



# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

Motion, as Primal Energy, is the essence of Matter. This unqualified Primal Energy, producing Individualization as the Effect of First Cause, must work *through* Individualization because of its persistence. Hence we have Transferred Energy, which is found between the second and the inner circle; a qualification of the original or Primal, due to its passing through a transferring medium. This qualification of Primal Energy we may call Cosmic Matter.

Again, Cosmic Matter is qualified by Specialization; and this qualification, found within the inner circle, is Visible, or Objective Matter.

We have now, as fundamental factors in Nature—

The Absolute.

Antecedent Motion or Primal Energy.

Individualization.

Derived Motion or Transferred Energy.

Specialization.

Modes of Motion or Differentiation.

Using the word "Matter" as a distinctive term, we have—

Essence of Matter,

Cosmic Matter,

Visible Matter,

and yet we have but one original or Primal Substance, the Absolute from which all things come, and to which they all tend through the expansion of the centre of consciousness.

Here, then, do we find the purpose of Nature, in the carrying out of which all these fundamental factors have place. And the I AM is compelled by the necessity of Nature to give them due recognition.

This centre of consciousness, the Soul, is "the observer, director, and critic" of those processes of Nature which are its own ascension from centre to circumference; and in its expansion it becomes, must become, acquainted with Nature by becoming acquainted with the differing factors in Nature. And the first to



receive recognition by the Soul is Objective Matter, or Cosmic Matter rendered visible by means of Specialization.

It is now in order to find the nature of Specialization, and its relation to Individualization; and in this effort we shall discover another fundamental factor, with which is closely associated the Scale of Being.

Individualization, as the limit of Expression, the Entity of Effect, is Derived Being, and is relative to the Absolute. As the Relative it must have a distinguishing characteristic; that which distinguishes it from the Absolute.

If we posit the Absolute as the one Mind, this Derived Being, as the product of that Mind, possesses a power of its own; and yet this power must be relative to the power which has produced it. Primal Energy, or Antecedent Motion, produces this Derived Being, and works through it. Hence we must distinguish between what belongs to it, and works in it, and what is through it.

At once this distinction becomes necessary when we consider Individualization—what is *from* it, and what is *through* it. As Derived Being it possesses the power to put forth, in its turn, even as it is put forth by the Absolute.

It will put forth, and it will be put forth. It will form or specialize. It will put forth Shape. Its nature will be put forth to manifestation through Shape.

It is also active in Nature, and its activity is one of Nature's fundamental factors. Its power to put forth, its forming or shaping power, is the thinking power; the power belonging to the Individualization of the Absolute that distinguishes the Derived Being from that Absolute.

The thinking power is one of Nature's fundamental factors; and it belongs to that Spiritual Entity which is Primal Man, in whom is involved all that is evolved.

Shape results directly from the thinking power—not from intentional thinking—as its immediate product, which is from the Derived Being.

Here we must distinguish between this power and what we are accustomed to call intellection. Intellect, as "the power to perceive objects in their relations," is something found farther along the line of sequence. The thinking power as the Forming Power in Nature is what produces the shape or outline of the objects afterward perceived in their relations by the Soul. It is the antecedent of all objective limitation in Nature, for it, as compared with Primal Energy, is limited; and like to like is the rule throughout Nature.

It is necessary to be able to grasp this definition of the thinking power, distinguishing between it as a ceaselessly operative force, and a consequence of one or a number of faculties which operate *through* this channel.

As the power pertaining to Individualization by which it puts



forth from itself, it is necessarily the channel through which the Primal Energy continues its onward effort.

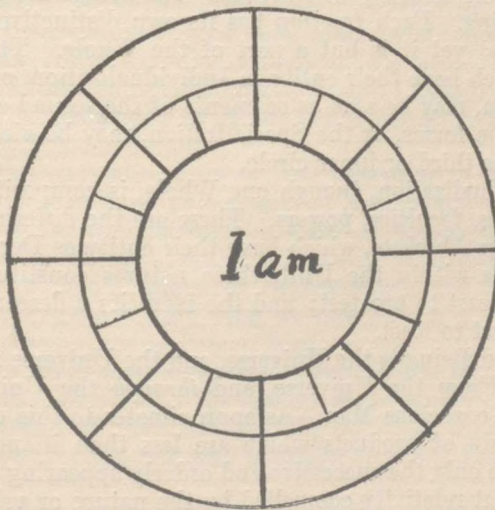
Intellection involves the exercise of a faculty or power; whereas what we here see as the Thinking Power, is automatic, as consequent upon the Initial Impulse, not upon exercise or use of any faculty or power of being. It is the perpetuation of an eternal tendency subsistent in existence. The natural result of this tendency in Nature is Shape as one of Nature's factors.

