, where it will become still more venomous and corrupt. The Eternal Word will have to pump up again and take back into its bosom all the false, vain, and infected words of man, and making them pass through the fire of its ineffable judgment, re-cast those which are capable of it, and put aside those which have been vitiated, and cast into the corrosive pit those which are already filled with infection.

(To be Continued.)

THE CONFUSION OF TONGUES.

It is not surprising that many are asking, how shall we find the way to a better and higher life, the way of unity with God, the way of immortality, or the way of the true life, for we do not believe that there was ever a time in the history of the world when there was such diversity of teaching before the people as at the present time; and many are claiming great and divine authority—authority equal, yes greater than the authority of the prophets and of the Christ. Along with these teachings claiming high authority there are reasonings, which to minds that have not been illuminated by the spirit, are conclusive; and added to that there is an invisible psychic power accompanying those writings and teachings, which is asserting itself as having a right not only to be heard, but to be accepted and received. Some there are who make high claims and back them up by certain threatenings of dire results to those who reject them; but let me say here, by way of parenthesis, that wherever threatenings accompany teachings or writings it is unquestionable proof that they are of darkness and of evil; but notwithstanding this, the way is made more difficult to those who follow purely and strictly the reasoning intelligence, by these multifarious ways presented to the people.

Many are asking, what shall I do? I feel the need of higher light, of greater knowledge, and yet all these teachers conflict one with another; each seems to have his own peculiar way. In the absence of an answer to that question the natural tendency is to shut themselves off from all teachings, to reject everything and to retire within and say, we cannot know; all we can do is to go on day by day doing the best we know.

will retire within and will listen to the voice of their own soul consciousness, they will find that there is a guiding intelligence which, when they read a book or hear a lecture, will impress their mind, their intelligence, with the right and with the error, with the importance or the uselessness, whichever the case may be, of the thing read or heard.

Now, God is spirit, and God is love, and because God is just, His love is not partial, but is alike to all His creatures, and those who can turn wholly to the Lord, to the Spirit, to their heavenly Father, the source of all being, with a childlike, earnest, honest desire to know the truth that they may do it, and will cease to be anxious about this, that and the other, will find immediately awakening within themselves what the Christ of Nazareth called the spirit of truth, and they will also find the truth of his words when he said, it shall lead you into all truth and show you things to come. Therefore, be not anxious about the many thoughts and ideas that are floating about the world, but be anxious only that you yourself live up to your own highest ideal of right, righteousness. Do not close yourself up and refuse to hear or to read the new thought that is afloat in the world, but rather follow the leadings of your inner self. and if when you pick up a book or a magazine and read an article you do so quietly with a musing spirit, allowing the soul consciousness to instruct the intellect, and you find under such circumstances, repulsion to the thought, we advise you to lay it aside immediately. If you go to a lecture and find the same conditions active within yourself, then we would advise you not to go again. In other words, follow carefully the leadings of that inner consciousness relative to all you read or hear, for that consciousness is the voice of God speaking in your own soul. For God is not afar off, but He is very near every one of you, even in the soul, speaking to the consciousness of all those who become as

not enter into the kingdom of heaven". When you have let go of your own will, of all preconceived ideas, and desire only the truth, no matter what it may be, or where it may lead you, or what it may cost you, only so it is true and right, then will the spirit of truth be to you an absolutely reliable guide ; you will no longer complain that the land is filled with error and all kinds of ideas, and inquire, what shall I do, or how shall I find the truth, for lo, you will find the truth in your own soul ; you will find the master that you seek to guide you in your own inner consciousness. There are multitudes of societies coming into existence at the present time, each claiming great authority and divine wisdom and guidance, offering you a master to instruct and guide you to great and wondrous attainments, but we would say to you as did the Christ, believe them not ; let them alone. Remember that God is Spirit and the Master of all masters and dwells in your own inner consciousness, and everyone, no matter where they are or what their circumstances may be, if they will seek earnestly and honestly for the truth that they may live in harmony with it, they will receive it as fast as they are able to utilize it and are mentally capable of receiving it.

God rules the world through this inner consciousness commonly called the intuitive faculty. The men and the women who reach the highest attainment, even in a material way, do so because of their obedience to this inner consciousness. There are many beautiful souls in the world at the present time who are wielding a quiet influence over the race. These are doing so wholly from obedience to this inner consciousness, which seems to be, and virtually is, the wise conclusions and correct understanding of a mature soul. These are not in the ferment of the hour ; these are moving along in their own quiet way, and because they are as little children before God, they have the light in their own soul and when they hear a

INFINITE LAW.

ST. LUKE.

CHAPTER I.

19. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you.

Nearly two thousand years have passed since the Master proclaimed the above words. Have the words been actually realized? If not, why not? Can it be that the Master stated something that cannot be verified by man? Certainly not. There is one very important factor connected with the realization or consummation of the above result, viz., the living in perfect harmony with the law in all its attributes.

The life actually lived by the Master, as a model for all, was a life of moral and physical perfection, a life of spiritual illumination, freedom, and mastery which holds the body as completely above the power of contagion and disease as it does the soul above the power of temptation and sin. There is no miracle in this—it is but the higher evolution of life in the organism by another step, in the same process which has lifted and built up the whole organic world, from the first rude structures of plant and animal to the marvelous complexity and perfection of the human brain and body. Each advancing structure is made such by the higher grade and quality of the life it embodies.

If man, then, may be lifted to a higher level of life and conscious realization of being, his body will thereby be transformed to correspond with and give organic expression to the higher grade and quality of the life it is thus made to embody.

In a self-conscious and self-directing being like man, the

THE MESSAGE OF A LILY.

All in a garden fair, a lily white
Swayed in the summer breeze as Queen of Night.
'Midst other lesser flowers, that decked her bed,
She rose majestic, towering o'er their head.
Mayhap 'twas fantasy and yet methought
I saw her bend far forward, as I sought
To gaze upon her beauty in the pale light,
And greatly wondering, all my soul amazed,
She seemed to beckon, if aright I gazed,
As tho' expectant that some elf or sprite
Should heed her signal, come at her behest
To hold sweet converse in that place of rest,
Far from the world of men and greed and slime
Of commerce cold—and too, the thought sublime
That flowers are souls, entered my wearied brain.
All life is one; again and yet again
'This thought flashed thro' me, for the Oversoul
Dwells omnipresent in each wind that blows,
Gives life to beast and bird and scented rose;
O'erwatches all things, overlooks the whole,
Filling all creatures, instruments divine
To do His will. Who knows—this lily, mine
To pluck and gather or to watch and tend?
"Thou may'st in truth be e'en a secret friend,
Some message thou might'st have, some truth to teach,
Which, thro' thy fragrant aura, oft may reach
My soul in times of silence such as these
At midnight calm, fanned by a summer's breeze."

