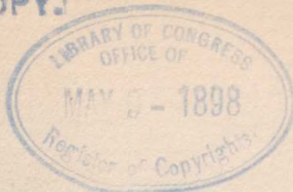
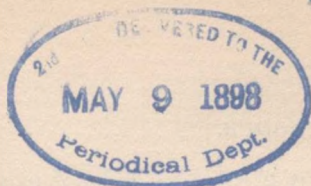


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THE EXODUS

By URSULA N. GESTEFELD.

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THE EVOLUTION OF AN INVALID.

You would like to know why and how you became a confirmed invalid?

Then you must get a glimpse of what Nature is, and what your relation to Nature; and if you have been in the habit of imploring God to take your affliction away from you, you must cease this kind of prayer and seek for self knowledge instead. It will do more for you than weeks and months upon your knees.

Your condition is a natural product and not God's intention for you. You must think that you occupy a special place in the mind of the Almighty to have a deliberate intention toward you thus executed, when there are so many weighty matters pressing upon the divine attention.

Or perhaps you are not one of those that attribute their afflictions to God, but lay them to the charge of heredity instead; and if so you are much nearer the truth, though still far enough away from it to wander for some time before you find it.

God and Nature are inseparable. The answer to every problem of existence must be found from this basis. It will yield the answer to your problem, if you seek the answer according to Evolution. Your religion has taught you that there is a gulf of separation between God and Nature, that demonstrated science is contradicted by revealed religion. The Science of Being teaches that Nature is from God, that God is the ruling principle of Nature, and that you are able to know both.

If you have studied "The Evolution of Evolution" you have seen that you, as a living soul, are the looker-on. You are the centre of the universe, visible and invisible, as its Soul. But this you naturally do not know.

As a *living soul* you are "Mr. Brown"—we will say. "Mrs. Jones" will do as well. You know, naturally, only the personal soul—Mr. Brown, not the eternal centre of the Universe. As Mr. Brown you began to exist when you, as an infant, were born into the family Brown. When this infant was born, you, Mr.

Brown, began to exist. Before that time you did not exist, but, as the eternal centre of the Universe, you subsisted.

To be, is one thing; to *exist* is another and subsequent thing. In being, you always were. You have not always existed. As Mr. Brown is what exists, Mr. Brown has a beginning, a time previous to which he was not. You began to *exist from* the subsistent eternal when the infant was born into the Brown family; as that infant you had a destiny before you not possible to any lesser creature that had preceded you. All the lower orders, as we call them, preceding you, were only the successive steps which made it possible for you, the infant, to appear.

Why? Because existence is the unveiling of the eternal. That means nothing to you perhaps; you wish it made plainer. Well, consider this proposition a moment. The unit is the sum of its parts, is it not? The nature of the unit is changeless, or eternal. No one ever first made the unit the sum of its parts, and no one will ever make it anything else.

No one can change its nature, but anyone can have that nature unveiled to him. Anyone *can* recognize it, and everyone *must* recognize it before they can know it. The knowing is the unveiling. For the knowing, there must be recognition, and for recognition, a recognizer.

Subsistent Soul is the recognizer, but there is no recognition till, by what is called birth, there is an existent or living Soul. Before this living Soul, before you, the infant, the lower orders that have appeared have not been equal to recognition; they have not had sufficient capacity for it. Each in its day has been an outlet for the universal Soul by which this universal has pushed toward existence, a means by which a fraction in the unit has been unveiled; but no fraction offers capacity enough for the whole to come forth to existence.

It has required each fraction in time, one after the other, rising higher and higher till, finally, only the last fraction remains to be added to the rest, and then the whole has, for the first time, found outlet. This is when you, the infant, were born.

As the infant you were the product of Nature, and subject to Nature. You ate and slept, kicked and squalled like all the creatures immediately preceding you. Your growth as the human embryo indicated your relation to your predecessors. Your actions after birth indicated it also.

Practically as the new-born infant, the product of Nature, you differed little from them except in shape. Potentially there was a mighty difference, because, with you, as was the case with none of them, the time had come when the whole subjective reality had outlet, or existence, and hence its first opportunity for complete incarnation.

But, practically, you were a bundle of instincts, impulses, and sensations, like all previous creatures. Having been brought

by Nature, you were passive to your environment; to the family Brown into which you were born; and the family Brown was another and bigger bundle of tendencies.

Now right at this point lies the key to the answer to your problem, and to all the problems that may yet confront you. As the product of Nature you have been brought forth from her womb, though your course lay *through* the womb of her whom you call your mother. Because this is your course, you, as the infant, have also to follow on *through* many tendencies; hers, your father's, grandfather's, grandmother's, and many more, stretching backward for generations upon generations.