Shape is outline, and outline is limitation; and the limited Shape—Specialization—is within the circumference of Derived Being, while this Derived Being is within the circumference of the Absolute.

Principle, Number, and Figure. Through the Figure the nature and value of Number is manifested. Through the Shape the nature and power of the Derived Being is manifested.

Shape first focuses the attention of the Soul. The Soul's expansion, compelled by the persistence of the Initial Impulse, also compels the expansion of the attention till it includes, or is focused upon, the Derived Being, and then upon the Absolute. The Initial Impulse persists *through* the Derived Being, working through its forming power to make the circuit of Dynamic Force, carrying with it, as it sweeps on, the expanded or ascending Soul, till the I AM and the Absolute are at—one.

### No. 3



By the lines between the second and third circles is illustrated what is *from* Individualization; and by the lines from the outer to the inner circle what is *through* it. And we have, as the other



factor in Nature, the Forming Power that produces Shape or Specialization. Thus is Nature seen to be a unity, an organic whole within the circumference of its governing Principle; and this Principle is omnipresent as God in Nature.

Let us designate this factor as Human Energy, and we have, as the fundamental factors in Nature,

The Absolute,  
Primal Energy—Essence of Matter,  
Individualization—Derived Being,  
Cosmic Matter,  
Human Energy—Derived Motion,  
Specialization—Visible Matter as Shape,  
and  
Embodiment or Incarnation.

Cosmic Matter is what is *through* Individualization, and Human Energy is *from* it. Human Energy is individual and Cosmic Matter is universal. Both are necessary to the completeness and the ultimate of Nature.

The steady impulse in Nature, the tendency to draw all to the common centre of consciousness, compels embodiment according to Shape and Form. As Form includes all forms, and Shape includes all shapes, embodiment will have wide variety; a variety compelled by the Scale of Being.

The Unit of Expression of the Absolute—Individualization—contains, necessarily, all fractions. All beings are included in Derived Being. Each fraction has its own distinctive nature, or identity, and yet it is but a part of the Whole. The differing natures which have their entity in Individualization, or the forms within Form, may be seen as segments of the second circle. The shapes of the forms, or the Specialization, may be viewed as segments of the third or inner circle.

Individualization, though one Whole, is composite. It contains natures, faculties, powers. These are the differing forms of the Formless Absolute, which have their entity as Derived Being. As fractions within the Unit, these natures constitute a rising scale from least to greatest; and the faculties a descending scale, from greatest to least.

Derived Being is the Universe, and the Universe is conscious or alive. *From* the Universe, and *through* the Universe, is to evolve Self-conscious Man. As approximates to this ultimate, an orderly chain of products which are less than it, must appear; and because only the successive and orderly appearing of the fractions, in that relativity compelled by the nature or value of each, permits the appearing of their entity or Whole. Evolution *must* proceed according to the Scale of Being; and with this view of its nature the element of chance is eliminated. Only as we see Law and Order do we see and trace Evolution.



In the composite nature of Individualization we are to look for the Noumena back of the Phenomena of Specialization; and only as we recognize the relation of the one to the other will Evolution become Revelation. Subject and Object are harmoniously related to each other. It is we who have ignorantly divorced them, and who must, in our own thought, reunite them.

On the plane of Specialization we see shapes which range from—perhaps below—the Amœba up to what we call a man. This is the Object. Back of each Object is its subject, a nature in that composite Whole—Primal Man. These differing natures must be spiritual verities if they are effects of First Cause, forms of the Absolute. We may conveniently, not arbitrarily, classify them as “herb, grass, and tree,” “the moving creature that hath life,” fish, fowl, and the living creature of all kinds. These are spiritual in nature and substantiality, not material. They constitute a chain of fractions, each connected with each through that One common to them all—their common numerator, the integer.

To this One also belongs faculties and powers, for it is the Expression of Mind. They must belong proportionately to the natures in the Whole, each involving its quota according to its place in the Scale of Being. Living natures, then, which involve faculties and powers, are the Noumena or subjects back of the Phenomena or objects; and the relativity of each to each, part to part, and parts to the Whole, must be recognized, for Nature's Book of Revelation to be read and understood.