But soft, the wind is stilled and yon pale moon
Looks down from star-filled spheres with mystery fraught,
While a deep hush falls on a tired world
Of weary pilgrims traveling life's road,

BOOK REVIEWS.

PATHS TO POWER. By Floyd B. Wilson. 229 pages. Cloth. \$1.00. R. F. Fenno & Co., 9 & 11, East 18th St., New York City; or, The Esoteric Fraternity, Applegate, California.

This book consists of the following 14 complete subjects devoted to spiritual unfoldment:— One's Atmosphere, Growth, A Psychic Law in Student Work, Unfoldment, Power: How to Attain It, Harmony, The Assertion of the I, The Tree of Knowledge—of Good and Evil, Conditions, Faith, Back of Vibrations, Wasted Energy, Something About Genius, Shakespeare: How He Told His Secret in the "Dream" and the "Tempest"

The following statements, if worked out, are, alone, worth many times the price of the book:— he says, the first and vital advance toward a desired ultimate, is the clear mental picture of that ultimate, then to tenaciously hold to that image or picture or state, and the result sooner or later follows; and soon or late depends upon the faithfulness and constancy of the hold upon that state or ideal. "Do your part faithfully, that is all there is for you to do. Thus is all true power born."

There are exceptionally good points in this work in addition to the methods presented, and of which he says in the introduction:—"Herein I present a method that I have tested and proven practical."

The matter in this book is a pleasing admixture of work and play for the mind; the result is, the main points are readily grasped, and are fixed in the mind when the book is ended.

FROM POVERTY TO POWER By James Allen, Ifracombe, England. 191 pages, finely bound and embellished in green and gold. Price \$1.00.

Partial Contents: The World a Reflex of Mental States, The Way Out of Undesirable Conditions, The Silent Power of Thought, Controlling and Directing One's Forces, The Power of Meditation, The Acquirement of Spiritual Power, The Realization of Selfless Love, Entering Into the Infinite.

In the chapter, the "Secret of Health, Success and Power," the author says: "True health and true success go together, for they are inseparably intertwined in the thought-realm. As mental harmony produces bodily health, so it also leads to a harmonious sequence in the working out of one's plans"

Of Truth he says: "It is an easy matter for the passionate to be calm and patient when they are alone, or are in the midst of calmness. It is equally easy for the uncharitable to be gentle and kind when they are dealt kindly with, but he who retains his patience and calmness under all trial, who remains sublimely meek and gentle under the most trying circumstances, he and he alone, is possessed of the spotless truth"

The entire book is so sweetly free from all we would banish, so laden with the virtues we seek, that the reader, the while, strongly feels the desired states to which he would attain; and to feel thus, is vital thought—the inceptive step to permanent realization.

ed to erect a structure that will, as its Mother, the true Christ's cult, last till the millenium.

Permit me to ask a question. Is not the world one great school? And what are the experiences of a schoolmaster with regard to his pupils. Are not the apt scholars in the advanced class very few, and do not the number of these few in the first or advanced class almost always remain the same although some leave school after finishing their course and others are drafted into their places, notwithstanding the school may number hundreds? So with the world: only a few, according to what seems to be a fixed law in teaching, can receive the advanced course of Esoteric truth at any one time; but the fact should not be lost sight of that thousands pass through the advanced course in a few years, while thousands more are graduating to fill their places, and thousands more, who know nothing of school life, join to fill the place of these. So it is in proportion, and though it appears slow and almost without results, to us, taking the magnitude of the world into consideration, yet, really and actually, millions graduate in the course of a few years. This is as it should be, because it is growth, evolution, and therefore cause for joy; especially as the Great Disposer of all events has thought fit to adopt that system in His great plan for the illumination of mankind.

There is another phase of the question that we should not lose sight of, and it is this. The graduates after leaving school go out as teachers, more or less, and are ever, actively or passively, teaching what they have acquired.

So after these few have, in the world's school, graduated in the advanced course, they leave school (cast away their sheath) and they come back with the knowledge they have acquired in a past life, to assist those who may be below them

correct address and the magazine fails to reach them. We hope that all our subscribers will take notice of this as we have had to send a great many magazines at our own expense which we now purpose to cease to do, for, if it is because of the neglect of the subscriber that he fails to receive his magazine, we shall expect him to pay for the extra numbers.

The Esoteric Fraternity has just finished a new, superior edition of "Practical Methods to Insure Success", from new, enlarged plates; printed on heavier paper and substantially bound in good cover paper. The type is considerably larger, and this has increased the size and number of the pages, making a book of 127 pages, and fully four times the size of the former paper editions. The price is 25 cents retail.

"Practical Methods" in its new form is an answer to greatly increased demand, and to the urgent solicitation for a book printed on better paper and with clearer type.

At no previous time in the history of the Esoteric work have such large sales of this book been made; and yet, this increase has come almost wholly through dealers to whom we have been obliged to supply the book, because of its small price, at barely more than the actual cost to us.

A Seattle, Washington, dealer has ordered, up to the present time, 2525 copies. Mr. Walter S. Pearce of San Francisco, a subscriber, whose entire effort is for the regenerate life, has already sold by his individual efforts, 8538 copies, and has just ordered 50 copies of the new edition. Mr. Shorey, the Seattle bookseller, wrote us that his large sales are made by placing a pile of "Practical Methods" in his store window, with a display card on top. We have brought this to the attention of other dealers, several of whom have adopted this plan of sale.

ability and in her high calling,—that of directing earnest searchers after truth into the ways of advancement

All those residing in Chicago who feel the need of experienced counsel for business fitness and the successful pursuits of life, as well as those wishing to examine the Esoteric works, would do well to consult Sumbola, at 4000 Cottage Grove Avenue, Chicago.