As the infant you are not the individual; you are only the promise of the individual. This promise is afforded by nothing that has preceded you in existence; because, with you, not one or two or three fractions of the subsistent unit appear, but all possible fractions and their unity or wholeness. The whole subsistent Soul, instead of a part of it, has outlet with you or opportunity for existence. As the infant you are the promise that this whole shall appear. The evolutionary process that has brought the infant must, in its continued working, bring the full-grown man. But the way to the full-grown man lies *through family tendencies*.

Now you are ready to see what is meant by tendencies and how they are made. As the new-born infant you do no thinking for yourself. Your father and mother are thinking, however, and have been for some years. They have their own views about life, about conditions and possibilities, about how a child should be brought up. Their parents before them had theirs, and so on as far back as you care to go.

Each generation makes, in this way, a number of mental molds. Where the molds are alike from generation to generation, they amalgamate and thereby strengthen. When they are different, so many more are added to the collection. Now the very force of Nature, that brought you, as the infant, pushes you into these molds. You are naturally plastic, and you are molded according to them. As a natural product, you take impression from them.

For example, you said the other day that you were a Presbyterian, because you were brought up that way, your family had been Presbyterians for generations. Exactly. This is just what I am pointing out to you. You are this, that, and the other, *because* your father or your mother, or your family generally are so. You show the imprint of the molds ready waiting for you when you began to exist, and into which you have naturally flowed.

You, as the new-born infant, were the product of Nature; but as Mr. Brown you are the product of family tendencies added to the product of Nature. First, the natural. As Mr. Brown

you are the natural man; and you are the natural invalid, because this is the most prominent imprint made on you by the family molds.

Your mother was an invalid before you were born, and her father was one before her. In fact most of her family have had "delicate health," and so, of course, you can not expect to have robust health—you say. How well you fit the mold!

Yes, from the day you were born the family was expectant of illness for you. One after another they hovered over you looking for its appearance. "The baby must be very carefully watched, it is so delicate!" You ran the scale from snuffles to croup and back again, and when you became old enough to understand what was said to you, you were told continually that you would be ill if you had this, or did that.

Not only did you flow naturally into the mold of family tendency waiting to receive you, but you were jammed into it again and again by those who thought they were doing their duty by you. The more they poked and punched you into it, the more faithfully they discharged their duty.

And here you are now, a chronic invalid. You are the incarnation of tendencies awaiting you on your entrance into the world. You are a first-class specimen of the kind. Taking impression naturally, at first, according to the molds waiting for you, you have been thinking about yourself according to impression. You have kept this up year after year, snuggling down into your mold which has become about the whole of existence for you; and while you have snuggled in and been poked in, you have asked God to take it away from you.

Now God will never take away from you anything that you hold on to; and just as long as you submit to invalidism, believing that you can not help it because of the power of heredity, just so long you fit your mold too well to be deprived of it. Heredity is a fact, but it is not the whole truth. Family tendencies constitute a fact of existence, but they do not constitute its whole truth.

You are not in the least to blame for these tendencies into which you have been born, and into which you have naturally flowed. So far, no ethical responsibility rests upon you. You can not be held responsible for Nature. But how about remaining subject to them? How about excusing yourself on the ground that they are natural, *if there be in you a greater possible?*

Nature has brought you. Now to what height are you going to bring Nature? Must you remain her serf, or can you become her master? Are you going to remain what you are now, as the product of Nature and tendency, or are you going to set up a new tendency? Why should you not make a mold as well as be fitted to those made before you existed? Why should you not make one contrary to, instead of in accord with them?

You, as a living soul, having a power none of your predecessors had, because it is the Power of the Whole, can act as the individual. This is your possibility, in addition to natural propensity and impressibility. In your turn you add to the stock of family tendencies, and you *can* add one that is much better than those that have come of ignorance of Nature and our relation to her.

So long as you are governed by your natural susceptibility to impression, flowing passively into ready-made molds, so long you will perpetuate and pass along a kind of personality that will be the heritage of those coming after you. But you can improve upon Nature. She has brought the promise of the individual; you can fulfil the promise. You can make the mold of the possible, and add it to the many merely natural ones. You can leave this better tendency with the Brown family, and it will be a help to future products of Nature as they are born into this family.

Evolution brought you into that family as the infant named Brown. *Your own* evolution is to bring you out of and beyond it as the individual who is more than the personality named Brown. The entire subsistent Soul, brought into existence by your infancy, is to be brought to its highest existent possibilities *through* your personality.

Your personality is first consequent upon, and according to, family tendencies. This is the natural personality. But your personality may become of a much higher kind. It may become what *you* make it by the help of the Power of the Whole.

The nature and power of Individuality is to be unfolded *through* your natural personality. Your invalidism belongs to this natural personality. Existence is a continuous struggle for the survival of the fittest. Your invalidism has to go down and out, as the unfit, somewhere in the course of existence. It will disintegrate and come to naught, if you will see that it is an impression made upon you by a mold, and set yourself to work to get out of that mold.

