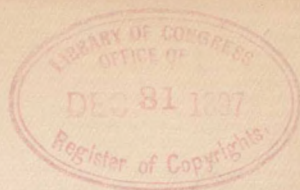




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THE EVOLUTION OF EVOLUTION.

The Mental Man will have his species as a genus and according to the dominant faculty. Each species will have its embodiment within the outer physical, nature's continued integration. Psychological phenomena will go hand in hand with psychic embodiment, each phenomenon with its own voice signifying its relation to predecessor and successor. The Scale of Being must be embodied or incarnated psychically as well as physically, preparing the way for the spiritual embodiment that yields at last the Divine Incarnation.

Physical, Psychic, Spiritual, Divine—qualifications of embodiment attendant upon the Great Purpose, pertaining to that process by which Organized Man becomes Co-ordinated Man. Evolution is the true word to apply to it, its application to continuity of physical structure being but a limited use of the term.

In this evolution, which becomes necessarily an involution through Soul-species dating from special embodiment, higher qualification of the Basic or Nature Body begins with this Human species.

Body, as one of the fundamental factors, is Cosmic Matter within the outline of Shape. Such portion of the universal Cosmic Matter as is within outline must be the Basic Body of the Mineral, Vegetable, Animal, or Human species. Cosmic Matter, as that that is *from* the Absolute Substance *through* Individualization, is alive, is the spiritual protoplasm that is the common base for all bodies, and that is unconsciously acted upon by Human Energy. Everywhere present throughout the circle of Individualization, it is that background on which outline or shape appears; that makes objects and their variety visible; that gives a visible world for the centre to look upon. Out of it is first integrated that body for which the Forming Power furnishes the outline; and in this sense the basic bodies of Mineral, Vegetable, Animal, and Human are alike.

We may use the word "incarnation" as having a slightly different meaning from "embodiment," and say that incarnation

succeeds embodiment; that in the basic body, that is Nature's embodiment, incarnation of the possibilities pertaining to the Scale of Being takes place. To use these words with this meaning and in this relation will help to make the argument more readily understood and followed; for it will be seen that there can be no incarnation, till there is something in which to incarnate. Ability to see the Basic Body as one of the fundamentals of Nature, the office it fills, and what can be accomplished by the Soul as it learns to use what Nature, as a whole, offers it, gives ability to understand the process that yields the Divine Incarnation.

The Basic Body is not made in time. It always was, antedating the embodying that accompanies the evolution of the Scale of Being. It is primarily pure as Cosmic Matter that is original and not yet qualified. It is what may be called, as a matter of comparison, the transparent body for which what we with our present sense call matter can offer no hindrance. As part of the universal it is that universal in variety of shapes. It "takes on" any and every shape, or is found within any and every outline possible to that variety compelled by the Scale of Being.

There can be therefore no separation between basic bodies in Nature. They constitute one whole, or unity of diversity with common substance—to apply the term "substance" to what is less than the Absolute. In Cosmic Matter subsist all the patterns of things seen, "the world and they that dwell therein." May not Paul have discerned this truth when he said: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

These patterns are the foundation moulds in which are embodied the activities, and the consequences of the activities, of the varying natures, faculties, and powers of the Scale of Being; a truth compelling a subjective as well as objective world; a world to be looked into, as well as a world to be looked upon; a world to be discovered, passed into, through, and beyond, by the observer, director, and critic.

The human shape, as that length and breadth of being that touches in every direction the environing circumference, is the highest of these foundation moulds; is that cross formed by the human figure in the erect position with arms extended; the cross hidden within lesser and lower shapes, but revealed in the higher. As there are figures representative of each and every value in number; and as each figure is outline, or has length and breadth—is limitation within the nature of the unit; as values are in an orderly, ascending scale; so the shapes or visible outlines of all species, following each other in that order compelled by the nature of the Original Genus, constitute practically a lifting of the cross from the horizontal to the vertical position.

Physical evolution is a raising of Nature's cross to where

crucifixion is possible, and her orderly integration brings in time the first species worthy of crucifixion. Fully Organized Man is this species, and by crucifixion Co-ordinated Man is accomplished.

The "story of the cross" is more than an incident in Jewish history. It is the story of the human race, its history, written first in flesh and blood, and afterward in flesh without blood, by the never-wavering finger of the Absolute. It is the story requiring ages in the telling, as this telling is the unbroken sequence from the dawn of time till now; yet a story requiring, by comparison, but a few years for the telling, when it is the Soul's recognition and seizure of opportunity.

Crucifixion upon the cross—the Soul passing from the limitation of natures and shapes to the infinite possibilities of God-derived being—is the great possibility for the Human species, whereby the Organized Man becomes the Co-ordinated Man; and this story, not only of possibility, but of accomplishment, is told in our own Bible and in the "Sacred Writings" of all nations. As the way in which the Soul's destiny is met and fulfilled; as the universal possibility brought by Nature's orderly integration; some member of the human race sees this possibility and, seizing it, gives to the world the example the world needs. This example, clothed upon with the garb and coloring of each race, is handed down from generation to generation as the Saviour of that race.