For the information of readers in Los Angeles and vicinity we beg to state that Dr. John R. Leffler, who for many years has been a continuous and staunch supporter of the regenerate life, has had conferred upon him, by the Osteopathic Institute of Los Angeles, the degree of Doctor of Osteopathy.

Dr. Leffler has been for many years, until recently, a prominent member of the Los Angeles Board of Trade, a position that brought him in constant touch with the many. For hundreds of people his position has been a providential one, for judging from years of correspondence with him, and the large number of books purchased from the Fraternity, he appears to have lost no opportunity to instruct others in the truths of regeneration and to leave with each something of practical value as a first step in the Way of Life.

His constant zeal and tireless effort for those seeking knowledge in the higher life, and his deep, generous nature—all show a man above want, because above self—humanity's lover in the Lord's name.

He is now wholly a health adviser, and a very busy man; but his work, like the Master's, we think must be crowned by that love which constitutes a "bishop and physician of also our souls".

His address is 325 West 1st St., Los Angeles, California; and we feel that no one should miss an opportunity—if but for a few moments—to meet him.

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

Man being driven out of Eden was in harmony with the

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AN ENDORSEMENT.

Uniontown, Pa., Jan. 19, 1903

Dear Sir:—

I have finished your book "The No-breakfast Plan". I have experimented some in diet for the last five years. One thing was to recover from a pistol wound received from a Colt's automatic which will carry and kill at a mile.

I had been out shooting at a mark and sat down with it in my pocket. It slipped and struck on the wall, exploded, and the bullet struck me below the kidney, passed clear through the kidney, liver, and upper and lower lung, and edged upside down under the shoulder blade. It broke the end off the vertebra, and broke and fractured five ribs; I was knocked out completely for one and a quarter hours. Physicians in attendance said it was impossible to recover but I positively refused food of any kind for ten days, and got well fast, and was able to leave the hospital in four weeks. It was six months ago and I am in fairly good health now.

Very truly yours,
(signed) Frank T. Hellen.

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HIRAM E. BUTLER, Editor

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This magazine will be devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the creator of all things, therefore, all law of whatever name or nature or wherever active, is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth and usefulness to the people in general, will be acceptable, without regard as to where the truth is found, and of course without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about being ushered in, and therefore the time of unfoldment and revelation of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

east end. It was covered by a large, white linen cloth, interwoven with cherubim in blue, purple, and scarlet. The east end, or front, was closed by a curtain of similar material to the covering cloth, called the "Door", or first veil. Another cloth of the same material was hung so that it divided the tabernacle into two apartments. The first, fifteen feet wide and thirty feet long, was called "The Holy Place," and the second, fifteen feet wide by fifteen feet long, "The Most Holy," or Holy of Holies. These two apartments constituted the Tabernacle proper, and a tent was erected over them for shelter. It was made of three coverings—one of cashmere or goat-hair, another of ram-skins dyed red, and another of seal-skin. The Tabernacle was surrounded by a court seventy-five feet wide by one hundred and fifty feet long, formed of linen curtains suspended from silver hooks, set in the tops of wooden posts seven and one half feet high. Its entrance, which was called "The Gate," was of white linen interwoven with blue and purple and scarlet. Outside the court was the "Camp" of Israel surrounding it on all sides.

Let us now see what great spiritual lessons are taught us by these symbols.

(1) The "Camp" represents the condition of the world of mankind as having been redeemed like the nation of Israel, but as yet separated from all holy things, by the curtain of white linen, which represents to those *without* a wall of unbelief, but to those *within* a wall of faith.

(2) The "Court" represents the Bride, condition of justification, which we enter through faith in Christ. Into the Court *only* Levites (typical of the Bride or of justified believers) were allowed to enter. These had access to the Brazen altar and to the Laver (regeneration) (Titus iii. 5 ; R. V. mag.), but were not allowed to go into the Tabernacle or even to look therein (Num. iv. 19 and 20).

Golden Altar—sacrifices acceptable to God through Jesus the Christ, even the fruit of lips which make confession to His name. But in order that those who are Levites, or outer court worshippers, may become priests, each must comply with Rom. xii. i, by offering his body a living sacrifice, holy and acceptable to God. For never until then shall we know “what is the good and acceptable and perfect will of God.” Nothing short of the full surrender of our own will can constitute us members of the Royal Priesthood. As Jesus “offered up Himself,” so it is necessary that we should become joint-sacrificers (i. e., priests Fr. ver., *sacrificateurs*) with Him by offering up ourselves as sacrifices of sweet savour to God (Eph. v. ii. ; Rom. xv. 16). Then through baptism in the Spirit we become “joined to the Lord”—one spirit and one body with Him (I Cor. vi. 17; Eph. v. 30). Being now members of the body of the Great High Priest, we “are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices”: an elect race, a royal priesthood, a holy nation, a people for *God’s Own Possession*.

Henry Proctor, M. S. B. A., A. V. I.

There is a time in every man’s education when he arrives at the conviction that envy is ignorance ; that imitation is suicide ; that he must take himself for better or worse as his portion ; that though the wide universe is full of good, no kernal of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.

Emerson.

Respect all such as sing when all alone!

Robert Browning.

hath are mine". "I and my Father are one"; for all is actuated and controlled by spirit, truth, love; and the soul, being joined to God, in His name commands all that is. Herein is life everlasting, "to know thee the only true God", in and by whom all things live and move and have their being. Herein is dominion over all nature.

Reader, let us pause here, and before going further, answer from the soul,—is not all life, all power, pure truth and love? Obtain the answer now for yourself, because it is gotten only by the spirit of truth, of love, manifesting within; and if the soul is joined to that, you shall know and shall rejoice that you have touched the eternal spring which gives the "kingdom and the dominion under the whole heaven".

In illustration of this dominion we may consider some of the powers of the Christ. (But when so doing, in order to understand, we must enter into the spirit of truth and love, and feel it; that is the power; for as he truly said, so with us all: "I can do nothing of myself, the Father that dwelleth in me, He doeth the works.") He commanded Lazarus to re-enter his body, and to come forth; he projected love, the quickening power, and the soul of man responded and obeyed. This was evidently performed to show that love—divine love, is the regeneration; for he, the embodiment of perfect love, in this instance declared, "I am the resurrection and the life". A multitude of fishes were caught in the net just after a night of fruitless toil in the same place; and, again, the fish brought the tribute money. Likewise, when an animal was needed, and when the passover was to be prepared, it was the dominion of love that caused the necessary things to accordingly be. Suppose you were in need of a horse, one that was wild and at some distance from you, can you imagine how love may enter the life currents of the animal and cause it to want to come to you, and be obedient? "God is love, and he that dwelleth in love dwelleth in God and God in him". That is dominion.