As it is much easier to do something than to refrain from doing something toward which there is a natural bent, go to work to make a mold of your own. Refuse to accept hereditary tendency as absolutely binding for yourself, and *in your thoughts* assert your freedom and rights as the individual. Never think or say "I can not help being continually ill," but think and say, instead, "I am an individual. I am not obliged to remain bound by family tendencies. I am inherently greater than they. I have the right to be master of them."

By making such beginning, in time you can emancipate yourself from the natural tendencies at present incarnated in your personality—Mr. Brown. You can help to bring to incarnation, instead, those spiritual possibilities that shall yield a higher than the natural personality, and prove Nature your friend, rather than your enemy.

STILL HIGHER CRITICISM.

We have previously seen that children represent results and that the last—the youngest child—is the highest. Joseph, Rachel's son, is "hindermost" and as the type-character following Jacob, he is the seventh—in Genesis—which is the Book of Generation.

The generation of the Soul from that natural that is first, to that divine that is last, is what it teaches. First, ignorant violation of Nature, followed by that experience that is the consequent penalty, not arbitrarily imposed, but naturally encountered; then, wise co-operation with Nature, resulting from accumulated self-knowledge gained through the revelation of experience. This is the road of destiny pressed by the feet of every existent soul; its further generation consequent upon the conflict between its natural tendencies and spiritual possibilities.

Adjustment between the natural man and the developed spiritual man, accomplished through the "wrestling" of Jacob, is illustrated by this favorite son, Joseph. In his history is found the demonstration of the power that belongs to the Soul, when this adjustment is achieved.

The Soul's ascension to the Christ, illustrated by these several characters of Genesis, is according to, and never contrary to Nature's order. The growing spiritual man within the natural man moves along an ascending line, carrying the natural man with him as far as this natural man can be carried. But he has his limitations beyond which he can not be carried, at which he must be left.

In Genesis therefore we do not find the super-natural; except as we are able to trace it as the esotericism of the book. This above-the-natural is found in the New Testament as the new testimony awaiting those who can receive it in exchange for the Old Testament, or old testimony. Some there be that can receive the new testimony and let the old go; but there are others again, who must get the adjustment between the old and the new that excludes all possible violation of Nature, and shows, instead, that Divinity is in the order of her course and need not be accounted a miracle.

The one to-day, who in his own understanding and consciousness has reconciled "the world unto God," has found rec-

onciliation between the natural, the spiritual, and the divine, and sees "the Lord's Christ" as the fulfilment of natural law, rather than its violation, is sure to be accounted a heretic by those for whom the "tradition of the elders" is more sacred than truth; by those who are prevented by their regard for authority from seeking for and finding the truth.

This reconciliation between the natural and the supernatural (that is within the natural), through adjustment of the one to the other, is possible to the soul only after its Abraham stage has been reached, and it enables it to render unto Nature the things that belong to Nature and are natural, and unto God the things that belong to God.

And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough."

Rachel's first son is born only after Leah has borne seven children, the seventh being a daughter instead of a son—Dinah.

"Dinah—who judges."

Not till the old tendency is judged, not till the kind of conception changes—daughter instead of son—can Rachael's womb be opened (Chap. XXX.), and likeness to God be brought forth.

The story of Dinah and Shechem (Chap. XXXIV.) illustrates the impossibility of amalgamating the likeness of man with the likeness of God. Adjustment, reconciliation, not amalgamation, is what is necessary. The outer man and the God-man may work together as one man, but they can never be amalgamated. The spiritual man within the natural man carries the natural man with him in his ascent, but only as far as the natural man can go. The two can be one in action but can never become identical, or one, because not identical in their fundamental nature. There is difference between them "from the beginning."

"Hamor—an ass; clay."

"Shechem—portion."

"Hivite—wicked, bad."

"Simeon—that hears, that obeys."

"Levi—who is held, associated."

Shechem, the son of Hamor, the Hivite, prince of his country, cannot mate with Dinah. The attempt to make her his wife is defeated. He can but defile her. Even though experience (the ass) bring us to where we see that which is above the natural—likeness to God—and make us desire it as our present consciousness, any attempt to unite to it our natural unlikeness must fall short of accomplishment and be defeated by the Simeon and Levi in ourselves.

Our self-conception must be immaculate and remain undefiled. The errors of our sense-nature and their consequences (wickedness) constitute a family into which the likeness to God cannot be brought. It stands outside of them forever. "Should he deal with our sister as with a harlot?"

The natural man is a "portion" of the great whole; but he is not, and he never can be made, the likeness of God. To "go up to Bethel" (house of God), it is indeed necessary to "Put away the strange gods that are among you, and be clean and change your garments" (Chap. XXXV.).