Proof of the Great Purpose entombed "from the beginning" in the great womb of Nature is gained and revealed by some member of the Human species whose individual story is added to Nature's story of the cross. As she has raised the cross upright he, if he will, is lifted by it into that boundless realm whose boundary is the Absolute. He forms within the Natural Integration the Special Embodiment that is incarnation of original Likeness to God. In his individual life the whole is repeated from the beginning to the end of time. He is the epitome of Creation, and by way of the cross the PERSONAL GOD is accomplished.

How little do we realize as we read the history of Jesus Christ that we are reviewing creation itself! That we are viewing that Divine Incarnation that is the possibility for every human soul and that Nature works to accomplish! That the *accomplishment* is the Personal God; is the Incarnation of the Absolute, accomplished only by way of the cross, and by the Soul that consciously and volitionally nails its own mortality to that cross and forsakes it!

Oh Lord! How long! How long! shall we continue to dishonor God and outrage Nature by believing Effect to be Cause? By endeavoring to disrupt law and order and place our own distorted view of the Saviour of humanity where Truth belongs?

How long shall we continue to crucify Christ afresh, instead of seeing that voluntary crucifixion upon Nature's cross is the way of salvation from all limitations; a way, that followed, yields as the Great Result the Personal God?

How long shall we fail to discern and follow the Initial Impulse of the Absolute, that pushing on ceaselessly, brings the Soul into existence; then through and out of sense-existence into that realm of Primal Being, where it finds and incarnates Likeness to God? How long shall we fail to see—nay, hold our breath in shuddering horror at the mere suggestion—that there is no Personal God till the Great Purpose is fulfilled; till the Absolute which is the beginning of orderly sequence is incarnated as the logical end of that sequence? How long shall we fail to see that the continuity of organic structure called evolution is but an index finger that points the way to the evolution of the Personal from the Impersonal God? That from the Impersonal to the Personal is the line that we call time, but that is a circle, the beginning having become the end and the end the beginning?

Both the objective and the subjective worlds—the plane of shapes and the plane of subtler embodiments—is forsaken by the Soul eventually. But in this under world it is confronted by the natural embodiment, in the Basic bodies, of all natures less than the whole. Each possible species of the "Mineral, Vegetable, and Animal," and all the variety possible to them, the quota of faculties and powers belonging to them, are embodied before the Whole, or that utterance of Primal Being, I AM, can look with recognition instead of instinct upon what to it is its environment.

First looking upon, it has to look into and discover relationships; discover that it is the whole of which they are parts; discover that its own present human shape is the whole of all shapes, and that it, as the living Soul, is the whole of all souls; discover that to it and not to any of the lesser parts belongs that Power of the Whole by which it can individualize itself, by which, from being the whole or universal Soul, it can become the individualized Soul that is the Personal God, or the Christ.

This whole universal Soul that gives the Human species—the first species capable of an ideal—will form its first self-idea, or ideal of itself, according to the natural impression made upon it by environment; for it is in the midst of its own family without knowing its relationship. This it will some time discover. It feels without yet understanding that there are legitimately in itself all the impulses and instincts belonging to the parts that it looks upon as outside itself.

"And a man's foes shall be they of his own household."

The first self-idea is according to impression and the self-idea ascends as the faculties and powers of Derived being deal with natural impression. The natural strength of impulses and

instincts offers resistance to faculties and powers, and they strive with the impulses and instincts; a strife impossible to a species less than the Human. This species becomes Master of his household as he allies himself with the faculties and powers of his being, instead of with the instincts and impulses of the lesser natures.

Organized first physically, then mentally, afterward morally and spiritually, each quality of embodiment enters into the Basic body that is fundamental, giving continuous embodiment in an ascending scale within the Natural embodiment. In this ascension first finite and then infinite possibilities are incarnated. The Human species as successor to all previous species, the whole of all previously unveiled parts, is the organization of those parts, objectively and subjectively, that has been brought "from the beginning." The co-ordination of this organization to the Absolute is what at this stage of evolution can be begun, because the Power of the Whole must accomplish it.

In this process of co-ordination—the work to be performed and accomplished by the soul—elimination of the undesirable that has been incarnated at any given stage, is a preparation for higher incarnation. Throughout this process a putting off and a putting on, a casting out from and a taking into the Basic body, is constant; and the Soul when awakened to the Great Purpose is observer, director, and critic of this process.

The embodiments of the Soul are necessarily according to the Scale of Being as to their order. Practically, beyond the first or natural embodiment, they are according to its election or choice; for incarnation is of its volition. Those infinite possibilities of being that are of its Likeness to the Absolute are to be, and can be, incarnated as it first experiences and incarnates the finite possibilities belonging to its Human nature—its unlikeness to, or differentiation from the Absolute.