The Scale of Being, made up of natures, faculties, and powers which have their sum as Primal Man, must unfold to view as persistence of the Initial Impulse compels it to appear. And it will appear in and through Specialization; in and through each shape, compelling that continuity of shapes which accords with the continuity in the Scale of Being.

Through this relation between Individualization and Specialization, organic structure is a necessity of Nature, and the material for it is one of the fundamentals in Nature. Throughout Evolution, even to its ultimate, nothing new can be created. But in Evolution new combinations of fundamentals will continually appear, till they pass beyond what we now reckon as finite, with the infinite possibilities of Primal Man.

This important fact, revealed and emphasized by the Science of Being, gives more value to the modern evolutionary philosophy, to the discoveries of physicists, to religion itself, than they can possibly possess for the one who is unable to relate the fragment to the whole.

Combination, rather than Creation, is the all-important truth waiting recognition; a recognition which must include, to be complete, the fundamentals of Nature and the relation of each to the other.

*(To be continued.)*



## STILL HIGHER CRITICISM.

Abram. "A high father. The father of elevation."

Sarai. "Jah is prince."

Jah. "An abbreviation of Jehovah."

Hagar. "Wandering. A stranger, or that fears."

Creation is according to idea. The eternal Idea of Infinite Mind, the Lord, is the changeless archetypal Man who is being made complete or finished. This completion or finishing of Creation is the carrying out of the Ideal. It becomes the Actual as Soul progresses to its ultimate.

Man and his Self, the Lord and the Soul, with all that these involve, constitute the whole of Creation. As the self-idea plays a most important part in this finishing process; as the soul's real progress depends upon its self-idea, the time must come when that self-idea is "elevated."

With the Adam-soul we found the natural self-idea, and traced the soul's consequent experience. We followed the watering of the garden by the four heads of the river, observed the change in self-consciousness through the activity of faculties of being which tend to correction of the mistaken, though natural, self-idea.

We find that Insight leads to Understanding and that Understanding gives a foundation for Realization, and that Realization of the true being is not only a possibility for the soul but the inevitable necessity, some time to be fulfilled. For this Realization an ideal is necessary.

The actual man, the embodiment of the Adam self-idea, is not according to the true being, to the archetypal Man. He is a mongrel. Primal Soul, pure in itself, has been impregnated with an error-element which prevents it from showing forth the pure breed—the likeness to God.

Not till Understanding becomes possible for the soul can it form and hold in and to itself the true self-idea. It must conceive truly, or purely, before the error-element can begin to be overcome and eventually disappear. That which defiles the soul appears as the actual man; and before the actual man can be the highest possible—before he can be the *appearing* of the Divine Archetype, or the Lord—self-conception must be in accord with that Type.

A self-idea absolutely free from the natural error-element



must be held in and by the soul, till "in the fulness of the time it cometh to pass" as the Actual Man through Realization of Truth. This Divine Necessity, illustrated in the book of Genesis and emphasized throughout the Bible, confronts the soul at the Abram stage of development, and through the female nature.

"Sarai, Abram's wife, bare him no children: . . . And Sarai said to Abram, Behold now, the Lord hath restrained me from bearing."

Self-conception can no longer be of the old, the natural type. It must become like unto the eternal Real. Here do we find, not the dogma but the necessity of Immaculate Conception. God's Son must be conceived in the Human Soul before He can be manifest in the flesh—through the physical representative of the real being. Self-conception must become immaculate before the Lord can appear; before the Divine Ideal can stand forth as the only Real.

Understanding makes immaculate self-conception possible, and Realization gestates it and brings it to birth as the Christ. Through immaculate conception God's Son is formed in the Son of Man and grows within him to maturity. But as He demonstrates His nature and power, He proves that He is about His Father's business, rather than identified with the error-element that obtains for the Adam-soul.

"I am from above. Ye are from below."

"It ceased to be with Sarah after the manner of women."

"The manner of women" is the tendency set up with the Adam-soul, the tendency to conceive according to sense-impressions, the dominance of the intuitional nature by the rational.

"Thy desire shall be to thy husband, and he shall rule over thee."

The female or intuitional nature is the only "help meet for him" or help adequate to the higher needs of the rational—the male nature. The female is the conceiving nature, the male the impregnating. According to the impregnation she must bring forth; and if she conceives for and according to the Adam-sense of being and existence, because she is not free to conceive from the Lord, she will bring forth Adam-progeny. Whatever is of the dust goes to the dust and cannot be immortal.