We must cease attributing to God what does not belong to God. A mistaken self-idea, error in thought or conclusion, are natural to us as human souls, but God knows nothing of them. Deliverance from them is of God, when we know God. Not even our best human characteristics ("ear-rings which were in their ears") are like unto God. They pertain to our human nature, are our ornaments, and human nature does not pertain to the absolute God.

It is our differentiation from God, where must be found all that is involved in that human existence and experience of which God knows nothing, but above which stands, always, the Lord. For it is that ladder that leads to Him and by which, through the soul's ascent, He descends to meet the soul. It is this clear distinction between the human and the divine, seen and acted upon by the soul, that gives it power to meet the merely natural and human, and rule over it with the divine.

"And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

How little understood is the power exercised by the human soul when it acts from the basis of Man's original and eternal likeness to God! It conquers not with noise but silently, for the weapons of its warfare are not carnal; and around it is a wall of protection, a moving wall through which nothing can penetrate. Others say, "Nothing ever happens to him." But he knows that law governs all and that nothing ever happens.

In this chapter we find God represented as talking freely with Jacob. Observe the gradual development of possible communion with God as it is portrayed by means of the characters of Genesis, from Adam, to whom the Lord speaks unseen, to Jacob at El-beth-el, to whom God, the absolute, appears. First, the Lord, afterward God, becomes known to the soul; and it is fortified against all appearances deceiving to the senses. To know God is eternal life. But there must be more than the knowing, there must also be the proving.

"Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

"And they journeyed from Bethel; and there was but a little way to come to Ephrath."

"Ephrath—abundance, or bearing fruits."

How often is it the case that we see a higher truth than is offered by sense-evidence, that is even contradicted by sense-evidence, but which we admit and defend, because in our own consciousness it is seen! "In the mount of the Lord it shall be seen." But when it comes to demonstrating it right now in the life, in the face of all that contradicts it, we are, indeed, in "hard labour."

"And Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also."

Demonstration is a necessary accompaniment for the progressing soul. When a student of mathematics first sees his way through an intricate problem, he finds this way within his own consciousness and sees interiorly. But to become a mathematician he must bring forth what he interiorly sees. He must prove that he sees the way by walking in it, by bearing the fruit of demonstration. He must *do* as he sees. First the passive, then the active.

And how much easier it is to see than to do! The "hard labour" accompanies the proving the truth that enables us to write down in flesh the correct answer to the problem of existence. For with this proving, the old man is put off and the new man is put on "after the image of him that created him."

"And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin."

The old fearful, anxious, doubting, wondering self dies, as proof of likeness to God is multiplied. The new self is indeed "son of my grief, pain, and sorrow," but it is also "son of my right hand."

"Benoni—son of my grief, pain, sorrow."

"Benjamin—son of my right hand."

But the way by which humanity finds divinity, by which it puts off mortality and puts on immortality, is ordained of God, in the sense that what God is compels the order of God's manifestation; and though pain, grief, and sorrow are found in the way, they but help the soul forward as they are understood and conquered by the demonstration of fundamental likeness to God. They but offer opportunity for development of resources—son of the right hand.

"And Rachel died, and was buried in the way Ephrath, which is Bethlehem."

Do we not find that Jesus was born in Bethlehem? And he was one who not only knew God, but who proved God in word and work, in his own life even to its end. He brought forth demonstration on demonstration of that truth of being that is changeless through all the fluctuations of human experience.

INTERNATIONAL BIBLE LESSONS.

May 1.—THE TRIUMPHAL ENTRY.—Matthew 21 : 6-16.

Golden Text.—Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.—Matt. 21 : 9.

In the Old Testament the ass is frequently used as illustrating natural experience. The Jesus of the New Testament is that fulfilling of the law foretold by the prophets of the Old Testament. As type of the perfected soul, he enters Jerusalem riding upon the ass's colt.

"Jerusalem—vision, or possession of peace."

The sense-soul, Adam, knows strife, pain, misery; the thorns and thistles of the ground. He is subject to experience for the law of cause and effect compels this subjection. He must experience the consequences of his mistaken self-idea and error-thought. Experience is his beast of burden. But "in process of time" the soul learns from its experiences what it has done. It discovers its sin, its original error, and desires to be rid of it. It adds its own effort and aspiration to the Almighty push that is urging it on in the upward direction, and finally it learns and proves that experience is subject unto it.

Positions are reversed. The soul conquers its peace, gains it for itself, when it can ride upon the ass's colt into that Jerusalem. The "colt" is what is born of experience, and revelation—a higher knowledge—is born of it. Blessed therefore is he who cometh—who enters into peace—in the name of the Lord; for because of the nature of the real being, the soul has a right to everlasting peace and the power to conquer it for itself. But this victory is not gained in the name of Adam, only in the name, and by the power of the real being. The soul makes its triumphal entry into Jerusalem only when it approaches it as Master.

