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THE EXODUS

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Part 2

STILL HIGHER CRITICISM.

"And it came to pass when men began to multiply on the face of the earth, and daughters were born to them, That the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

When the multiplication of self-consciousness has brought recognition of the female nature and office, there is unity of action and effort with the male and female, and co-operation between the divine plan and human intention. This marriage foreshadows what shall be ultimately.

"My Spirit shall not always strive with man, for that he also is flesh"—because he is human as well as divine, and has to meet and conquer all that pertains merely to his humanity. There shall be peace between man and the spirit of God, as the soul gains recognition of man's unity with God, and the spirit that moves "upon the face of the waters."

Then creative energy shall produce what the soul wills and "mighty men" shall indeed be in the earth. Then shall the tiller of the ground disappear and he who uses his understanding and "subdues the earth" appear; for the weaknesses of the human nature are to be ruled, and the way opened for the divine man to stand forth as King. Subsistent "from the beginning" he is to become existent as the reproduction in creation.

"Noah was a just man and perfect in his generations, and Noah walked with God."

To "walk with God" is to perceive that Divine Principle rules all things, that it is immutable, changeless, omnipotent; that all things must be in nature and destiny what the nature of principle necessitates. This understanding is typified by Noah, who is "perfect in his generations."

To understand why five and five make ten is to be perfect in knowledge of that problem, though not, consequently, perfect in knowledge of the higher mathematics. As far as the knowledge goes—in his generations—it is perfect and yet it is to be perfected by becoming more and more as knowledge of mathematics.

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The soul in its progress reaches the possibility of understanding the true relation between visible and invisible, through perception of the real man—the image of God. When through experience it has learned that the nature and value it has bestowed upon the visible through mistaking it for the living real is false; when it sees that it has taken the figure for the number, it sees the necessity of forsaking a false standard of comparison and of adherence to the true standard—principle.

It has “walked” according to its mortal sense, its natural sense of the plane of shapes; and “every imagination of the thoughts of his heart was only evil continually.” It has made many mistakes consequent upon the first one. Error begets error. It thinks that which is not true. Its continual thought tendency is in the direction of repeated error.

A tendency once set up repeats itself. It creates evil by thinking that which is not true. It originates something that is not eternally primal. It experiences evil by believing the error to be truth. It feels what it thinks. It is hypnotized by its own imaginings. It makes and peoples a world filled with all manner of uncleanness. The “wickedness” is “great in the earth.”

The manifestation is not the appearing of the higher real, but only the appearing of the lesser possible. It is the appearing or manifestation of what the soul makes for itself, ignorant that it is using creative energy to make real to it its own imaginings. This manifestation is the “earth” that is to be “subdued.”

The creative power of God—Primal Energy—Thought Force—call it what you will—brings to pass to the soul whatever it thinks. Working, in the order of sequence, first to the being, it continues to work in the being, bringing forth from it what is involved therein. Ceaselessly active it works for the soul brought forth, and produces according to its command, whether given ignorantly or knowingly. Manifestation is the sure and inevitable sequence of God and “the Word”—Substance and Motion.

As we follow this sequence, through Genesis, through the Old Testament, through the New Testament, we follow the grand, resistless, onward sweep of Primal Energy—the Word being made Flesh—which, by the attraction of its Initial Impulse, bends toward and returns to it again, compelling the dynamic power which can be practically utilized by those who have reached the Noah stage of the soul and can “walk with God.”

In the “earth” or manifestation which is the Seventh day of Creation, “wickedness,” or thought, feeling, and action contrary to the soul’s highest destiny, is “great,” and has its own momentum, which is the ignorant human will. Enlightenment is the point where the tide is stayed and turned. “Thus far

shalt thou go and no farther," is the decree of the understanding soul that elects to walk with God and builds the saving ark.

The wicked man, the sinning man whose imagination creates evil, even though it is a God-derived power, must be destroyed, for he is not the likeness of God that is to come forth. He is only the likeness of a human possibility. He is the "made man on the earth" (6 : 6) who covers or hides the real man; a product of Man's nature while it is unfolding; but he is not fitted to survive and he cannot endure. The God-Man is to appear as he is uncovered, the higher, the lasting "earth" in the midst of the waters.