"As in Adam we all die, so in Christ are we made alive."

Only through that experience which tends to ripen the immature soul can she be released from that subjection in which she is held before Insight opens the way for Understanding; but when she is free, when she can conceive from the above instead of from the below, she is no longer the handmaid of the rational nature, she is "the handmaid of the Lord."

It is she who sees that "Jah is prince"; that Jehovah, the Lord, is the Ideal that is to be recognized and conceived as Man—God's Idea; that this Man is Lord forever and ever as the



changeless One who must be conceived by the soul in order to be manifested, or brought forth as the finishing of Creation.

"The seed of the woman" shall bruise the serpent's head. There is enmity between her seed and that seed of self-deception which brings a crop of tares. At this stage of the Soul the immaculate conception can be opposed to the mortal and corrupt conception, clear Insight to mortal sense, Understanding to sense-knowledge; and realization of the dust-man as the real, fade away as Realization of the eternal Spiritual increases.

Hagar the Egyptian illustrates the continuance of experience which is the outer or objective life of the Soul. But at the Sarai stage begins that inner life—"the kingdom of God is within you." This inner life which grows broader, fuller, deeper, more and more glorious, is the compensation for the outer trials that always attend the soul when in it the immaculate conception has taken place. And then indeed it can send forth the glad cry, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another's."

An existence within existence arises here, an existence that is heir of immortality, is inevitably continuous, even as the outer one as heir of mortality is as inevitably limited and temporary. God's Son grows from conception to birth as feeble infancy, and through all intervening stages to a maturity which is eternal.

The natural and mortal self-idea grows from conception to birth and a maturity which is death.

Behind the veil of the flesh the Son of God is continually ascending, once the self-idea is immaculate. Before the veil the error-element is as continually descending to death and hell, to be consumed utterly in "the fire that burneth forever for all such."

Hagar is an Egyptian, for Egypt as the land of bondage represents the bondage of self-consciousness, the Adam-state after the "fall" into knowledge. She—as the female nature—still serves, must do as she is bid, is the handmaid of her mistress, the free woman. Outwardly the soul is still bound by experience, inwardly it is mistress of experience; and it must be mistress before it can be master.

"And Abram hearkened to the voice of Sarai."

Ofttimes in experience we desire and value an immediate result that falls far short of a higher one to be had only later on, one which is an approximate rather than an ultimate, far more than that ultimate; and we have to learn through continued experience the unwisdom of this desire and choice. When Hagar "saw that she had conceived, her mistress was despised in her eyes."

But the intuitional nature may well say to the rational nature, "My wrong be upon thee: . . . the Lord judge be-



tween me and thee." That part of our nature that can show us a greater value, a higher truth than the rational nature, learning through experience, can on demand bring forth, is not valued as some time it must be, because of the desire for immediate result.

But in the Lord's time, in that steady onward march of the Soul compelled by the Initial Impulse, there will be this recognition of its value. "Behold thy maid is in thine hand; do to her as it pleaseth thee."

We trace through Hagar the continuity from Adam that ends with the Jesus; and from Sarah the new tendency that ultimates in the Christ. The inner life forming and growing in the outer life, the spiritual within the natural, results and proceeds from the "time of quickening"; that point in soul-gestation which is analogous to this time in physical gestation.

And this quickening of the Soul by infusion of the spiritual element through the true self-idea is the beginning of the divine incarnation. "The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken." (Chapter xxi.) The old tendency which begins with Adam goes on as the outward life; but the new gradually transforms and redeems the old.

The product of experience, or the son of Hagar, is not and cannot be the pure Son of God. Only Sarah's son can be the "son of promise" of the Christ. Hagar—"a stranger"—and her son represent the knowledge gained through experience; Sarah and her son, the wisdom from above experience; and both belong to the soul as Abram—Abraham.

God's son *is*, before experience begins. He *appears*, after the soul has known experience. Throughout the Bible, and especially in the New Testament, this important distinction between that which is "in the bosom of the Father" before the soul's experience commences, and that which is born of, or produced by experience itself, is emphasized.

Paul's epistles reiterate it again and again. Jesus' declarations hinge upon it. That which is of God, and that which is of works, are continually contrasted; and experience with its works is shown to be only that channel *through* which the Son of God, who is in the bosom of the Father from the beginning, appears.