The triumph of the real being over human experience and all it contains is manifested, when the soul casts out of itself the possessing devils of error-thought and overcomes all the disease resultant from them, meeting that laying off the coat of skin that is called death with full assurance of victory over it.

It goes into the temple of God and casts out all that does not belong there, bringing forth in triumph, instead, the likeness of God.

May 8.—THE MARRIAGE FEAST.—Matt. 22 : 1-14.

Golden Text.—Come; for all things are now ready.—Luke 14 : 17.

In this lesson we have another of those parables or object lessons by which Jesus endeavored to teach the true nature of heaven; and with him the word "heaven" was usually accompanied by the word "kingdom." "The kingdom of heaven" is like something that they can see, and with which they can compare it. This is a very different explanation from one with which we, in our early training, have been familiar.

In this example is shown the necessity of attending the wedding made necessary by what we are in being and by the order of its manifestation. The personal self must be joined to the real being in a *conscious* union, if heaven shall be realized. As living souls we are invited to this wedding feast. Experience brings us the invitation. There is no other way to escape the thorns and thistles of the ground that are so painful to Adam.

God's part is done. What we are in being, as effect of that Cause, is accomplished. "Behold, I have prepared my dinner" (4). The rest is for us to do. We must find, and make our own individual connection with, that eternal reality that is the work from which God rests. But when we are told this, when opportunity for the knowledge and understanding that will enable us to do our part is offered us, we do not improve it.

"They made light of it, and went their ways, one to his farm, and another to his merchandise" (5). We let the things of the world keep us back. They have more value in our eyes than have our great possibilities.

And so experience has to continue for us, experience that includes more pain, disappointment, and suffering, because we will not yet accept any other teacher (7). We are not yet worthy of the feast that might be ours, worthy of the benefits we would receive by attending the wedding; and while we go on in the old way, learning only through suffering, others whom we thought little of, thinking we knew so much more than they, pass in before us (10). But we must have the right sense of body—a wedding garment (11)—in order to be an accepted guest. This dust-of-the-ground body cannot enter into eternal life. The soul-body that is clothed with this visible flesh is to put on immortality.

May 15.—WATCHFULNESS.—Matt. 24 : 42-51.

Golden Text.—Watch therefore; for ye know not what hour your Lord doth come.—Matt. 24 : 42.

Between the thinking of the thought and the experience, that is its consequence, lies the interval that is generation—generating the feeling from the antecedent thought. This interval we call time. "In process of time it came to pass." We are not conscious of this process of generation any more than we are conscious of our digestive process. We know it—at present—only by its effects. Before we learn this connection between circumstances and antecedent thinking, we believe our miseries and misfortunes to be undeserved, not seeing that we have robbed ourselves of what we might have had, if we had known what and where was the thief. "If the goodman of the house had known in what watch the thief would come" (43) he would have been prepared to catch the thief and stop the robbery.

Our thoughts rob or enrich us. They can filch from us the health, strength, and happiness to which our birthright entitles us; strip us naked of all that is for us, if we know not how to appropriate it unto ourselves. Have we learned this truth? Are we on the watch for the thief? Are we constantly watchful that we do not allow ourselves to think what we do not wish to feel? Do we understand, now, that the interval between the active thinking of the thought and its appearance as experience is the incubating period whereby what is in the thought-egg is hatched? Are we faithful and wise servants (45) ruling over our household, ruling our thoughts and so ruling over their consequences? "Blessed" indeed "is that servant whom his lord when he cometh shall find so doing" (46); for persistent watchfulness of how we think will make us, finally, "ruler over all his goods."

To simply enjoy life, to eat and drink and make merry, or to live the life of sense gratification without a thought of or desire for anything beyond it, is to be overtaken some day by a crushing experience for which we are not prepared, and which will indeed "cut him asunder" (51). And all the while it has been preparing for us, for the law of cause and effect works ceaselessly. "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

May 22.—THE DAY OF JUDGMENT.—Matt. 25 : 31-46.

Golden Text.—He shall reward every man according to his works.—Matt. 16 : 27.

The "dread judgment day" has often been pictured to us in such colors as to make our hearts quake within us, while we

wondered if we could be sure of being on the right side with the sheep. And yet the text shows us where this judgment is, and the whole Bible teaches us how to prepare for it.

It is "when the Son of man shall come in his glory."

Has the Son of man so come to you? If so, you know this judgment day and can separate the sheep from the goats. Before you knew anything of the Science of Being, did you see the Son of man in his glory, or only in his degradation? Was he not a "worm of the dust" to you? A poor, weak, sinful, miserable mortal, with no good in him, dependent entirely on the saving grace of Jesus Christ?

Not till he comes to you "in his glory," can he "sit upon the throne of his glory," and the division between worthy and unworthy be made. "Before him shall be gathered all nations" for the Son of man is for all nations. Whatever the species, the genus is the same. The glory of the Son of man is Man's eternal relation to God whereby all unlikeness to God is conquered and driven out of existence. This possibility is for all the nations of the earth, for there is but one God as the universal Source.