In this verse we find the plain statement that this kind of a man is made by the Lord, a statement which ceases to be confusing when the Lord is seen to be generic Man; which agrees with and confirms the teaching of ancient and modern philosophies that out of our own nature comes all that we call good or bad.

This nature is in itself good—good in the positive sense. "And God saw everything that He had made, and, behold, it was very good." Its consequences as creative activity goes on, are relative to each other, and so comparatively good and bad. Its ultimate consequence is the superlative good which excludes comparison with all less than itself. It is God-likeness as the everlasting all.

Out of our own being comes the resolve to destroy what has been ignorantly created. "I will destroy" the "man whom I have created from the face of the earth" so that the higher, the true and eternal "earth" can appear. To this kind of man belongs like kind of "beast" and "creeping thing" and "fowl of the air." The bad beast and thing shall go with the rest, for all is generically good. The bad, evil man, creature and thing is the "earth" that is "corrupt before God," for there is no God-likeness here. The earth is "filled with violence," for "God's way" has been corrupted.

Because Thought-Force is creative it will create as it is used. When it is used by and according to the mortal sense of the Adam-soul, the natural sense of the natural man, it creates results which belong only to that sense; and the way by which man's potential divinity could appear is corrupted.

When it is used in accord with the eternal truth of being instead of in accord with that limited and temporal sense, our way has become God's way.

"The end of all flesh" is seen by the understanding soul. The Noah understands that the invisible number alone has inherent value, and the visible figure only a temporal value, because representative of the hidden real and the means by which its inherent value is revealed.

This understanding shows clearly that all conclusions

founded upon this fatal mistake—mistaking the representative for the real and giving it inherent value—must go, must be destroyed utterly, because they contain that element of error which prevents them from being absolutely true, though ever so true to the one who believes them.

Error in premise compels error in conclusion.

While both figure and number, visible and invisible, mortal man and eternal man are good in themselves, and in their mutual relation, when this "way" is "corrupted" and error becomes incarnated by being built into the mortal man—the sense-soul man—evil comes of it, for a cause for evil has arisen which did not before exist. And the subsequent generation of the soul must be a regeneration, a doing it over again from the beginning up, instead of continuity of that kind of generation.

Genesis teaches clearly, for those who have eyes to see, the origin, nature, and ultimate of what we call evil, the problem of the ages, corollary of the great problem, "What is man?" Insect makes war upon insect, fowl wars with fowl, creatures tear and rend each other, man slays his fellow-man.

Regeneration of the soul, that radical change in the self-consciousness of the individual and the race which is a new quality entering into and transforming it, is the only remedy for all that makes war instead of peace; is the only reconciler of the world, and all in it, to God.

We do not need to pray God to become reconciled to the world. There can never be any reconciliation between God and unlikeness to God; between truth and error; and our reconciliation must have a foundation of understanding, of fundamental unities and differences, rather than one of false sentiment, superstition, and fear.

When the soul is ready to obey the command, "Make thee an ark," ready to exercise the individual perception and do that individual thinking which leads to this understanding, instead of resting resignedly in the "traditions of the elders," the way out of all evil will be found. "The lion shall lie down with the lamb and a little child shall lead them."

"Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven."

All flesh which is not the incarnation of the God-Man, which manifests unlikeness to God, which embodies error instead of truth, is destructible; but the breath of life which is in this flesh does not come to an end. It belongs to the Lord God, to the real being, is continuous and ever at work. It reconstructs.

Used understandingly, it will produce a "flesh" or embodiment which is immaculate where before it has been corrupt. "With thee will I establish my covenant." All "under heaven," all mortal sense embodiment, man or beast, comes to an end.

INTERNATIONAL BIBLE LESSONS.

October 4.—SOLOMON ANOINTED KING.—1 Kings 1 : 28-39.

Golden Text.—Keep the charge of the Lord thy God, to walk in his ways.—1 Kings 2 : 3.

Step by step the soul rises from the dominion of its mortal sense to where the understanding which grows from spiritual insight becomes ruler instead.