First what is natural to it, afterward what is possible to it, is the order followed by the Soul in its incarnation of being; and here is the point where modern science halts—with what is natural. Unable to go farther, revealed religion steps in to meet the need and claims to show what is possible; and because modern science and revealed religion both fail to see that there is no break between the natural and the possible, they head opposing armies whose clash of weapons fills the ears strained to catch harmony of design and fulfilment.

To-day, the living man in the world is experiencing what is natural to him and is confronted with what is possible for him; but the smoke of battle obscures the vision, and except his soul-hunger be so intense as to make him the individual rather than the partisan or the follower, he will fail to see and seize the opportunity for the incarnation of his infinite possibilities—his own potential Divinity.

(To be continued.)

STILL HIGHER CRITICISM.

The change in that emotion called love that is experienced by the Soul as it, having conceived its Likeness to God, gestates that Likeness, is beautifully portrayed by these wives of Jacob, Leah and Rachel. Woman is first loved "in our country" for what she is to the senses; and the passionate desire to possess her—persistence in the human species of the animal instinct—is miscalled love. Only through experience is the selfish element eliminated from feeling. It is naturally there, and while it remains marriage is not a sacrament, but a feast for the sensuous nature.

"And Laban gathered together all the men of the place, and made a feast."

Marriage on the plane of sense-existence is too often the opportunity for legalized gratification that brings consequences deadening to the latent spiritual nature. It is a sowing from which thorns and thistles are reaped, and the wounds they inflict seem long in the healing, transmitted as they are from generation to generation through transmission of the opinion and the custom that engenders them. The sanctity of custom and traditional opinion "gendereth to bondage" and suffering must prepare the way for a higher heredity—does prepare it for those souls that become able to walk in it.

The natural marriage, which is the union of the sexes, comes first; the higher marriage, which is the union of souls, comes afterward. With the first marriage follows the satiation that is deadening to true love; with the other follows that development of higher desires and powers that rule over instincts and impulses, making them subservient to ends beyond temporal gratification.

How true it is that experience prepares the way of the divine! Experience of the merely natural forces upon the Soul the limitations of the merely natural, so that it sometime must, by virtue of its origin and destiny, strive to ascend beyond that level, adding its own volitional impulse to the pushing of the Infinite.

Marriage, as it is first "in our country," from being the seducer of the heart through the senses becomes the unlooked-for revelator that tears aside veil after veil, till the heart, bleed-

ing from many wounds, turns to the divine as the only solace. It works out God's purpose for the human soul, bringing crucifixion as a means of resurrection and ascension from the natural to the eternal.

"And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

"For the love"—because of the kind or quality of love that supersedes the instinct first called love—no service is too arduous or too prolonged for the soul that has a clear view of the ladder above which stands the Lord. Time is dwarfed by eternity, the pleasure of a day is swallowed up in the ever-increasing joy of the Soul that consciously climbs.

The wife of the Soul is that help meet for its needs. A help good at one time becomes a hindrance at another, because the soul is ceaselessly pushed on and must progress. Marriage on the natural plane is good and necessary in its place, but it must become more than this natural. It must lift the natural to the spiritual; for the spiritual can never be brought down to and fitted within the confines of instinctive impulse.

The ignorant attempt to do this, to "pervert the right ways of the Lord," has resulted in the mistaken—and in its consequences the abominable—doctrine and practice of "free love"; a perversion of that law and order that make for righteousness. License is the very reverse of freedom; and the Adam-soul, urged by its own natural impulses—that are often confirmed and strengthened by ignorant, therefore mischievous, teaching—falls into the bottom dungeon in the prison of the senses, imagining itself free from captivity. Bitter must be the experience and severe the pain by which it learns its mistake and redeems itself from the defilement of the dungeon.

"And Laban gave unto his daughter, Leah, Zilpah, his maid, for a handmaid."

"Zilpah—contempt of the mouth."

The doctrine of "free love" is emphatically the "contempt of the mouth"—the utterance of the sense-soul that expresses its own blindness to the truly spiritual and free. Yet it is an handmaid, or serves a purpose in the great whole; for the soul that will not yet be "led of the spirit" must be "driven by the devil" instead. Move on it must, even if *through* tribulation and pain. "For the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"And Laban gave to Rachel his daughter Bilhah, his handmaid, to be her maid."

"Bilhah—old, troubled, confused."

When the natural marriage has grown old, when experience has dissipated the rapture of the senses and brought home to the Soul the stern meanings it did not at first discern, it becomes

troubled and confused over what is right and what is wrong—what is wise and what is unwise—and falls a prey to the “blind leaders of the blind,” to that fanaticism that inevitably brings a fall into the ditch. But when the Soul through aspiration toward the divine has conceived truly its own being and destiny, it “hates,” or turns from that that has been merely natural, therefore good in its place, to that higher way of living—the higher marriage through which the Christ is gestated and brought to birth. But by means of the natural results are reached that are preparatory to the birth of the Christ.