Those thoughts, words, and acts that are according to our God-like possibilities are the sheep at the right hand. Those thoughts, words, and acts that are unlike true being, because only like the mortal sense of existence, are the goats at the left hand. Well may we say to the sheep, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (34), and to the goats "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (41). "By thy words thou shalt be justified, and by thy words thou shalt be condemned." We entertain the Christ or we reject the Christ in our thoughts; and out of the abundance of the heart the mouth speaketh. Punishment for error will last as long as the error lasts; but we can turn from error and enter into life eternal.

May 29.—THE LORD'S SUPPER.—Matt. 26 : 17-30.

Golden Text.—As often as ye eat this bread, and drink this cup, do ye show the Lord's death till he come.—1 Cor. 11 : 26.

The lesson of "the Lord's supper" is a part of the lesson of the Passover. It is the culmination of that Passover of which we find the beginning in the book of Exodus. The lamb of mortal sense must be consumed utterly, none of it left in the morning when the Christ-consciousness stands forth, freed from mortality forevermore. The Soul passes over from mortality to immortality, consuming, or eating, as it goes the old self and the past.

THE MASTERY OF FATE.

You are a human being, you know, and as such you have a variety of aspects. Sometimes you are the personification of jollity, and sometimes you are the very embodiment of despondency. In your outer manifestations you run the scale from one to the other, up and down, showing in your face, or re-presentation, what you are in your self-consciousness at that time.

Do you know why? Why you re-present something? It is because you are a human hen.

Does that remark surprise you?

Because of the nature of the unit its fractions are related to each other. Though you are a unit, as a human being, there are many fractions in you, as composing your nature; and you will present different aspects at different times as these fractions present themselves—as you re-present them by manifesting them.

For instance, the tiger in you was manifested the other day, when you became so angry at that man who lied about you, in order that he might work out a business scheme to his own profit and your consequent loss.

He not only slandered you, but he deliberately robbed you, and when you found it out, you felt as if you would break every bone in his body, if you could get hold of him. You were fairly quivering with rage, and you were re-presenting—for those who could see—the natural tiger in you. For the moment, natural instinct was dominant in you, and it would have gone hard with that man if he had been in your way.

He, in his turn, re-presented the fox in what he did. By cunning craftiness he accomplished his purpose and made manifest the fox nature that is naturally in him. It is one of the fractions.

So, you see, whatever you are on the surface at any given time, you are manifesting the natural concomitants of your own human nature. But you have also a possibility that is capable of more result than belongs to a natural tendency. You, as the unit, are more than the tiger-nature, as a fraction; and therefore you can accomplish more than the fraction can.

You can understand the tiger-nature, but it can not understand you. You can see its naturalness, its place in a unity, and you can say to it "You are all right for what you are, but you

shall not rule me." The natural tiger-nature cannot restrain itself, but you can restrain it. It roars and strikes with all the force of natural tendency. When it is dominating you, because of this very force you are re-presenting not only what is in you naturally, but also your lack of self-government, your subjugation to the animal instinct in you, when you should be seated on a throne, with it crouching submissively at your feet.

Do you not see that as a human being, a personality, you are the means by which Nature is re-presented? Nature objectively is spread out before and around us, presented to us for our judgment. And we render our involuntary judgment by re-presenting it through ourselves.

In the human being, man or woman, is summed up all that is seen as objective Nature, and which is repeated, or re-presented, through him. Here is your opportunity, therefore, to re-present the possibility in you that is more, far more, than a natural tendency.

Because of your likeness to the Absolute that is the other side of you, the side that is toward God all the while your human side is toward Nature, you can bring your inherent power of control to bear upon the tiger, the fox, the lion, snake, and bear that are in you, and say, "I will not that they shall reign over me. I will reign over them, as is my birthright, and by means of my God-likeness." And because the unit is greater than any of its fractions you can accomplish it.

This is your line of destiny—through experiencing them becoming acquainted with your own composite nature, with its many natural tendencies; and then learning your greater possibilities through opportunities for proving them.

This line of destiny is existence, which must continue till the destiny is fulfilled, and its fulfilment is mastery. Your divine inheritance is your possibility through your likeness to God. Your natural inheritance is the experiencing of every nature, instinct, and impulse that goes to make up your composite nature.

Your natural inheritance is servitude to these impulses and emotions. Your divine inheritance is victory over them by mastering them. Your destiny will not be fulfilled till you stand as the tried and proved Master of your human self.

While the tiger in you strikes and rends, you are a tiger in human form. Your possibility as a human being, a possibility not belonging to the tiger, is obscured and only the natural is re-presented. When you have your foot upon his neck, and render love instead of a blow, the possibility due to your God-likeness is re-presented and the merely natural is obscured.