With this insight, which it has proved again and again to be a safer leader than the old or natural sense (29), it chooses that understanding shall rule over all experiences and make them yield only good continually. When understanding sits upon the throne of the soul, king David will live forever (31), for he is alive in his offspring.

When this time comes the soul is greatly advanced beyond the Adam-stage, and yet it must encounter what to the mortal sense are checks and hindrances. Experience continues, but not now as a snare and a delusion.

"Take with you the servants of your Lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon" (33).

Saul, David, Solomon—Euphrates, Hiddekel, Gihon. The garden of the soul is watered according to the eternal order which is Heaven's first law.

But all circumstances and conditions are "servants" to a David, for their true nature and value are seen and understood in due season.

"Blessed is he that cometh in the name of the Lord."

Note the resemblance between Solomon's experience and that of Jesus who rides into Jerusalem upon an ass and is greeted by the people with rejoicing. In the Old Testament we are tracing this same journey up to Jerusalem where the soul finishes the Passover. It passes over from the Adam to the Christ, from blindness to its real nature and destiny, to the realization of its eternal oneness with God.

Both priest and prophet (38) have place in the journey of the soul. They grow out of its necessities, and they help it forward in its journey.

October 11.—SOLOMON'S WISE CHOICE.—1 Kings 3 : 5-15.

Golden Text.—The fear of the Lord is the beginning of wisdom.—Psa. 111 : 10.

The fear of God, according to the mortal sense, is fear of a being who can destroy us utterly, soul and body, if we offend him; whose anger increases against us, even though our offence is ignorantly committed, and breaks forth upon us after death, if not before. In this sense God is a despot, and naturally so, for the Adam-soul believes itself subject to all things, has no conception of inherent dominion.

But when insight contends successfully with mortal sense, and understanding has grown to where it can rule—sit on the throne—this kind of fear is dissipated, for this kind of a God is no more.

The soul's true being, its power and glory, is discerned. Its relation to the absolute God is understood as the relation of effect to cause, and the rational or masculine nature of the soul sees, through logic, that from beginning to end all is good.

The emotional or feminine nature of the soul feels the oneness between itself and the being or Lord, and God, which the other half sees; and this unity of true seeing and feeling gives the understanding heart which makes its possessor greater than any who have preceded him.

"There shall not be any among the kings like unto thee all thy days" (13).

With understanding the soul cannot ask for the riches and honor that belong only to mortal sense and its desires, and are limited to a short space of time. It no longer desires them for themselves and views them only as means to a higher end. It desires wisdom, more and more, and the increasing ability to act wisely under all circumstances.

It becomes altruistic and loses that selfishness which is kept alive by mortal sense. It sees that the general good must absorb the individual desire. It becomes able to judge all things truly and wisely (9), because it has a fixed standard for judgment—immutable principle, logical sequence of cause and effect. With this standard it can discern between good and bad, conserve the one and devitalize the other.

"Blessed are the meek, for they shall inherit the earth." The understanding soul is truly meek. "I am but a little child" (7).

It knows that much of its past knowledge, slowly and painfully accumulated, is of but little value beside the illumination which comes to the "understanding heart"; that worldly wisdom is too often "foolishness with God," because it is knowledge not in accord with eternal truth. It sees the kingdom of God

and knows that it enters into this kingdom only as the little child, young in knowledge of its eternal verities.

It loses all desire for revenge or retaliation upon those who have attempted injury (11). It knows that such attempt hurts only the soul that holds the desire. It fears only to depart from the Lord instead of cleaving to that true being which is eternal and changeless. It has no other fear.

October 18.—SOLOMON'S WEALTH AND WISDOM.—1 Kings 4 : 25-34.

Golden Text.—Them that honor me I will honor, and they that despise me shall be lightly esteemed.—1 Sam. 2 : 30.

In keeping the Passover from the Adam to the Christ the soul learns that it gets what it gives; that according to its own self-sense it thinks, feels, and experiences what it permits to form within and go forth from it. When it "honors" its own God-derived being it is honored in turn. When it lives to that being instead of to and for the world, it is lifted up from the world. It has dominion (24) and peace where there has been strife.