NOTES FROM A DAILY MEMCRANDUM.

Do not seek so much after an ideal holiness and communion with the Father, as an actual contact with the living Power that manifests Itself in the things you handle, and the circumstances you are in day by day.

Dates, times, meals, sleep, etc., are all of the external and transitory world, while the Son abides continually alive, and superior to all that is changing and passing away.

Ever strive to abide in that quiet stillness in which the God of the universe flows down through the ages and the heavens into you and out to the world, binding it to the Eternal Order of the heavens.

The delight of the Son is in giving of the riches of the Father to bless others with a greater enjoyment of life. The delight of the animal man is to be gathering for his own ease and comfort. This is the conquest: the Son to overcome and take possession of the animal man, in order to use him as an instrument in showing forth the nature of the Father.

The time has come for you to enter into real life, and to become an abiding entity in the order of the heavens, having your appointed sphere of use and service in God's works throughout the ages to come. Then drop everything else and live minute by minute from God in Christ Jesus.

God is in the present moment, and to look to some other time is to look away from God.

In so far as one is continually faithful to the God-ordained

be to be animated and quickened by that Spirit that proceeds from Christ, the Head, and causes to glow with life every cell of the Body.

Let the Spirit of the Christ circulate through His entire Body. Love the fellowship of the Christ-Spirit in one another. Do not let your egoism clog Its free circulation.

There is a difference between doing a thing with the Christ as an ideal in mind, and doing it because one is receiving life and power to do it from the living and ever present Christ within.

God is working out a grand idea of His, common to us all; and this grand idea is composed of a variety of His thoughts; each individual being the expression of a particular thought. God's purpose is to reveal a certain quality of His nature through each individual and no one can ever find that particular quality of God's nature revealed anywhere else in all the ages of eternity except in that individual. Therefore, consider the true honor due to every brother and sister.

Whether an individual is useful and happy or not, depends upon whether he is rightly related to his proper environment. The sons of the kingdom have three distinct relationships to which to be true. First, the Spirit of God coming to them through Christ the Head of the Body; second, the communion and circulating, as it were, of this Spirit between brother and brother in the kingdom; and third, the giving forth of this spirit to the world for its upliftment.

Always keep the true son of God in you alive, working his way out of this animal shell that binds him. Keep a pecking, no matter how stubborn and unyielding the old nature shell seems. Growth comes only by persistence.

Morton.

things is mind. We might reverse the common saying of the church, namely, that it does not matter what you think, so you live right, and say rather, it does not matter what you do, so you think right, were it not for the fact that no man will or can do only as he thinks, for all action is the result of thought. Therefore, if a man thinks right, everything else will be right, but if his thought is perverted, or if he does not think from himself, but is passive to the psychic mind currents of the world around him and to the astral influences, or to dark spirits, that condition in itself is evil, and, therefore, dark spirits will always take possession of such a mind. Therein is where the church has erred greatly, in leading the minds of the people away from the habit of thinking, and in making the effort to keep them simply in the emotional devotion. For, if we realize the fact that God's purpose in the creation of man was to make him a prince, an heir apparent to the throne, to the dominion of the whole earth, then his culture and development must be that of a prince; he must know law and the result of his actions from a higher and deeper standpoint than the ordinary mind.

Now mark the words of the Lord Christ, "Judge not, that you may not be judged; for as you judge, you will be judged." He makes no exception to this rule; as you judge others, so others will judge you; as you think of others, so others will think of you, and he further says: "by the measure you dispense, it will be measured to you". As you do to others, so you may expect others to do unto you. But, one may ask, if this is a law in nature, why is it that the perverse and morose seem to flourish and to prosper, and do not seem to be troubled like other men? Your mind no doubt takes the same view of that question that the psalmist did when he said:

"But as for me, my feet were almost gone; my steps had well nigh slipped.

many of the wicked prosper during a lifetime, and are not, as David said, "plagued like other men", but go on carelessly and prosper and enjoy life, and even in their death there are no bands, then where and when comes the fulfilment of this declaration of Divine law uttered by the Christ? To our mind it can come but in one way, for we can not but repudiate all that idea of torment and hell fire after death that has been so common in the church. After death comes the punishment, the judgment, yes, but as Job said, "And though after my skin, worms destroy this body, yet in my flesh shall I see God;" and as it was said to Daniel, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." All these things teach us, not exactly what the Hindus call karma, for we believe that they have a perverted idea of karma, but it brings to us this fact, that reincarnation is a truth and that the life to be is made up of and circumstanced by the qualities that have been developed in the individual during his lifetime. For instance, if a man in this life has been dishonest and oppressive in the accumulation of wealth, when he returns in another body, he will be attracted to conditions where oppressive circumstances will environ him, so that he will be unjustly treated, and dishonesty and oppression will follow him through life by virtue of the inherent qualities he had developed in a former incarnation.

"With what measure ye mete, it shall be measured to you again." Not *may* be but *shall* be; there is no escaping it. You may escape it during a whole lifetime, but eventually it will come. While we believe that this is an infinite law and absolute in its workings, yet there is another process, which has been announced in the words, "Some men's sins are open beforehand, going before to judgment; and some men, they follow after." Those that come after were the ones that disturbed David, so that his feet well nigh slipped. It is these

others, so others will turn that judgment upon them, and as they deal with others, so will others deal with them. While there is a great general truth in this, yet the wicked man who has hardened himself against it is not affected by it as much in this life; but the man who has a soul and is conscious of it, suffers greatly from the result of his own errors.