You are an example to the rest of mankind. What kind of an example are you affording? The natural, or the possible?

Yes, your protest is a natural one. You would like to afford the higher example, but you can not help the other one. But

here you mistake. You can help offering the natural one and you can offer the higher one instead, when you know how. Here we come to another nature in you, for, as said before, you are a human hen.

You are an incubator, and you will experience what you hatch.

Now you cannot have given your attention to an effort for self-knowledge without discovering that thought is creative. You are a living soul, you know, not a material body. Your present body is the means by which you manifest your grade, or rank, as a living soul. As a living soul with a visible body, you are the human being with a destiny to fulfil.

You think thoughts. There is a natural order in your experience. Your thought is according to impression and impulse. Because thought generates feeling, your feeling is according to your thought, and your action is according to your feeling. Therefore "as a man thinketh in his heart, so is he."

Where then is the point of resistance? With the action? Yes, this is good. With the feeling? Yes, this is better. With the thought? Yes, this is best of all. For it follows, does it not, that, if the thought is dealt with, all that ensues from it is affected?

Your thoughts are the eggs you are incubating; and the chicks you will hatch out will be according to the kind. This is Nature and Law.

As a business man you have made some money. You are very glad of it, for money is a good thing to have. You have worked many years, been careful in your investments and frugal in your expenditures and feel that you have a right to that money, for you have honestly earned it. You are not as young as you once were, your ability for hard work is behind you. But lately you found that what you had accumulated was in danger. You thought that you had invested it so securely that you were sure of support in your old age; and now it looks as if all you had would be swept away.

As a human hen what will you do? You will brood over that egg of thought, fear of poverty, till it hatches in poverty for you, even though, later on, your investment proves to be safe. With your uprising and your downsitting you will be thinking "Oh! dear! what shall I do? I shall have to go to the poor-house!"—thinking this with every mouthful you eat, so that your food is poisoned for you; thinking it in the home and out of it wherever you are, whatever you are doing; brooding over that thought-egg, incubating it till in due season the chick appears.

You know, you have seen examples that prove it, that a man with ten thousand dollars may be much poorer than the man who has but ten dollars; for wealth and poverty are matters of

feeling more than of objective possessions. Because you are a human incubator, you can live really in the poorhouse, though outwardly you have a home on Fifth Avenue.

You will live, in either case, in the midst of the brood you hatch. You can spend your time in naming and counting your chickens, but it would be more profitable to spend it in careful selection of eggs. If you do not like some of your brood, see to it that you brood over no more such eggs. Careful selection of your thought-eggs is the requisite essential for desired result.

It is your own fault if you are miserable in your anticipation of poverty. By this fear of and anticipation of it, brooding over your thought-eggs, you are really in poverty, because the poverty is in you; and when you are feeling poverty, wealth does not exist for you, even though you have a large balance at your banker's.

Even though your friends say "His poverty is all in his mind; he imagines himself poor," you *are* poor as long as you feel poverty. You really experience it within yourself, for your imagination—your imaging power—makes your inner world. With that power you form your thought-eggs; as a human incubator you brood over them till they hatch for you either misery or joy, according to their kind.

According to the Dictionary, incubation, in pathology, is "the unnoticed or unknown processes or changes which occur in the interval between the exposure to an infectious disease and the development of its first symptoms."

This interval is your own brooding over your thought-eggs. Impression, natural tendency and impulse first determine your thought-egg. You form it, not understanding what you are doing, and brood over it till it hatches, till the "first symptoms" appear; and then you wonder where in the world that chicken came from.

The atmosphere in an incubator must be kept warm for the eggs to hatch, and your fear and expectation supply the necessary heat.

Though you may not like your present brood of chickens, they are good for you, for they are evidence of the kind of eggs you have allowed yourself to brood over and hatch. They are proof that you can have another kind, if you will select another kind of egg.

It is not your fault that you are a human hen. There is nothing wrong about that. On the contrary, it is a great privilege that goes with it—you are able to choose your eggs; and thereby you control results.

Learn to see that every experience you have is evidence of your own natural tendencies, and that it may also be made opportunity for evidence of your greater possibilities.

THE BREATH OF LIFE.

(When one seems to be dominated by an appetite.)

I know that every natural impulse in me is good.

I know that all that is natural is good; but I also know that I am greater than an appetite or an instinct.

However it may seem for a time to have dominion over me, I am able to have dominion over it.

I am Lord of the natural and it is my servant because it serves the great purpose.

I will not call this appetite evil, for I know that its very strength is proof of what I can do with it.

I know that it has place in my nature, but that the faculties of being also have power.

They shall help me to rule over it and draw its strength higher.

My birthright from God is mastery, and I am master this moment of every sense-impulse and appetite.