We have the same lessons in preceding books of the Old Testament. Moses (spiritual insight) is followed by Joshua (understanding) who is followed by the Judges.

In the days of Solomon, Judah and Israel dwell safely (25), "every man under his vine and under his fig-tree, from Dan (he that judges) even to Beer-sheba" (the seventh well, or well of satiety).

The power to judge rightly, or righteously, which comes only of understanding, not of belief, lays the foundation of the temple—of the work of building which the soul must carry forward, co-operating with the eternal purpose and plan. It will bring to the soul full satisfaction, placing all wisdom and all power within its grasp when it acts according to its understanding.

The "vine" will grow as well as the "fig-tree." The Christ, the true Vine, that higher self-consciousness which is in accord with what we are in our real being that images God, has its branches, our own individual vines which grow and flourish in the time of Solomon even though the fig-tree has not ceased to bear fruit.

The "tree of knowledge of good and evil" is the "fig-tree" of the rest of the Bible. We still have a knowledge of evil, for the mortal sense is not yet extinguished, but it does not dominate us and it grows less continually as we grow to see more and more good—as the vine grows. We dwell "safely," not in constant fear and dread, knowing that if we keep the conditions for growth it is sure to go on.

All who come to King Solomon's table (27) shall lack nothing. They shall be filled abundantly. The resources of infinity wait for manifestation. In Solomon's day they will be manifested and upon all planes of consciousness as they are needed.

His wisdom will always be beyond the wisdom of Egypt (30), for occult knowledge can never reach and compass the region of spiritual illumination.

He will always be "wiser than all men," who know only what is called science and its demonstrations. He will speak of trees, beasts, birds, and creeping things (33) as they cannot speak, for he sees the invisible and the relation to it of the visible as they cannot see. He has wisdom, they have only knowledge.

All who would reign instead of serve—all kings of the earth (34)—must come to him to learn what the outer world, if they have not the understanding heart, will never reveal to them.

October 25.—THE PROVERBS OF SOLOMON.—Prov. 1 : 1-19.

Golden Text.—My son, if sinners entice thee, consent thou not.—Proverbs 1 : 10.

"When wisdom entereth into thine heart . . . understanding shall keep thee: to deliver thee from the way of the evil man" (2 : 10-12).

That understanding which unites reason and feeling is the deliverer from the evil way, that way of looking at one's self and existence which is contrary to their true nature and governing principle. It is, necessarily, the way that "goes down to death," for it must come to an end.

The mistakes of a would-be mathematician and their consequences come eventually to an end. Truth is the only vitality that can keep alive, and there is no truth in them. They live from the one who makes them. When he withdraws their sustenance they must dwindle and die.

A proverb is a word-parable. We learn by both word and picture parables. "To understand a proverb, and the interpretation (6) is to give subtilty to the simple, to the young man knowledge and discretion" (4).

The understanding soul while very young can meet and refute false claims and theories, for it sees the straight line of principle which is positive truth. To see this straight line—"straight and narrow is the way"—is to get the interpretation of all things, that meaning or truth which translates them from the material to the spiritual, so that the soul speaks with a new tongue.

Endless are the proverbs which may come from the understanding heart that is king of the soul, which rules its going out and its coming in, and judges all things righteously.

THE MASTERY OF FATE.

One of the most prolific causes of the continuance of suffering and all that is called evil is the belief in the power of heredity.

Even moral reformers and philanthropists run against this rock in their efforts at betterment of general conditions. And rock indeed it is in its immovableness, not because of its own inherent power but because of the general consent to what is ignorantly claimed for it.

Heredity is a fact, it is nonsense to ignore it. It is much better to understand it and thus learn how to deal with it. Fortunately it is not the only fact. There are others. They modify each other. None of them is the absolute truth.

We will do well if we always keep in mind the distinction between a fact and the truth. A fact is relative. The truth is absolute. The truth is always more than a fact, it involves many facts. The truth is unlimited, a fact is always limited by its relation to other facts.