You whose sins go before you to judgment should bear in mind continually that every error of judgment or evil imagination concerning another will come back upon you from others. All evil speaking of others will come back upon yourself with double force, and the cause of this is found in the words of the Apostle when he said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Watch your acquaintances and when one accuses another of wrong doing, see whether that one has not the same wrong active within himself. For instance, if you have an acquaintance who is very apt to accuse an individual of having too much egotism, too much self-esteem, you may know of a certainty that egotism and self-esteem are his besetting sins, and, therefore, he always sees them in others. If it is selfishness that he always sees in others and probably accuses you of, then it is because he is selfish. Are there certain evils that you see in others? Are you exceedingly fearful to trust your friends? Do you readily see in everything a man does an evil motive? Then go within yourself and search out and eradicate that evil, for it is in you more than in those whom you judge, and if you allow it to dominate, allow it expression, others, perceiving it in you, will instinctively believe the same of you and accuse you of it, for, "With what measure you mete it shall be measured to you again."

It is written of man that, "every imagination of the thoughts of his heart was only evil continually." Also that, "The heart is deceitful above all things, and desperately wicked." These things being true, man can naturally think only evil thoughts and, therefore, can never grow to be anything else but evil, if there is no way in which that evil nature can be changed. Here, indeed, is man's hope, and, so far as we know, his only hope.

We read that John the Baptist cried, "Repent ye!" and we understand his words in the original to have been, "Change your mind." We all know that to change our mind means to think differently, to change the character of our thoughts. According to the reasonings we have just used, if we can by any means change the character of our thoughts, we will change our own character. Therefore we will grow, not as a tree, always bigger, but grow in quality, in character. If, however, we are according as we think, and we think according as we are, it is evident that our hope of growth lies, not in ourselves, but in those, or that, which can and will cause us to think differently, and along the line of, or in the direction in which we desire to grow. This means that we must have teachers; that we must have access to the thought of minds in advance of ourselves along the line of our desired growth.

In seeking a teacher or teachers, however, we must decide first what it is that we desire to become, hence, what is the character of the thoughts that we must think. Men do not go to a carpenter to learn the blacksmith's trade; neither do they go to a logician to learn geology, but they go to the one who is that which they wish to become, for every pupil becomes as his teacher, for he receives from his teacher his thoughts and he becomes what he thinks. Therefore said the one great teacher, "Come unto me." In other words, he alone can save us from our present undesirable state who can give us thoughts, teach us of a better state.

their minds to be like his mind by letting go of their old thoughts and accepting and thinking his thoughts. He said, "The words that I speak unto you, they are Spirit and they are life." The words he spoke were the means whereby he communicated his thoughts, thoughts which gave life and which were new to earth, and yet not new, for he said, "The Son of man is come to save that which was lost." This knowledge had been in the world before, but it was lost, and he came to restore it. Knowledge is essential for elevation to a higher state; knowledge of that state which we would attain. As said the Spirit by the prophet, "Because thou hast rejected knowledge, I also will reject thee." But while blind faith will not answer, and knowledge is essential, yet, even knowledge alone is not enough, there must be also the ability to put it into practice. It is not enough that we know the truth, we must live it. When the young man came to Jesus and asked, "Good master, what good thing shall I do, that I may have eternal life?" Jesus answered him, "Keep the commandments." They who would enter into life must not only know the truth but must live it; it must so enter into them as a living realization that their nature will conform to it so that they will grow in his likeness and walk in his footsteps; for they only can follow him who can know his knowledge, can think his thoughts, can live as he lived, and can keep the commandments. We look forward to the time when these commandments will be so fully understood and so completely lived that there will be a realization of the words of the Spirit by the prophet: "I will put my law in their inward parts, and write it in their hearts." That is, God's law, as expressed in the Ten Commandments, will be so fully understood and followed that they will be the expression of the nature of the individual, even as they express the nature of the Father.

Enoch Penn.

longer be afraid of coming near me and holding converse with me. Then only shall I be alive; then only can my word make itself heard in the deserts of the spirit of Man. To make a true and proper use of my speech, I must not pronounce a word which does not create improvement and life around me. And not to speak a word, but such as shall create life and improvement around me, I must not speak one that is not suggested, prompted, communicated or commanded."

MAN'S HAPPINESS IN TIME AND ETERNITY DEPENDS ON
THE HOLY USE OF HIS SPEECH.

How fecund is the Author of peace and order and how inexhaustible in wisdom and treasures of goodness! He has founded Man's ministry and his happiness on the same foundation and has appointed him to speak and act, only to do good, like Himself; and he cannot do good until he begins to be made happy, and unified by the Word. Man is destined to enjoy a permanent felicity like His; and for this, it would suffice for him never to separate from the Word and never interrupt his correspondence with It. For why does God do nothing else but good? It is because He can allow nothing to proceed out of Him, but the living Word. Why is He happy without interval? Because He never ceases to speak, hear and feel the Word of Life. Why is He always serene and at rest; or why is He living? Because He speaks always; and the Word He pronounces inwardly in His own center never ceases to engender life. And you, O Man! are destined to become active speech or word, according to your measure, through an eternity, as God is so universally. Delay not another moment to work with all your might to become active speech or word, even in this world; not only this ought not to seem impossible to you, but you ought even to consider it a duty; it will be only recovering what is your privilege, since you are destined to be active speech eternally. Yes! the man who unites with his Source, may attain such a degree of activity and wisdom, that every breath which proceeds out of his mouth may produce and shed abroad

is in it, but by allowing it to run on without filling themselves with the life it contains; and when the time has gone by, they believe that they have gained their end; whereas, they have only run themselves out, with their vain projects and futile occupations, not to say their criminal covetousness, so outraging to their Principle.

**HOW THE PRESENT IS LOST IN THE PAST, AND
THE FUTURE NOT GAINED.**

In fact, men do not know how to fix the present, because it is no longer near them; but always hoping that they are going to meet something of this present, which they want, they seize with avidity all that is daily presented to their sight in the earthly, political, scientific, or merely social orders, which are filled with such puerile occurrences as we witness. This is what makes the multitude run after sights of all sorts, from the theatre to the smallest incidents in our streets, and the small talk of frivolous society.

But, instead of thereby fixing the present, all that their restless curiosity gathers is carried into the past. Indeed, as they gather only things of time, these for them at once become things of the past; and the only use they make of them is to relate them afterwards; which is the reason that there are so many reciters in the world. If they occupied themselves with the real present, that which is not in time, they would turn their eyes to the future, and, instead of being mere reciters, they perhaps might become prophets.