“And Leah conceived and bare a son; and she called his name Reuben. . . . And she conceived again, and bare a son . . . and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called Levi.”

“Reuben—that sees the son.

Simeon—that hears or obeys.

Levi—that is held or associated.”

In that experience that is the natural continuity from Adam the time comes when the son, rather than the servant, is seen; when the nature and relation of the real being to God is seen as the changeless son of the eternal Father, with the birthright of dominion over all things. If then the Soul hears and obeys this truth of being, it is held to and associated with it.

“Now this time will my husband be joined unto me, because I have borne him three sons.”

The growing spiritual man within the outer natural man that is held to and associated with that spiritual, made subject to it, is the appearing man that is eternal; while the natural is the disappearing man that is limited to time. And when this great truth is seen and accepted by the Soul, it can “praise the Lord” instead of mourn for the departing.

“And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah.”

“Judah—praise of the Lord.”

“And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.” (Chap. xxx.)

The natural must bear fruit before the spiritual can produce or bring forth, but to bring forth is the necessity for continuance. Nature continually brings forth and thereby perpetuates herself. The soul brings forth, must bring forth to renew itself “after the image of him who created.”

The children of these characters in Genesis are typical of this necessity. First Cause, the one Substance, is always active. This ceaseless Energy compels production through and from its own

creation. But the fruit of the spiritual conception is necessarily withheld, till the natural self-conception has borne its fruit preparatory to the other.

"Am I in God's stead, who hath withheld from thee the fruit of the womb?"

So Rachel's maid Bilhah first bears children to Jacob, bears Dan—"he that judges"—and Naphtali—"comparison, he that struggles or fights." These children, or results, follow naturally upon Leah's; for when the "son" is seen, the truth heard and obeyed, the Soul associated with it, then right judgment becomes possible. It is no longer according to appearances, but according to the eternal Principle involved. Able to make comparison between the eternal real and the real to the senses in their limited sphere of operation, the soul begins the struggle to ascend of itself, co-operating with the Infinite push.

Then comes a troop—Leah's maid's son, Gad; "a troop or band." Of mortal tendencies previously set up through mortal-sense thoughts, it is to be met and mastered by the help of the new inner man that is to be born as the incarnation of truth—of the Likeness to God. When this point is reached in the progress of the soul where these tendencies, felt as so strong and masterful, are rightly judged—and not only their possible overcoming but the way of that overcoming seen—real happiness or blessedness—"Asher; blessedness or happiness"—can be gained.

But with this overcoming and consequent happiness—a happiness that is "blessedness" because it is more than pleasure—there is recompense to the Soul for all its travail, as is seen in Leah's fifth son Issachar.

"Issachar—price, reward, recompense."

With this recompense the Soul has a habitation in which to dwell, while the storms of the sense nature beat in vain upon the house and cannot overthrow it, because it is founded upon a rock.

"Zebulun—dwelling, habitation."

Leah is represented as bearing seven children, Dinah being the seventh; again the number of completion; and Rachel bears none till this number is reached by Leah. Then, "God hearkened to her, and opened her womb. And she conceived and bare a son . . . and she called his name Joseph."

The higher than the natural man does not come *from* but *through* the natural, and from a higher than that source. And when this inner man, that is growing within the outer man, has reached birth into the lower consciousness, so that proof of his nature and power can be demonstrated, the Soul as Jacob may say truly "Send me away, that I may go unto mine own place, and to my country. Give me my wives and children, for whom I have served thee, and let me go."

INTERNATIONAL BIBLE LESSONS.

January 2.—JESUS AND JOHN.—Matt. 3 : 7-17.

Golden Text.—This is my beloved Son in whom I am well pleased.—Matt. 3 : 17.

John, as predecessor of Jesus, is the letter of truth that, in the natural order, precedes the spirit of truth. The spirit of truth is to lead us into all truth, as the letter cannot do. And yet the letter is essential in its place; its limitations are contrasted with the limitlessness of truth itself. The letter, or statement, of truth must be accurate, or according to it.

When a beginner in mathematics has been saying, "five and five are nine," he must be baptized of John; he must gain the understanding that makes him say "five and five are ten," a letter or statement that is in agreement with the truth itself. Then the "axe is laid unto the root of the trees" (10) and the error which bore the fruit of incorrect answer to the problem is "cut down and cast into the fire." But that understanding which enables the Soul—the worker of life's problem—to say, "In my real being I am the image of God," must be followed by another baptism, the realization of what that statement means (11).