When we deal with the truth, we deal with the ideal. When we deal with the fact we are dealing with the actual. How to make a logical enduring relation between the two, satisfactory to both reason and the heart and demonstrable in daily life, or how to be practical, is the question of the hour.

This question will not be satisfactorily answered by that which ignores either the truth or the fact. Witness the many statements made in late years and falsely called "scientific."

But by being able to see the relation of the fact to the truth, of the actual to the ideal, and working according to this relation, we may continually push the fact nearer and nearer to the truth; for the fact is movable or adjustable, the truth is unyielding.

To repeat—heredity is a fact. It is true that diseases and immoral tendencies appear in the same family from generation to generation; and because this is true, comparative freedom from disease and immorality can appear in the same family from generation to generation.

If a process of transmission is steadily going on, this process is neither good nor bad. It is neutral. It is the working of law. Its results will be either good or bad as compared with each other. A doorway is without quality, we will say, but through it may appear either an angel of light or a demon of darkness. The doorway is the same in itself, whichever comes through it.

Heredity is the continued transmission of tendencies, and hence the most desirable as well as the undesirable can be trans-

mitted. We are talking now on the side of the actual, and are not ignoring the ideal, only seeking to get that relation between the two which shall enable us to master fate.

As there can be no objective action without preceding subjective action, no deed without thought; as the outer body is the means for the soul's expression, bodily conditions are made subjectively before they appear objectively. Moral conditions are made subjectively before they appear outwardly. Let us say also in passing that spiritual conditions must be made subjectively before they can appear as a transfiguration of the fleshly man.

Heredity, in its last analysis, is neither more nor less than the transmission of thought tendencies. This man is a hereditary Methodist. His family for generations have been Methodists. He was brought up to believe in Methodist doctrine, was told it was true—and, perhaps, that other doctrine was false—and he has accepted as truth what he was told was true.

The trend of his family life and environment makes him the unquestioning Methodist if he does not exercise his own individuality, examine the doctrine given him as positive truth, and make up his own mind as to whether it is true or not.

When he has given his own assent from conviction, after an impersonal examination of the doctrine, unbiased by the family trend, he is a voluntary and not a hereditary Methodist. In the first case he is mastered by a tendency. In the second he has mastered it.

We all know it is easier to be mastered than to master, whether it be our religion, our morals, or our conditions that are in question. We also know, if we have even a little wisdom, that it is sure to be either the one or the other with us.

Here is another man who is a hereditary rascal. His father and grandfather were rascals, men who preyed upon their fellow-men, without heart or conscience. They created a mental tendency, thievery and knavery in thought, set up a mental current sure to draw into it anything that could be drawn.

This man as a boy was passive to this tendency, and has embodied it in his turn, swelling the current which will draw into itself more and more till it is checked by a counteracting tendency. And this man, rascal though he is practically, can set up this counteracting tendency any moment he chooses; for because of what he is in being, the power to resist, overcome, or create is in him.

His heredity from God is more than his heredity from the flesh. He has but to gain the knowledge of what his higher heredity is and choose to act with it instead of with the other, act subjectively, to gain mastery of the fleshly heredity.

Whether it be morals or physical conditions that need correction, they are what they are always for the same reason—the

master is "asleep in the hinder part of the boat." Awaken him. At his word the tempest of misunderstood and ungoverned sense-impulses and the havoc they create, will cease, for he knows the power of the Word and speaks it with authority.

Here is another man who is suffering from chronic dyspepsia. He has a very delicate stomach. He has always had a very delicate stomach. His progenitors for generations have had very delicate stomachs. Life is a misery. If he could only eat one square meal of anything and everything he wanted! What happiness, he thinks, can a man have in life cursed with such an inheritance as his?

All the trouble with him is that he is not really acquainted with his inheritance. He has been ignorantly passive to a thought tendency transmitted from generation to generation. Through this passivity he has been susceptible to the action of thought germs, and especially to this particular kind because of his environment.

They have bred their consequences in him, and he has become the blind slave of heredity, the master in him fast asleep. And so long as this master continues to sleep he will add to and intensify the fleshly heredity, sending it along to the next generation, because he does not set up a counteracting tendency.