A THREEFOLD ETERNITY.

They do not dream that there are three eternities—the suffering, the militant, and the triumphant; expressions which have been applied to the outward church by transposition. But these three eternities make but one for man, and accompany him at every step. It follows, if the threefold eternity accompanies man at every step, and man is God's image, that man does not fulfill his office, and cannot be at rest, if he partake not habitually of the treasure of this threefold eternity;

substance on which our confidence may repose in the joyful hope that those germs cannot fail to grow, if we apply ourselves in spirit and in truth to their culture.

These signs would not be long in showing themselves about us, if we valued this sacramental substance as it requires to be, and if we cared for it with all the ardor that it deserves and demands from us; for it would have everything to become center and word like itself; therefore it seeks continually to make us center and word universally, so that through our means all religions may become the same in their turn. And it never comes near us without at once dissolving some portions of the heterogeneous substances in us, which are opposed to our free and universal communion.

THE UNIVERSE AN OBSTACLE TO PRAYER;
MAN MUST PURIFY IT.

It is your earthy condition, O man, it is the world, which is an obstacle to your manifesting these glorious signs, this solemn testimony—because it is an obstacle to your prayer. Isaiah was right in calling upon the world to listen to him, for the universe makes too much noise for the Word to be heard. Be zealous with a holy rage: take the purifying censer, go and disperse the clouds which surround you; go and dissolve the coagulated substances which cause the opacity of this universe and form the obstacle to your prayers, and prevent your penetrating to the divine sanctuary, to force the Supreme Ruler to come out of His own admiration, to the help of the regions. Take the living torch which, since it could produce all things, is able to consume all things, and go and set fire to those corrupt essences of the universe which make it an obstacle to your prayers.

Is it not you, O man, who are yourself the cause that these corrupt essences should have so accumulated as to weigh so heavily upon you? Are not you the cause that these substances have spread before you like a phantom, hiding the temple of prayer from your sight? Is it not therefore, for yourself to

This is the work which each individual of the human species is charged to perform on himself; this is the work which Supreme Wisdom labors to accomplish universally; and the Lord's workmen in truth and equity are called to join in this immense undertaking. Work, ye workmen of the Lord; relax not your efforts in this magnificent enterprise; glorious rewards await you. The universe crumbles at last! It burns! It is about to be demolished to its very foundations and dissolved! Do you hear the holy eternal prayer ascending through the ruins of a world? How it expresses through its barriers; how penetrating are its plaintive and mourning sounds! Pray then, O Man, and you will hear them followed by sounds of consolation and joy. Let the sacred regions rejoice; behold! the pure harps are advancing, the holy canticles are ready; rejoice, for the divine hymns are about to commence; rejoice, it is so long since they were heard! The chosen singer is restored at last; Man is about to sing the songs of jubilee, for there are no more obstacles to restrain him; he has dissolved, demolished, and burnt up all that obstructed his prayer; Blessed be the God of peace for ever, Amen!

BE NOT AFRAID; ONLY BELIEVE.

How encouraging soever these pictures, which he has been contemplating, may be to the man of desire—pictures which will call him to nothing less than to approach the divine sanctuary, and beg Eternal Wisdom itself to come out of rest, and its own contemplation, to look upon and solace all that suffers, yet, I hear this man of desire, restrained by his own humility, say to himself, inwardly: "O Most High and Eternal Creator of all, is it for Thy creature, paralyzed and disfigured by the universal crime, to presume to stimulate the generative principle of order and harmony? Is it for a nothing to call the Being of beings out of His own contemplation? Is it for death to awaken life? No: I will not be so audacious!" But I see him pursued with the feeling of the enormity of evil, the pain of all that suffers, and the imperious want of justice. I see

what the man of desire must become to be able to awake the Supreme Majesty out of the divine intoxication which His own greatness, and the brightness of His own wonders, cause Him continually? He who partakes of this divine intoxication, is seated in the midst of those eternal wonders.

The impulses of our will are given to prevent the enemy's approach. The principles of our elementary life are given us, not only to maintain our posts, but also to effect a breach in the ramparts of the citadel, and open the way for us to attack the enemy in his stronghold. The active powers of Nature are given at our disposal, to consolidate our strength, and renew continually our means for fighting the enemy when the breach is practicable. The powerful virtues of men of God of all epochs are offered us, to strengthen and support us, that our own spiritual virtue may take courage and confidence in the fight, as well as to instruct us in the marvels and grandeurs which fill the kingdom of God, which they began to know, even while they were in their earthly bodies. The virtual sacred support of the Redeemer is granted to us, to revive within us all our former regions and powers, upon which He is pleased to take His seat, and to which He communicates His universal life.

Lose not a moment, O human soul, in reviving within you all these measures, if you have allowed them to die. Make these powers, each in its class, always advance, without looking to the right hand or the left; for this is the way of justice. Make your will and the elements thus prepare a way to the harmonical powers of Nature. Make the harmonical powers of Nature open a way to the vivifying virtues of men of God of all ages, in which they have manifested, or at least proclaimed, the wonders of the kingdom of Life. Make the vivifying virtues of the men of God of all ages open a free way for the ruling and sovereign voice of the divine Chief and Redeemer, who rules in heaven, on earth, and in the hells; for

them without danger of infection from their pestilential vapors.

“The rivers of the universe instead of circulating freely, and disseminating everywhere their fertilizing waters, are transformed into frozen masses. Those magnificent productions which thou hast created like so many instruments to transmit the sounds of pure harmony to us, are silent, because the air and the spirit have ceased to penetrate them. Hoarse and repulsive sounds, which create fear wherever they are heard, are all that compose the concert of Nature now.

“In vain man calls upon her and urges her to publish Thy glory, by manifesting the wonders Thou hast deposited in her bosom; she answers nothing; Thy wonders remain hidden as in an impenetrable cavern; and Thy praise is heard no more by the ears of man.

“If I speak to Thee of the ailments of the family of men, my groans will still increase. The man, the beloved and radiant image of Thine own splendor, has allowed all his colors to grow dim. Not only does he remember his original titles no more, but he has so departed from his original destination, that, instead of manifesting Thee, as it was the purpose and privilege of his essential constituent nature to do, he is in arms against Thee, and is no more looked upon as being alive, by those who make themselves sovereigns in the domains of thought, except in so far as they see him take rank amongst Thine adversaries, and serve in their armies. If they do not see this sign in him,—according to these imperious masters, he is dead; they consider this the only sign by which he can be acknowledged and admitted to be a man; without it, they look upon him as an abortion, whose existence they dare not own.