Jesus, the great Teacher of Nazareth, had both baptisms—both rational understanding which is masculine, and spiritual realization which is feminine. Jordan as the river in which John baptizes (13) is the same Jordan through which Joshua leads the people that have been brought out of the land of bondage by Moses. The meaning is the same. In the Old Testament is illustrated the finding of the real being by the Soul—its journey toward the Lord that goes before to show the way to the Christ. In the New Testament is illustrated the demonstration of what is found. Any teacher, whose work shall make an epoch in human history, must have both baptisms, that of the letter and that of the spirit, for "thus it becometh us to fulfil all righteousness" (15). With the second baptism "the heavens" will be "opened unto him" and he will see "the Spirit of God descending" and "lighting upon him." For only the soul consciously joined to God, *feeling the union*, as well as understanding why it should be, is "the beloved Son, in whom I am well pleased" (17). Matthew does not say that the people standing by saw the heavens opened or heard the voice.

January 9.—JESUS TEMPTED.—Matt. 4 : 1-11.

Golden Text.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2 : 18.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil” (1). When? Then. After the second baptism. After realization of our original union with God, a union nothing can destroy, has succeeded the reasoning that has brought conviction of it. Then the course of the soul is upward, it is “led up.” But it must meet temptation still, for the work it is given to do is not yet finished. The form of temptation changes as the soul outgrows the Adam-state. What was formerly evil to it is evil no longer, but a new evil confronts it, over which it must gain the victory. This is the ascension of temptation that keeps pace with the ascension of the Soul; and only by meeting it squarely, face to face, and overcoming it, can the soul go forth to prove to others the indwelling power to overcome all that humanity calls evil. The works in the world which prove the power of the Christ are performed by the soul that has proved this power for itself. But for this proof the soul must fast (2), or abstain from the thoughts prompted by mortal sense that feed the soul only on the sense plane. There must be hunger for a higher kind of food, for “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (4), and the material food is only a temporal means to an eternal end. There must be understanding that the ideal discerned is not the immediately practical fact.

“If thou be the Son of God, cast thyself down” (6); if you are eternally the image of God, you are that now, therefore show it by doing what is impossible for others. Jump down from this high pinnacle! “Thou shalt not tempt the Lord thy God” (7) by claiming that at this present moment you can practically accomplish what your baptism shows you is the eternal truth. If you do, the nature of the Lord compels that you have the experience which shows you your mistake. And a higher temptation yet comes from the ability to see how “the kingdoms of the world and the glory of them” (8) can be possessed and enjoyed if one chooses to use the means to that end. It is the temptation of personal ambition, the greatest temptation that the human soul can meet, when it has learned how to accumulate and concentrate mental force. But if it is resisted, as it can be resisted by the divinity which has descended into, and taken up its abode, in the soul, “angels” will come “and minister unto” it. Then that kind of glory is well lost.

January 16.—BEGINNING OF THE MINISTRY OF JESUS.—Matt. 4 : 17-25.

Golden Text.—The people which sat in darkness saw great light.—Matt. 4 : 16.

“From that time Jesus began to preach” (17). From the time that higher kinds of temptation, unknown to the purely natural man, are met and mastered. From the time that one soul proves this power and possibility in itself, and thereby proves that like result is possible for every member of the human family. From this time when those that have “sat in darkness”—been passive to and in the belief that they can do nothing to remove but must endure afflictions—may see a great light of discovered and proven truth that can be their Saviour, a preaching that is a teaching is begun.

“The kingdom of heaven is at hand,” and not far off as a place to be reached only by physical death. And you who are “fishing”—seeking to find and know truth, follow after this great possibility which is yours by right as the child of the Almighty. “What I have accomplished you can,” says the one that has mastered temptation on the mount. “Follow me and I will make you fishers of men” (19).

Nothing can more truly encourage a despairing soul, than the proof in some one of his fellow-men, that what he has believed impossible can be done. As he follows that example he draws others after him. When victory is gained on the mount of temptation John is cast into prison (12).

The letter of statement of truth can no longer bind the soul that has won its way to the freedom of the spirit of truth. It is this freedom which yields the mighty works that demonstrate and prove the truth of being. Observe that John does not perform the works recorded of Jesus, though his preaching is the same. Inward victory gives victory over ills of the body and outward environment. When “the gospel of the kingdom” (23) instead of the “tradition of the elders” is both taught and preached the works follow that demonstrate the power of this gospel over all that mortal sense calls evil.

January 23.—THE BEATITUDES.—Matt. 5 : 1-12.

Golden Text.—Ye are the light of the world.—Matt. 5 : 14.

The only way to help the multitudes that are suffering, is to get up above the plane of sense-consciousness, where the causes of the suffering can be seen. One who loves, desires to help. One who loves wisely, desires to help wisely and not foolishly.

The quality and far-reaching results of the help given depend upon the point of view and motive for action.

"Seeing the multitudes, he went up into a mountain: and when he was set"—When through the dual baptism, of water and of the spirit, the soul is able to see the nature of all temptation, to believe that it is the "son of perdition" instead of the child of God, and can feel the union with the Absolute that gives power, it is "set" in the right way of helping those that suffer; for it can see what the sufferers do not see or understand. It knows that to deal successfully with effects, causes must be removed; and that the teaching that will remove them, when applied, is most vital and necessary.