I lift them from the plane of indulgence to the altar of offering, and the fire of my experience shall weld their strength to my aspiration for Thee.

Thou O Lord! art that great all of being from whence cometh my help. Thy help is flowing to me this moment, and with it I am strong.

Thou wilt never leave nor forsake me, and I cleave unto thee.

I see thy face, I feel thine outstretched hand.

It holds mine offering upon the altar, it shall not fall down. I stand before Thee, I shall not fall down before it.

Thou hast made my feet strong and sure.

All that I am in my personal sense, and all that I have is yielded to Thee. Thou art the Lord over all.

My feet cannot be moved, if I stand always before Thee.

All my members shall praise Thee.

Now I am freed from the bondage of appetite. I have tasted Thee and nothing less can satisfy me.

Thou hast come in unto me and supped with me, and I with Thee, and all my natural appetites render homage unto Thee.

I walk in clean places, my hands work no evil, on my lips is no defilement, my heart cleaves unto Thee.

Through Thee am I made altogether clean, through Thee am I made whole.

I thank Thee and praise Thee for my great deliverance.

I walk at Thy side and I fear not to fall away from Thee, for the sacrifice is consumed, its strength is mine, and it holds me to Thee.

It is finished.

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EDITORIAL.

Sectarianism is as possible with the "New Thought" as with the old one. It is the limited and biased view pertaining to the personal looker-on that prevents him from seeing as others see, in addition to seeing as himself.

With a mountain that is rock on one side, forest on another, grass-land on a third, and waterfalls on the fourth side, the character of the mountain will be defined by the looker-on according to where he stands—from his point of view. If he is facing the rocks, that mountain is all rock to him.

If some one from the other side calls to him, "the mountain is all grass-land" he will shout in reply "You are wrong," and because he is looking at rocks. A third gazer may give utterance to what he sees—"it is all forest," and immediately the other two will unite in disputing with him as vigorously as they have previously disputed with each other.

Each is a sectarian, in that what is true to him must be accepted as the absolute truth itself; and all the while this truth is more than any one of them sees. Sectarianism limits growth and dwarfs stature. It makes the one who is looking at the mountain plant his feet more firmly where he stands as he hears other views of the mountain expressed, and refuse determinedly to walk around it. And yet to walk around it is necessary for the comprehensive view that really enlightens, instead of imposing mental limitations in addition to the limited point of view.

The urging of experience impels us to walk around the mountain of truth and view it from all sides, but our personal vanity, fear, and natural inclination to cling to what we already have, constitute a sectarianism that makes us stand stubbornly at our point of view, and adjudge everyone a heretic who does not stand beside us.

In the "New Thought movement" sectarianism may be as rampant as in denominational circles; whereas one may stand facing toward either side of the mountain as the point of view

the most agreeable to him, with the ability to recognize that there are three other sides to the mountain, each very different from the one he chooses to face toward. Though looking at the rocky side, he can at the same time see all around the mountain and admit the claims of others as to what the mountain is from where they stand. It is this ability to see the wholeness of truth that alone will break down the dividing walls of sectarianism and consequent unfairness to others; the criticism and judgment that chill the blood that should be warmly responsive to the impulse for unity.

Unity does not mean that the mountain must be all rock, or all forest, or all anything else. It means the harmonious adjustment of one aspect of it to another; an adjustment possible only to those able and willing to take the all-around view in addition to the side that is their selection preferable to other possible ones.

The "New Thought movement" is not a failure. It is a new current of vitality in the common mental atmosphere that is constantly gaining in volume; but what it reveals is continually changing, because it compels abandonment of the opinion that one side of the mountain is the whole of it. With this change follows change of manner and method with those who are moving on to compass the mountain. It is unwise to be fixed so rigidly at one side of the mountain as to be passed by and left behind by those who are thus moving on.

This rigidity of sectarianism is too often mistaken for adherence to principle. It is sectarianism that breeds fanaticism. Adherence to principle gives ability to look at the mountain from all sides. Any sect developed by the movement is doomed to failure from the beginning. Its own limitations sentence it. The great march of progress is bound to pass it by and leave it behind. Only the unity that permits the individual member to look at the mountain from the side he elects to choose, can be truly a unity; for unity is volitional, not compulsory.

THE EXODUS CLUB.

The requests for the Sunday addresses in printed form have been so numerous that two of them have been issued as pamphlets. The Easter address, "Our Resurrection and Ascension," and "What Constitutes Prayer?" are ready for sale at ten cents per copy, and can be had of the Alliance Publishing Company, 19 West Thirty-first Street, New York; of the Gestefeld Publishing Company, P. O. Box 106, Madison Square Branch, New York; or at the office of the Club, Room 602, Le Moyne Building, 40 Randolph Street, Chicago. Wholesale rates will be furnished on application.

MARY N. ROBERTS, *Secretary*.