Hagar—"a stranger"—illustrates the great truth that the divine quality of Soul, which is its Likeness to God, is not a product of experience. It is the direct consequence of what God is, and experience is a stranger to it. It is not bound to experience. It is free from all bonds. It is a consequence of nothing less than God absolute.

But the human quality of soul is bound to experience as the means by which the human soul finds, and helps to bring forth its own divinity; that Likeness to God that is the Son of God. Hence the realization, that some time must come, of the difference between the two.



## INTERNATIONAL BIBLE LESSONS.

April 4.—PETER WORKING MIRACLES.—Acts 9 : 32-43.

*Golden Text.*—Jesus Christ maketh thee whole.—Acts 9 : 34.

When we understand that Peter is the foundation of the true Church, and that the Church of the Spirit is the living witness to the mission of Jesus Christ, we understand why he is represented as performing the same miracles, or doing the same works as his Master.

When, with the soul, Insight has grown to Understanding, it has gained the sure foundation on which its building will become stable while it is carried higher and higher. Understanding affords the only basis for demonstration of the truth of being, and of the inherent power of dominion over all things.

While the *form* of demonstration may rise higher, this foundation remains the same. As when a building rises in the air as the work of the builder, the upper stories may differ from the lower ones; but the same foundation is under all, and the wise builder sees to it that this foundation is carefully laid.

Notice Peter's answer to Jesus' question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." (Matt. 16 : 15.) Hence, his power—and ours, when we have this understanding—to do the same works that were done by his teacher; for the Christ-power over the sense-soul will always be manifested according to the room granted it for operation.

Not the power of the physical man, Jesus, but the power of the Soul-Man, Christ, heals ignorant and suffering souls; a power always in the world, always waiting for manifestation through such channels as are afforded it by Perception, Understanding (Peter), and love for the Son of God as more than the Son of Man (John).

All about us are those who are sick of the palsy because they have been lying on a bed, carried all the time (33). All souls are carried on the bed of mortal sense, shaking with fear of what may "happen" to them, suffering from what has "happened," believing themselves powerless to help the matter.

To these the Peter speaks and says, "Jesus Christ maketh thee whole: arise, and make thy bed" (34). "The Christ-conscious-



ness will connect you with your God-being, so that you can draw upon its resources and powers and *make your own bed* what you will have it. It will make you *whole*, where now, as you lie passive, you are only a fragment of what you can be. It will make you *the Man*, where now you are only a kind of *a man*. Rise up in the strength of your God-being and make your self-sense according to the Christ."

Where this Peter is, a resurrection will take place. Good works and almsdeeds (36) are excellent, and are impelled by a desire to be of service to others. But to minister to physical needs (coats and garments—39) is only a part of the service possible—the least part. A higher ministry is to follow when Peter's hand has lifted up the soul (41); a greater that includes the lesser. A ministry to the soul is the course of wisdom.

*April 11.*—CONVERSION OF CORNELIUS.—Acts 10 : 30-44.

*Golden Text.*—Whosoever believeth in him shall receive remission of sins.—Acts 10 : 43.

When we pray to God always (10 : 2), when we have ceaseless aspiration for the divine, desiring to know God, reaching out with all the heart, we are as Cornelius (as if it were the beam of the sun). We shall have that inward light which will show us what is necessary to do. "An angel of the Lord" will show us how to get that understanding which reveals to us the Christ of God, through whom (which) we come to know God.

We will seek for Peter who is to be found with Simon (one who hears and obeys); found even with "Simon the tanner"—with those who are far below us in the social scale, but who, when we know them, we find to be as far above us in their recognition of and obedience to the truth working in the world.

With all our outward devoutness, practically we are great sticklers for caste; and though of course we would worship in the same church edifice with those who live in the alley, outside of it we do not know them. And yet they may know God more intimately than we, live more nearly to the Great Heart of the Universe than we who are skirmishing around the outskirts.

To-day Peter may be found in the house of one Simon a tanner, while he is sought in vain in the house on the Avenue, even in the "house of God" filled with fashionable devotees who one day in seven confess themselves "miserable sinners."

True devotion is without pride of station. "What God hath cleansed, that call not thou common" (15). The outward appearance is but the veil over the face of the soul, and the soul, not the flesh, is the child of God.