"His disciples came unto him: And he opened his mouth, and taught them" (1-2). Opened his mouth, that is all; for the indwelling Spirit spoke as its utterance was permitted. The Spirit of God which descends into the human soul with the second baptism utters itself, when the mouth is opened, and gives its message to those who can hear it; and these are the disciples who come unto it, who are willing and able to climb a high mountain.

"Blessed" is from a Greek root meaning "great." Great are they that can feel the poverty of purely material things, however much they may have of them, and in their inner life ascend from them to the kingdom of heaven. Great are they that cannot be consoled for lack of spiritual life by these things, for they shall be comforted. Great are they that realize the littleness of mortal sense that would exalt itself, for they shall come into their spiritual kingdom. Great are they whose soul-hunger and thirst cannot be assuaged by unrighteousness, however politic and popular it may be. Great are they that can exercise unselfish love, for they shall gain the realization that thus are they loved. Great are they that are so pure in thought that they see no evil, because they see good everywhere. Great are they that work for peace and discourage strife; that are able to bear persecution without persecuting in return; that can speak charitably, when they are defamed. They that are great can be glad amidst all the darkness at the base of the mountain.

January 30.—How to PRAY.—Matt. 6 : 5-15.

Golden Text.—Pray to thy Father which is in secret.—Matt. 6 : 6.

The method of prayer depends upon what is desired, knowledge of where to look for it, and the motive which prompts the desire. The soul into which the Spirit has descended cannot wish to be seen and heard of men in the utterance of its aspiration God-ward, or desire their approbation as necessary to happiness.

THE MASTERY OF FATE.

"What shall save me from affliction?"

True individualism.

Shall we look for the meaning of that answer?

Until we awaken to the truth of our being—while we are sleeping the deep sleep of Adam—we are subject to the experiences natural to that sleep. Awakening is the remedy, but Oh! how we cling to the dream, loath to let it go, even while we exclaim, "If only I could be rid of this suffering!"

First, we must awaken from the belief and get rid of the idea that God arbitrarily inflicts anything upon us. This is one of the most stupendous errors that has ever dominated mankind. It is the natural outgrowth of that view of God, that makes him a being to be addressed as one that had it in his power to help or harm us, and that was likely to harm, if we did not hasten to placate him.

This view divorces God from Nature and makes natural phenomena, their discovered properties and consequences, something to be set aside, if not found to be in agreement with the literal word of the Bible. It is a view which pits dogma against demonstration and blocks the way of a higher conviction that unites God and Nature.

We must see, to begin with, that God does not and cannot choose, because the power of choice compels the possibility of acting in another than the very highest and best manner. If God can so act, then God cannot be infinite. If God is capable of doing a certain thing, when he could do a greater and a better one, he is not Deity but is human instead.

God is Love in all dealings with mankind, and Love sees and knows nothing opposite to itself. Hence there is no power of choice with God, if God is Love. The sun shines because it is its nature to shine, not because it chooses to shine. If it could choose, darkness would be the equal consequence with light, and we could never be sure which we should have.

We have supplicated God not to give us the darkness, but to be pleased to give us only the light, not seeing, that if there be darkness *to us*, it is because something has come between us and the light that the sun always sends out, because it is its nature to

shine. Let us stop this supplication and apply ourselves to the removal of what has come between us and the light.

You, that have been on your knees praying to God to take the affliction from you, rise, and stand upon your own God-given feet while you do what you can to put it from you! God never arbitrarily afflicted or punished you. You have experienced the consequences of your own ignorance of the one true God and your relation to him, that is all. Your remedy is to "Know Thyself."

Disease is discord. You through natural, not intentional, ignorance are not consciously in accord with that great principle of your being, God. All your experience has been the natural consequence of your natural ignorance; for though in your real being you are forever united to God, in your self-consciousness you are a long way from that unity. Only by finding it do you become truly individual, and then dominant where you have been subject.

Here is the key to the solution of all life's puzzles—find your original, fundamental, and eternal unity with God. This is what is sought by all religions and all philosophies. This great necessity of *finding* is what makes of you—a living soul impressed with the different thought-patterns of the human race through natural susceptibility—the eventual Master of them all; the individual that is crowned with the glory of the God-head.

Spend no more time in vain regrets for the past, but get ready to be this King in the world, to whom all afflictions are subject, because they cannot afflict him; for his power is greater than theirs. The man that has nothing to lose cannot be robbed. The man that has yielded up his life cannot have it taken from him. The man that sees through temporal conditions, that understands them as but incidental to this finding, knowing, and proving the eternal unity with God and the power this unity imparts to the Soul, cannot be afflicted by them, because he sees them as opportunities for proof of what he is finding.