Our heredity from the eternal I Am is the absolute truth which changes not and which underlies all our outward facts. These are true as far as they go, but they are limited in their present and potential power.

Outside of all the misconceptions and blunders made by the student of mathematics, which originate with him, stands that eternal and immutable truth, the nature of the unit, and which did not originate with him. His misconceptions and blunders will hold him to their consequences, he will be bound to experience them, till he turns to that changeless principle and elects to stand by it.

"Know ye not that ye are servants to whom ye yield yourselves servants to obey?"

To whom ye yield yourselves. Here is the key to the whole matter. As Adam-souls we ignorantly yield ourselves to the illusion of appearances and the prompting of sense-impulses. Sometime, after experience has scourged us and we suffer its stripes and wounds, we begin to inquire: "Why do I suffer?" And when we believe the answer, "Because you have to. It is the common lot. The sins of the fathers are visited upon the children," we must have still more stripes and wounds; suffer, not forever, but only till we find out that the master of suffering is in the boat with us, has been there all the while.

Then, seeing what we are in being, seeing our changeless heredity from God, whatever the appearance on the plane of sense, we turn to and awaken this master who rules all through

his divine Son-ship. We claim our higher inheritance—health, joy, peace, wholeness. We have had enough of halfness. We connect our personality with our eternal individuality, no longer separate, but one.

Our personality no longer embodies merely the thought tendencies of the Adam-soul. It begins to embody the higher thought tendencies of the higher soul. It begins to incarnate the Son of God. It puts off the fleshly heredity and puts on the divine.

When we make this connection, when we see the fact in its proper relation to the higher truth, we use the law and are no longer its passive servant. The son uses by right. The servant is used by necessity.

As the son, recognizing and putting to practical use our inherent dominion over all things, we help to redeem others as well as ourselves from the "curse." Our new thought tendency, counteractive of the old, gives us individually better conditions, and helps to lessen the common ills of humanity.

It is a glorious thing to know that every effort we make for ourselves is equally an effort for the whole race; that by the very law of cause and effect our thought, redeemed and purified, is a saviour of men as well as of our own souls.

Are you setting up a thought tendency which will cause the old heredity to disappear and the God-heredity to appear? Stop complaining of your dyspepsia and excusing your ill-nature on the ground of heredity. Get up and go to work.

NOTICE.—Mrs. Gestefeld's Training Class for Teachers will open in Chicago on Wednesday, October 14th. One month's course will include class work and individual instruction.

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THE BREATH OF LIFE.

(When there is fear of heredity.)

Though the "sins of the fathers" are "visited upon the children," I know that divine Love is also poured out upon them, and there is no power in the sins to extinguish or turn aside the Love.

They endure but a season, only "to the third and fourth generation;" while the Love that is God endureth alway.

I turn now and forever from the sins to the Love. The mistakes of ignorant souls have no power to fasten and feed upon me.

I am surrounded and penetrated by the Love that is God. It destroys them as by fire. They shrivel and die.

I expand and glow in this white heat which purifies and redeems me from mortal sense inclinations. I am every whit whole.

I am the son of the Father and heir to all good things. I am taking possession of my inheritance, I am no longer self-disinherited.

I am no longer beguiled by the serpent of self-deception. In my Father's house there is enough and to spare. Full supply of health, joy, peace, plenteousness, is mine this moment.

I have left the far country of soul poverty. I shall dwell in it no more. My lost birthright is found.

The ring of son-ship is on my finger. I see and feel the token of kinship with the divine.

I feel the new blood flowing into and through me and filling me with the vitality that is not at the mercy of circumstances.

In it is no poisonous germ. It is all-potent, all-dominant, the blood of my royal descent.

In its strength I go forth to my fellow-men to help lift their self-imposed curse from off them.

In its strength I speak the word which shall lift them from the dust.

In its strength I lift up the beguiling serpent, and they, looking up instead of down to the dust, shall truly live.

In its strength I draw them up to the true source of all health, wisdom, and power.

Through me the infinite Love warms and feeds them as its own children, and they too shall know their heredity from God.