When the soul knows its God through the Christ, its sins are remitted unto it, for they were the mistakes of its ignorance. When our Peter opens his mouth (34) we hear, "Of a truth I



perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

*April 18.*—GENTILES CONVERTED AT ANTIOCH.—Acts 11 : 19-26.

*Golden Text.*—Then hath God also to the Gentiles granted repentance unto life.—Acts 11 : 18.

People to-day, even as of old, are Jews and Gentiles. The Jews are those who believe themselves specially favored because the revelation of the Most High has come through one of their number and they are its custodians. All who do not belong to them are Gentiles, and "we of the circumcision" are the ones of whom the Gentiles must learn and receive.

In the history of the New Testament a great lesson is taught—how a great truth given to the world at any time is hindered by the weakness and limitations of human nature from spreading abroad, till some one, fearless and honest enough to proclaim the right and ability of every human being to receive his own revelation from on high, appears as "the apostle to the Gentiles."

"The disciples were called Christians first in Antioch" after Paul the apostle, who was not a whit behind the very chiefest of the apostles even though he never saw nor listened to the great Teacher, Jesus of Nazareth, had declared that "God gave unto them—the Gentiles—the like gift as he did unto us who first believed on the Lord Jesus Christ (17)."

None can be a true Christian—a Christ-one—who denies to others what he claims for himself as from God. "Circumcision profiteth nothing, and uncircumcision profiteth nothing, but a new creature"; and when the human soul is renewed after the image of Him that created him, that soul becomes a Christ-one, though all the "elect" deny him the possibility because "he is not of us."

We give account of ourselves to God, not to mankind; and the freedom of the Sons of God will never be ours till we see, and begin to feel, that all souls are alike in their relation to the Great I AM, and the observances demanded in any direction have their root in human opinion only.

While they have their place, this is not the all-important; and if we try to make it so we measure God's boundlessness by our egotism.

*April 25.*—PETER DELIVERED FROM PRISON.—Acts 12 : 5-17.

*Golden Text.*—The angel of the Lord encampeth around about them that fear him, and delivereth them.—Psa. 34 : 7.

When the soul has reached "the days of unleavened bread" (3), when we endeavor to leave out of our thoughts the error-



element that defiles them and belongs to Egypt, we find that experience sometimes puts us in a prison from which we are delivered only by "the angel of the Lord."

Our realization of the truth is but feeble. Its growth has not yet attained the strength which makes it endure and increase under all circumstances. The attack upon it from the sense side of our nature puts it to death for the moment (and he killed James the brother of John with the sword). When we do not *feel* what our understanding declares to be true, that understanding is put in the prison of sense-consciousness (4).

But if we are faithful to it, never letting go of what it shows us, declaring the truth that opposes our natural feeling, even while we are in its prison, deliverance is sure. The deliverance comes not from the Herod, but from the Lord; not from the without but from the within—from our own being, through that trust which draws upon its resources.

This trust must be ceaseless—"prayer was made without ceasing" (5)—to be the demand that brings sure supply. Soon or late a light will shine in the prison (7) by which we shall see our way out of it, by which we shall understand that deliverance from the within is the sure promise of God to them that worship in spirit and in truth.

While in the prison we must "Arise up quickly" (7) if we would be free from the binding chains that are never *taken off*, but that must *fall off* through our own action.

Sleeping, we are bound. Sleeping as the Adam, the chains of sense-consciousness and materiality are upon us and the keepers are before the door. Awakened out of this sleep and standing upon our feet, as the individual who will no longer be kept asleep by universal lethargy, we see and follow the way that leads out of prison to freedom.

Swimming with bold strokes against the common stream, not floating with it, carried by it, is the way to "so run that ye may obtain."

Are you letting others be their individual selves, or trying to make them your self? Are you giving them an example of what they *can* be, or striving to make them what you think they should be?

Are you resting in the Infinite, letting it work *through* you, or are you laboring, straining, struggling, under a tension continually? "Come unto me, all ye that labor and are heavy laden; and I will give you rest."



## THE MASTERY OF FATE.

"Oh! if I only had your opportunities!"

That is what you said yesterday to your friend whose possessions and environment are unlike your own and are what you desire. She is placed so differently from yourself! She can do so much that is impossible for you! And she does not seem to value her possibilities as you would were they yours.

With what a deep sigh did you think, "How strangely things are ordered in this world!" and there was the half-acknowledged thought that you could order them a great deal better if you could have your way.