"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

You are a soul, living from and in that God-being that, as the Lord, is always one with God. *Through* your pain and travail you are to be born into your kingdom of heaven—into consciousness of this unity and accompanying power to prove it. When *in* your pain and travail you see that the sun shines, though you look out upon darkness; that the Omnipotent Love that is changeless Good is acting constantly according to, and never contrary to its own nature; that healing streams of energy are pouring toward you all the time, ready to energize you the moment you get out of discord and come into accord with them—then you find your opportunity for individualizing your own soul and incarnating in it the divine ideal.

This is the moment of awakening from the Adam-sleep that

is followed by the dispelling of the dream phantoms that cannot retain substantiality in the light of the sun. This is the point in human experience where one becomes more truly than ever before, a man, or a woman, because one begins to be the individual; begins to walk, having before been carried.

While an infant in arms that power of choice, that belongs to you and not to God, is latent; but now it is quickened and you can use it. "Choose ye this day whom ye will serve." You can choose whether you will continue to serve natural impulses and tendencies, or the fundamental unity that acts as a steady drawing toward God. That chain of connection with Deity never has, never can be broken. Rend as hard as you will, with all the power of ignorance and darkness to help you, and it cannot be broken.

You can keep yourself in the outer darkness for a long, long time; but God waits; the sun always shines.

You step out of the ranks of the sleeping dreamers, one of them no more, the chosen of God instead. For you have chosen to act and live according to unity with the eternal, instead of unity with the dream and dreamers. You have taken that step out of darkness that is sure to bring you into light, because you have found the way to dispel the clouds that shut out the sun and make the darkness.

Steady and changeless from before time till time shall be no more, the light of God goes forth; but to the Adam-soul this sun must rise, and with healing in its beams. You must see and know it for yourself, I must see and know it for myself, each finding his own Lord and God and embodying what he finds. To individualize by incarnation the eternal truth that is for all, is the work we are given to do; and in the doing we co-operate with that eternal purpose that is compelled by what God is, instead of by what God chooses.

To love darkness rather than light, is to harbor the unclean spirit that must be cast out for healing to follow; healing for the ignorantly self-inflicted wounds that we believe God to have intentionally made, as long as we believe that God chooses to act this way or that.

"Thou shalt have no other Gods before me."

The humanized God we have ignorantly worshipped—we really feared instead of worshipped him—has shut out from us the one true God who is the same toward the just and the unjust. Whether a flower opens itself to the rays of the sun or closes its petals against them, the rays are the same, the sun still shines. The difference is with the flower.

In your real being you always have been, you always will be, one with God. As a living soul, rooted in and growing out from this being, you are to find and embody this unity. This is your destiny. You cannot fulfil it as long as you continue the proc-

ess of embodying mortal beliefs. You are to choose which you will do and then set yourself to watch *how you think* day by day, for "according to thy word be it unto thee."

You must think this unity, if you would feel and embody it. What fellowship have you, the heir of eternal life, with darkness? With pain and sorrow and woe? These are but incidents on the plane of sense-consciousness, and you are to ascend above them and know them no more. But this ascension is in soul, its register is in the embodiment. If right attention is given to the soul, the embodiment will require little.

Do not mourn as one without hope. You have only to get out of the darkness into the light to have the divine sun-rays energize you and fill you with new strength and peace. You must take this step; the teachings of the Science of Being show you how to choose and act upon your choice. God's way is perfect; you mend your own ways and bring them into accord with God's way.

You become truly individual when you find, claim, and use your own individual relation to God; use it to the overcoming of all unlikeness to God, which you can accomplish by virtue of the power that that relation brings.

This is the foundation that eternally is laid, and if you attempt to build on a foundation that you lay yourself, your structure must eventually fall. What you are fundamentally is already fixed. What your relation to God is already fixed by the sequence of cause and effect. This is the eternal foundation on which you are to build your character, a foundation which is steadfast and sure. Higher and higher your building shall rise, growing more and more beautiful as it becomes glorified; as your original and pure Likeness to God appears in it, glorifying your humanity with divinity.

Let nothing, no tradition, no ancient or modern authority, no sense of weakness or limitation stand between you and that One God that shall be your God. Be individual, fear nothing, *take* thought instead of being taken by it, hold by the logic of cause and effect, set the God-ideal before your own mental eye, and nothing can prevent your building what, as the son of the carpenter, belongs to you to build—build Likeness to God into your subjective body.

This body of Light shall shine through your physical body with a radiance which is heaven-born, a halo which is one of the "signs following" for the eyes that can see and read it. "In him is no darkness" who feels union with God. From him shines forth the light that dispels darkness wherever he goes. "They that sat in darkness have seen great light" when the Master passes before them, and blessed are they, if that light draw them to follow after.

THE BREATH OF LIFE.

(When one feels the danger of self-deception.)

Thou art very near unto me, O my God!

Thou art not hidden from me, for I have eyes with which to see thee. Thou showest me the right way, in which my feet shall not stumble.

There are no obscuring mists that can hide thee. Vanity and pride cannot weave an enshrouding veil for my soul.

For thee, O righteous Father! that thou mayst be glorified in me, is all my desire.

I put from me all desire for self-glorification, I feel after thee.