For me there is no dark world. There is only light. They too are in the light, and I see them in the light.

All disease, pain, and suffering are burned up forevermore. These are of the world and I am not of the world.

Now, "O Father! I come to thee. Glorify thou me with thine own self."

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Communications.—Those of a personal nature should be addressed to the editor, Ursula N. Gestefeld, and all business correspondence to The Gestefeld Publishing Co., 337 West 23d Street.

EDITORIAL.

The request comes, "Will you give your reasons for saying that religion can never be taught?"

Gladly. First, what is religion? "Right feelings toward God as rightly apprehended."—Webster.

If we may accept this definition of religion, it is summed up in right feeling toward God. Then religion is a matter of feeling, and by its nature is unteachable. One may describe or attempt to describe his own religion, his feeling toward God; but what can he do more? He cannot give his feeling to another; another cannot take it from him.

This feeling toward God, what God is to him, is that inner sanctuary of the soul where he only, the high priest, can enter. And wherever he may be physically, whether in Egypt, India, or America, whether among thousands of companions or alone, he worships in this sanctuary and there only.

How is it possible to teach a feeling? And unless religion is a feeling, what will it amount to? Religion, because it is feeling, is sure to dominate one's life. Truly religious souls need no exhortation. Do we put perfume into a growing flower or exhort it to send forth fragrance?

Fragrance belongs to it inherently, and it is sure to appear when orderly unfoldment has reached that stage. Religion is native to souls. It is sure to appear when they have reached the stage where it is normal.

The sense of smell with some people is not sufficiently acute to detect the fragrance of flowers. The religious sense with many is not acute enough to recognize religion in others. And there is a reason why.

A tendency of the soul, emotionalism, has been mistaken for and dignified by the name religion. When the soul is dominated by feeling before it has developed, through use, the rational nature equally belonging to it, it is a victim to emotionalism. It is attracted and held by appeals to the feelings, is played upon as an instrument by one performer after another, by ceremonial forms and observances which appeal to the senses.

From these ranks there have been, and there will continue to be, many "backsliders." This consequence is inevitable, be-

cause the soul must grow to its full stature. It cannot remain dwarfed on one side.

Emotionalism is feeling in defiance of and dominant over reason. Religion is feeling which is supported by but which also transcends reason. It reaches heights the reason can never compass. One is below the "firmament of the heaven," the other above it.

Emotionalism is feeling permeated by the sensuous (not sensual) nature. Religion is feeling purified from that nature.

Emotionalism is temporary. It has its legitimate place in the soul's development, but this development passes beyond that point, and then the soul finds religion. Religion abides. It deepens and broadens and strengthens continually. It can never be lost.

But religion is only for the soul that can stand, if necessary, alone. Emotionalism belongs to those who must lean. Hence religion is first individual and afterward universal. First, Jesus Christ, then the Christian religion. But emotionalism is first a universal natural tendency and afterward a personal characteristic.

A teaching that helps to right apprehension, that lays a firm foundation for a lasting religion, can be given. The way for pure and undefiled religion can be prepared, and no higher work than this is possible. The hand that draws aside for another the obscuring veil, is the hand of God's minister, of man's servant and friend.

We need religion. The soul is only half alive that has not found religion. It is like a mariner in unknown seas without chart or compass. When emotionalism rules the soul it is sure to strike upon hidden rocks and suffer from the shock. When intellectualism is dominant, it moves ever toward the deceiving mirage and never reaches port.

With right apprehension and right feeling toward God, with that reciprocity between God and the soul which no experience can overthrow, established, the soul uses both feet and wings. In all trials it can find God, feel God, rest in God. More, it can see its fellow-men in their true and eternal relation to the same God, and lose all resentment, enviousness, and uncharitableness. "To know God is life eternal."

The time of true religion is the blossom time for the soul. All previous growth has contributed to it. It is the time when the soul gives even as to it has been given. Because much has been given, all necessary for a blossom, much is required. This is the law.

But what knows the blossom of the law? It does not shed its fragrance because a lawgiver whom it fears demands this, but because it is what it is.

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