True enough. To one who has no insight into "the deep things of God" they seem very strangely ordered. Here is a woman who has money, social position, a beautiful home, and yet is not happy. Here is a man who has gained the worldly success he started early in life to win. His name is a power in the business and financial world, and as he plans many execute. Yet he is not happy.

Here and there, all around you, you can put your finger on men and women who, with every facility for happiness, still lack it; whose faces are written over with that handwriting which is Nature's protest and revelation. When you look in their eyes you see haunting shadows, not the clear light which betokens an inward steadily shining sun.

Why is this so? you ask. Why, when happiness is so instinctively desired, so universally sought, is it so seldom found? And here we have a world-old riddle, new to each generation of mankind.

You want to be happy. You feel that you have a right to happiness. You are also, perhaps, somewhat acquainted with the teachings of the Science of Being which shows you that all good things are yours; and you say, "I see, as well as feel, that I am entitled to happiness, and I do not understand why it continually eludes me; why I am denied what others have in plenty—the things and conditions that would make me so happy."

Right here lies the solution of the puzzle. It is the continuance, in spite of any new knowledge you may have acquired, of the



belief that externals can give you happiness. It is not because of their nature, but because of *what they are to you*, that their possession, or lack of it, makes you happy or miserable.

As long as you look to the without for happiness you will look in vain. The most you will get is a transient enjoyment. You have a perfect right to enjoy all external things, all that pertains to the state of sense-consciousness; but it is unwise to *let them possess you*, and if you are dependent upon them for your happiness, they will possess you.

Here again is the ever-recurring question—mastery or subjection? Desire for happiness is instinctive. It is because of the nature and destiny of the soul. The soul is heir of eternal life, and the impulse or trend is along the upward way. More and better than we are, more and better than we have, is the desire of the soul, native to it because of its heavenly origin.

Attachment causes much of its unhappiness—lack of happiness. Attachment will rid it of unhappiness and give it blessedness. "First, the natural, and afterward the spiritual."

Attachment to externals never brings more than enjoyment, yet this attachment is natural to the soul, and when it is the only attachment the soul is bound by it to them, subject to suffering and sorrow when deprived of them.

Wealth sufficient to gratify every desire, position and influence that confer worldly power, are good things to possess, and bad things to possess you; hence as a soul with a destiny that lies away beyond them to fulfil, you cannot dwell for always on the plane where they belong. You have either to let go, or be torn away from them, for the Great First Cause is pushing you along, whether you will or no.

This loosening of your natural attachment hurts, hurts dreadfully because of what those things are to you. You have ignorantly fastened yourself to them, and you have to be taken from them because your course is upward, and run it you must.

You are deceiving yourself with the belief that you will be happy only as they are left to you; which means, really, only as you are left with them.

You will never find more than enjoyment till you begin to form the other attachment, a liking for spiritual realities, for you can have true happiness only as you find your level. And as a living soul you are not part and parcel of externals, therefore you cannot remain with them however strong your attachment for them may be.

But neither do you have to tear yourself away from them. This is not necessary. You have only to discern that which is eternal instead of temporal, desire it with all your heart, loosen your clutch of desire for the natural as the all important, and through the new attachment you will be weaned, drawn gently



and quietly in the other direction till the externals cease to possess you, though you do not cease to possess or use them.

Happiness lies between enjoyment and blessedness. Enjoyment belongs to the brute as well as to ourselves, happiness to the human soul, and blessedness to the spiritualized soul.

Happiness is never given, there is nothing in or of the world that can give it. It is obtained. The brute cannot obtain it, we can; but we never get it from externals.

Analyze your consciousness carefully and you will find that your thought-pictures constitute your happiness, rather than the things you think about.

It is your thought-picture of what you would have and do if you had your friend's opportunities and possessions, that constitutes the happiness you seek.

When you are having "a real good time" you have only enjoyment, and this is more or less unthinking. It is sensation on a lower plane. But you can, by *taking* thought, create happiness.

Begin by trying to see that because there is no chance in the universe, you do not "happen" to be placed in the circumstance and environment in which you are to-day, without this and that, without many things which you desire.

All is law, and, as a soul, you are under the law, will remain under it till *you free yourself*.

In being, you are the child of God. In soul, you are first the servant and then the Son.

In your being dwells the power of dominion. But this power has to be *exercised* by the soul before it can be established; before it is on earth as it is in heaven.