I know I am able to feel that I am in thee and thou art in me, and I desire to act only as thou shalt prompt me.

Thou wilt show me the right way; thou art showing me the right way; I am in the right way.

I know that no beguiling serpent of self-deception can live in thy sight.

Thy light and truth annihilate all unlikeness to thee. They are stripping from me all the clothing I have ignorantly woven of error, that my soul may stand naked before thee and shine with thy glory.

From thee is all my comeliness, all my strength and power.

Of all that thou hast given me I can lose nothing, but I shall raise it all to thee as I render thee thine own.

If there seem darkness around my feet, my face is in the light and I can see what I should do.

I shall not fall into error for thou holdest me with thy strong right hand.

No mortal-sense soul can deceive or delude me, for thou givest me wisdom.

Though all my own mortal sense-tendencies stand as a host against me, through thee I am Lord over all.

With thee I can tread them under my feet and walk securely.

Thou givest me the victory, even over my sense-self that seeks its own glorification.

I follow after thee and not after it. I let it go its own way to destruction.

My heart is set on thee, and self-love can inflict no wounds.

Clearer and clearer grows thy face. My hand is in thine, thou wilt not let it go.

With thee I can move mountains—I am moving the mountains builded by self-deception—out of my path.

I see, I feel, I know the right thought, the right word, the right act.

It is finished.

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EDITORIAL.

I am asked to give a direct personal answer to the question "Where did this teaching which you call the 'Science of Being' originate?"

The system of deductive reasoning, most of the terms employed in it as there applied, the conclusions as reached by the logical deduction, the illustrations, diagrams, and charts used, the system of blackboard illustration, originated with myself.

The premise from which the system of reasoning has been evolved did not originate with me. It is the premise laid down by Mrs. Eddy in her teaching which she calls "Christian Science." "Mind is the one and only substance. God is Principle, and Principle is Mind. Man is God's unchangeable image and likeness forever." This premise is not mine originally, but was accepted by me through perception of its truth, not because of any personal authority connected with it.

I adopted the phrase "The Science of Being" as truly designating this system of deduction and what belongs to it, worked out through years of effort; and because it is a perfect chain, without a break from premise to ultimate conclusion, self-evidently true, requiring no human authority to support it, and capable of demonstration.

Truth is not and cannot be mine to the exclusion of others' appropriation of it. The *system of presentation* designated "The Science of Being" is what has been evolved and formulated by me. It supplies what Balzac foresaw the need of, and called for—"a compact, homogeneous system run at one casting."

URSULA N. GESTEFELD.

NOTICE.

A Training Class for Teachers of the Science of Being will be opened by Mrs. Gestefeld in Chicago on January 12, 1898. The work of this class is designed specially for those who wish, through understanding of fundamental principles and what they connote, to teach these principles systematically, rather than talk about them desultorily. The student must be acquainted with them as presented in THE EXODUS, or by Mrs. Gestefeld in her classes, to secure admission to this class. Private instruction preparatory to it can be arranged for on application to Mrs. Gestefeld at the office of the Exodus Club, 40 Randolph Street.

THE EXODUS CLUB.

The addition to the work of the EXODUS CLUB inaugurated as the "Children's Hour" has proved to meet a need. Although at the time of this writing it has been conducted but three Sundays, the attendance has more than doubled, 47 children availing themselves of the opportunity on the third Sunday. A change from an hour before the regular exercises in Handel Hall to the same hour, 11 A.M., has been made, so that parents and friends could bring the children and return with them, without a time of tedious waiting for the little ones, or an early leaving of home for their elders.

The members of the EXODUS CLUB recognize the importance of teaching children the principles of the Science of Being, and in such form as is adapted to their capacity. This is the effort now being made; and children may be saved some of the experiences by which adults have had to learn, in pain and sorrow, the mistakes they have made. They are taught mainly by stories, each story embodying some special idea. By this means they are entertained, instead of wearied by dry doctrine. No bleeding, dying Jesus, or a God who punishes in anger, is presented to them. They are not helped to learn what eventually they must unlearn, but are taught to look within, to find their own power to overcome all that is called evil.

The EXODUS CLUB is unique in its conception, purpose, and work. It is the first organization in Chicago of what may be called the "liberals," of those that see the truth in the fundamental principles of what is known as "Christian Science," and their great power for good when practically applied, but who do not accept the dogma accreted around them, or the fanaticism it inspires. Its members are those who are making their exodus from all sectarianism and denominationalism, even the newest and latest, and are seeking that promised land of freedom yielded by the spirit of truth that leads into all truth.

As an organization its work is a truly co-operative work, the membership dues furnishing the means of its prosecution, while they give to the members all the benefits of the teaching and opportunity. The work is to be extended after the holidays by further important additions. All information will be cheerfully furnished on application to the Secretary, Room 602, 40 Randolph Street, Chicago.

MRS. CARA A. GERMAIN,
Secretary pro tem.