“The mouth of man which ought to have proclaimed Thy glory, and sounded thy marvels everywhere, is no longer an open sepulcher, as Thy Word expressed it; but death itself has become alive in them. It is no more dead men’s bones in white sepulchers, the bones are active and have come out of their tombs with all their corruption to spread their infection; for they, by electrifying themselves at the center of iniquity, have

of death, by preventing him from poisoning himself. At last! come to the aid of Thy own heart, Thy own Word, and in pity to Thyself, save men from a Deicide; for that which they want to perpetrate is a thousand times more criminal than that which the Jews perpetrated on the material body of Thy Christ. In the time of Moses Thou sawest the afflictions of Thy people, and camest down to deliver them out of the hands of the Egyptians; look now at the afflictions of all Nature, of the whole human family and of Him whom Thou sentest into the world to proclaim the good tidings and the kingdom of joy, and Thou wilt not refuse to come down and do for the relief of much suffering what Thou didst for a single nation.

“Since thou hast permitted my soul to penetrate into Thy sanctuary, and bring thither the groans of the world, the wretchedness of man, and the anguish of the divine Messiah, it is assuredly not alone in desiring to fix Thy regards on this abyss of desolation; there are, doubtless, many others ready to fulfill Thy sovereign orders, and devote themselves to the stewardship of Thy gifts, and fly whithersoever Thou callest them, for a work so vast and so urgent. If they distrust their own strength and the reality of their call, then wilt Thou say to them as Thou didst to Moses: I will be with thee, and this shall be a token unto thee that I have sent thee.”

Then, O man of desire, wait in peace, for the fruit of your prayer, for you will soon feel the heart of God penetrate all your essences, and fill them with His sorrows; and when you feel yourself crucified in the very agonies of that Divine heart, then you will return into your own to fulfill according to your measure and your mission, the spiritual ministry of man.

THE END.

the demands arising from the organic functions; thus, after satisfying the various modes of hunger, the body rests until the life energies, through concentration, force the structure to renewed activity, in which state man is, so to speak, an instinctive animal. The fact of there being objects in the universe is proof positive that their appearance is due to subjective states, for, without an invisible motive power, or mind, nothing visible could exist. Hence, man's functional qualities, present in the composition of his organism, clearly denote an equal number of spirits, or minds, governing their manifestation and use, and as this use is service, and service implies a rendering of it to some one, it follows that it serves the indwelling soul. "And the Lord God formed man (form) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.)

Remembering that growth and its ultimate are subject to evolutionary periods called time, it is evident that the first instinctive stage of man's existence was superseded by an experimental stage, most likely by that process which caused an increased amount of life to flow into the organism, thus making the demands of the pleasure nature more frequent, consequently necessitating different provisions by man, for the increased wants and disturbing influences of man.

Through all the cyclical periods, and up to our present time, man's ignorance as to certain laws caused his structure continually to disintegrate; in the mean time, however, more than supplying the equilibrium of the exhaust by the increase of mind, soul. Thus the number of separate units, called men has been and is still going upward, evidently with a view of giving departed souls new structures for incarnation. Additional experience permits acquisition of knowledge, leading in the end toward the ultimate of life eternal, conscious existence in the flesh. "For, since by man came death, (or hell) by man

inated purity by the instructions and guidance of those men in whom was manifested the spirit of God; for, as discrimination began to be acquired under the same laws as any other quality, it manifested itself in the progenitor of the Hebrew race, causing Abram to seek for the true God. Thus, searching for the Spirit, he was led by it to forsake those old conditions in which souls, subject to perverted habits, held supremacy over men and events; and entered into that agreement which to-day is binding upon his descendants, the Israelites. "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.)

Having thus naturally through desire, or prayer, constituted himself the gateway of the Spirit, the mind of God communicated through his posterity the vital truth, that, the functional centers of man's organism are objective reflections of subjective or spiritual states. This found expression according to Gen. xlix, where we read the specific attributes of the twelve sons of Jacob, who are representatives of the signs of the zodiac, ruling throughout the universe down to man.

While the events connected with the Israelitish nation were taking place, the world was being peopled with beings in whom there dwelt only soul qualities created by their own fleshly desires, void of any true spiritual thoughts, hence, precluding all conceptions about a real spiritual life, and constituting in their entirety an instinctive structure in which the cells, represented by diminutive organisms, or men, came and went without ever having a conscious existence beyond their immediate environments, created by their material wants. "Dust thou art and unto dust thou shalt return." (Gen. iii. 19.)

It is an absolute fact that those souls created through perverted habits, can not reasonably exist anywhere else except

remnant of a heathen cult, for the founder of Christianity, in no instance claimed a heaven beyond, but explicitly stated that the kingdom of God is within, meaning thereby that the subjective state of man's organism, which is his soul, if in accord with the law of God, and with his own, would constitute the heaven for which man was created; in other words, God's spirit would dwell in man.

That the lost tribes of Israel are the white races has been proven conclusively during the last decade, and hence it is reasonable to presume that out of that great multitude there will arise some day, enough men and women who, through desire to attain to perfection, will eradicate their false habits, and, opening their mind to the true teachings of Christ now before the world, renew the covenant of God with Israel by accepting into their souls, through circumcision of their hearts, and regeneration of their bodies, the Spirit of God; thus ceasing from the necessity of reincarnation and constituting, through union with others in the flesh, the tabernacle of God as he decreed from the beginning." (Gen. i. 26.)

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea (generation)." Seraph.

"Live

In pulses stirred to generosity,
 In deeds of daily rectitude, in scorn
 For miserable aims that end with self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence urge man's search
 To vaster issues."

clings the desire of all to fathom the depth that will reveal unto them the mysteries of life and death. Back of all these will be found a desire to learn from the teachings of divine science (the science of the soul) a knowledge concerning God and man and the wonderful relations existing between them. With the passing of time many of these old orders have passed away and new ones have come to take their place. For these old orders of mysticism, temples and monasteries were built, and appliances were constructed to force upon their initiates a condition of mind and body that would still the objective senses, and bring the mind into a realization of a subjective condition which would enable them to realize the divine esoteric doctrine which was behind the great mysterious formulæ that composed their initiation.