Are you exercising this power when you say, "O! if I only had your opportunities!"?

You have your own opportunities, and they are far better ones for you than his would be. The fact that they are your own is proof that they are what you need to help you to do what you need to do. They are your friends and you are looking over their heads in your ignorant desire for others which you have not.

How is dominion shown? By getting for yourself what some one else has? Or by proving yourself able to do without it?

Think a little before you answer this question about what dominion is. For too many it is seen as the power to command what one wants on the sense-plane of consciousness; all one wants of the things which belong to it.

And this power is mistaken for spiritual might, when it is nothing of the kind. Indeed, it and its manifest results are sometimes an indication of lack of spiritual might, of a certain weakness rather than strength of soul.

If you cannot see and hold yourself superior to circumstances, whatever they may be, never granting them, in thought,



dominion over you, you are still servant, not yet adopted as Son.

If you wail, "O! I cannot become what you are because of my environment," you are bound to serve under the law. "As a man thinketh in his heart, so is he."

Real dominion does not mean power to change circumstances and environment at once to what your sense-nature desires. Real dominion is spiritual might; and it is the power to make those very conditions serve you instead of rule you, bringing about a change in them through the change in yourself.

From the within to the without, rather than from the without to the within, is the higher order that some time the soul must follow. Only in this order is it Son instead of servant.

This very circumstance or condition which is right at hand now is a messenger with a message for you. In it you are entertaining an angel unawares. When you take toward it the attitude of Son it will yield its message to you.

"What will you with me? I and my Father are one. You can have no terrors for me. Through the Father I am sufficient for you, for I am about His business, not my own."

Try always to hold this attitude toward all experiences, present and prospective, and even "the wrath of man shall be made to praise Him."

A magnetic attraction for the things of the sense-plane is not that dominion over *all* things which is spiritual might; for it is a temporal dominion over *some* things.

You can want these lesser things so intensely as to make yourself a magnet to draw them to you. But better than this, you can want the spiritual realities so intensely as to draw them to you, and through your union with them all lesser things will fall in line, or come to you, not as an unnecessary accumulation of possessions, but *as you have need of them*.

In this position, from this altitude, you will always be able to command them, not by what you intentionally do to that end, but by what you have become.

Then you will find more than enjoyment, you will have happiness, and find yourself on the way to blessedness. Your weaning will be effectual and sure.

As the beloved Son you will exercise your birthright, the dominion that belongs to the Father. You will be Master of your own circumstances and conditions, knowing these are the best for you.



mittent. The soul does not worship with noise or through the mouth of another.

God is not honored by outward observance, but by the inward aspiration to be like God. Worship, by its very nature, is wordless. It is never seen or heard of men, but its result may be seen by all men in the life of the worshipper. Anyone can appear to worship by conforming to a custom. No one can really worship except by desire, and unceasing effort to conform to the God-Likeness.

If you feel that it would be a sacrifice of your principle to attend public religious exercises which aim to glorify God, do not go. If you feel that you can attend them without such sacrifice, and give pleasure to others by accompanying them, go.

While you are in the outward house of God, in the within you can be in the real house of God, even in its sanctuary. And in every word you hear, every observance of forms and ceremonies you see, you can hear and see the one true God, where others see a magnified human man.

It would seem wise not to be so rigid as not to be able to adapt one's self to circumstances; to "suffer it to be so now." And it is easy to mistake a disinclination to yield to others for inability to compromise with a principle. So far as outward observance goes we can always yield our preference if, for the sake of others, it seems better to do so.

Our within is our own. There we are alone. Not even our nearest and dearest can enter in. Only God and the Soul are there, and however, at any time, it may have clothed itself about with forms and ceremonies, there it must stand naked before God. There it is known as it is, not for what any clothing may make it appear.

Do what is right for *you*, after you have carefully tried to see if it is your conscientious conviction or your disinclination to yield your preference that has governed your decision.

URSULA N. GESTEFELD.

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THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION desires the names and addresses of Scientists and friends who are likely to attend the coming Congress of Scientists, to be held in St. Louis from May 11th to 16th, inclusive, in order to inform the general passenger agents of the trunk lines, who desire to make the best possible rates for us. If all interested will give this their immediate attention, it will greatly assist the Association in securing rates, and enable many to attend the Congress who otherwise could not.

Kindly send such information to Headquarters, I. D. S. A., 3360 Seventeenth Street, San Francisco, Cal.