But as the evolution of the human race proceeds, the divine Sun changes the reflection of His rays. Illumination of the human mind with the reflected rays from Divinity has gathered new groups, and as each century rolls by, new phases of this ancient mystic tradition evolves, shedding new light on the pathway that leads from this life of materiality to that of divine spirituality beyond the walls of these earthly temples.

In olden times men fought for their faith, they feared change, and confined within the walls of their temples the teachings of these great truths which were intended to lead mankind into unison and harmony with their Creator. In the application of these teachings in modern times, formula has taken the place of and covered up the esoteric doctrine which has been the foundation of these ancient mysteries for ages.

Religious parties, secret societies, different kinds of church doctrines, and sects of every description, seem to be the order of the day, and so numerous have they become, so materialistic do some of them appear that it is with difficulty that we may discern the true spiritual condition which is the basis of esoteric

taught in these ancient mysteries. Even the church creeds and doctrines had their conception and advent from the teachings of these secret doctrines. For instance, the Albigenses and the Waldenses were the forerunners of Wesleyanism, and Methodism. Some of the recipients of the ancient mysteries during the seventeenth century were the Rosicrucians, the Knights of St. John, the Martinists, and others. Some of the most prominent secret societies of the eighteenth century had their root in the true Mysticism which originated from the spiritual Hierarchy that guides the evolution of the world. Some of these societies exist even to this day which have a mysterious teaching for those who will seek below the surface, a teaching that, if sought for with all the soul, will bring enlightenment; a teaching that will demonstrate the reality of the inner man, and point out the pathway that leads to eternal life. There are esoteric and fraternal movements now in existence whose sole object is the elevation of the human race, the spiritual illumination of human souls, and the preparation of their spiritual bodies as living stones for that house not made with hands, eternal in the heavens. These grand fraternal movements not only prepare men and women for spiritual inheritance, but teach them how to obtain happiness and health while here on earth.

It was in the ancient mysteries that the eastern Magi learned to draw from that great spiritual fountain the power that made them famous as Adepts, and the most important lessons they had to learn were the lessons of the human heart. Moses, who was reared by the Egyptian Magi, used this mysterious knowledge to free the Israelites from Egyptian bondage and to lead them into a land where, through this knowledge, they learned to serve the one true God. Only those who were wise and possessed qualifications for receiving spiritual revelation could be initiated into these ancient

EDITORIAL.

This number of the "Review" closes Volume II; it also closes the series of articles that we have been publishing through Volumes I and II from St. Martin's work on the "Word." We have been somewhat surprised that there has been so little interest in this reprint and we have had very little encouragement to put it in book form, but those who specially desire the whole of this series can get it by purchasing Volumes I and II of "Bible Review". These can be had either bound or in single numbers.

We had hoped to announce a new departure for the next volume, but, owing to the dark clouds gathering over the world, the pressure in the business sphere, and the general oppression of the mental condition of the people, we cannot say for certain whether we shall get our new departure really started in the early part of Volume III or not.

In the language of the prophet it seems to us that, "The great day of the Lord is near, it is near, it hasteth greatly," for there are many evidences that we are drawing toward the closing period of this dispensation and order of life. You who are in the world struggling with circumstances and surroundings cannot realize this as fully as those who are standing, as it were, outside of it, looking on and seeing the rapidly changing conditions that are taking place, but this much you do realize, that you have great difficulty in gaining a livelihood and also in maintaining your own mental equilibrium. There are dark clouds rising upon the horizon that seem to promise disaster

work, for, "A short work will the Lord make upon the earth."

In the coming volume we want to give more direct and special attention to our readers and to those who are striving to attain; and how to do this is a problem not easily solved, but our readers can greatly facilitate special instructions in whatever direction needed, through correspondence. If each one who is really interested in reaching the highest attainments will write us his experiences for publication, including his queries, doubts and fears, it will enable us not only to answer the individual, but in answering one we will be answering many, and such questions and experiences of the students will keep us in touch with them and enable us to so construct the thought contained in the magazine as to cause it to be of the greatest possible help to the people. Now, we do not want our readers to be disappointed or discouraged if their experiences are not published in the magazine, for there are two conditions which may cause them to be omitted. One is, they may be held over until another issue of the magazine; the other, they may be crowded out altogether by other letters which cover the ground more thoroughly and are thus more comprehensive. Therefore let no one be discouraged if his letters are not published, but when he has other experiences or if other questions arise in the mind, let him write them to us, for it should be borne in mind that we have no favorites; we do not choose between persons; we choose exclusively the thought that we believe to be of the greatest importance to the greatest number, without regard to personality, position in life, or any other personal consideration.

have dominion over all that is created. As this was a progressive work, it has, therefore, been recognized by the student of nature as the law of evolution.

The whole Bible is a history of the creation of man, the son of God, who was in the Eden, in Paradise, in the presence of God and the consciousness of the Spirit, who by sin against the laws of heaven, by entering into and becoming a subject of the laws of creation, was driven out of Eden.

The process of evolution is shown throughout the Scriptures down to the time of the manifestation of the first ripe fruit, through the revelation of the Son of God "the only begotten (at that time) of the Father, full of grace and truth;" and from him through the New Testament to the revelation given to John on Patmos, wherein the methods are revealed whereby the first ripe fruit of the harvest of the world is gathered in: the unripe and unfit are destroyed from the earth: the new heaven and the new earth are created; and the old heaven and the old earth are destroyed; for the old order of creation having served its use, passes away, and a new order of existence begins upon the planet. The first ripe fruit are revealed as the one-hundred and forty-four-thousand: and in the last chapter of Revelation we read: "Blessed are they that do his commandments (are obedient), that they may have right to the tree of life and enter in through the Gates into the city." This is the manifestation of the vine which Jesus said he was: its root is in Genesis and its topmost branches in the last chapter of Revelation, fourteenth verse.

Running through the entire Scriptures is the one thought and the one purpose, namely, *the manifestation of the word of God in a human body*. Herein is expressed the Alpha and the Omega: the purpose in its beginning, and its manifestation at its ending and completion.

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