OCTOBER, 1903

THE EXODUS

A MAGAZINE DEVOTED TO THE SYSTEMATIC EXPOSITION OF THE SCIENCE OF BEING AND TO THE LEADING QUESTIONS OF : : :

THE NEW THOUGHT MOVEMENT

URSULA N. GESTEFELD, Editor.
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VOL. VI. No. 10.

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THE EXODUS

A Magazine devoted to the

Systematic Exposition of the Science of Being

AND TO LEADING QUESTIONS OF

The New Thought Movement

Acting as the Official Organ of

The Church of the New Thought

The College of the Science of Being

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THE EXODUS.

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A Strong Man.

Is there any one who does not admire strength or feel a little disdainful pity for weakness? We may sympathize with weakness, to some extent, because we are sorry for the one who is weak, and yet there is a certain element in the feeling that makes us say, "Oh! why will they be weak? Why do they not make themselves strong?" There are many kinds of strength.

While I was away this summer I saw the wonderful Rocky Mountains, those towering peaks, lifting themselves so high I could look scarcely to their summits, so massive, so mighty, so immovable, so calm and serene. They seemed the type of a certain kind of strength, a strength that cannot be moved or lessened by all the turmoil and confusion on the plains below; a strength so steadfast it cannot be overthrown by the stress of circumstances; and I thought, "Oh! for that kind of strength, the strength that never falters whatever comes into one's life, whether it be good, or what we call evil; the strength that is sure and steadfast, that makes no noise, utters no protestations, but is simply immovable!"

In looking over the monthly magazines one finds many advertisements of systems and methods for cultivating strength. Each system is declared better than others. There are testimonials, ever so many of them, telling of what has been accomplished by exercises for the strengthening of the body. No one accomplishes anything ex-

cept by use of the powers with which we are endowed. Results are gained by use, not by passivity, and exercise is the great essential.

Exercise of the spiritual muscles is necessary for moral stamina and spiritual strength. Spiritual strength leads inevitably to the divine strength that never will be overthrown, never be moved even, whatever the attacks made upon it. It will always be equal to the occasion. It is as necessary to exercise these muscles in order to get this mighty strength as it is to exercise the others for strength of body, and more so.

On the sense plane all is comparative. We say, "This is good," "That is better," but "This is best." How shall we gain the best, this mighty strength, that would make us giants among men, not necessarily in physical, but in moral and spiritual stature? We read in Genesis that "there were giants in the earth in those days." There may be giants again, spiritual giants, of whom shall come a race that shall be "possessors of the earth."

In the Old Testament is the story of Samson, the strong man. As we read of the strength he possessed and the wonderful things he did, we think, "Is it possible that one can be as strong as that?" But if we see the spiritual meaning in this story we may see that we, too, can become Samsons of a higher and better kind than appears when we read the mere letter of the book. Samson was a very strong man, who on his journey to Timnath met a lion in the way, rending it as if it were a kid. This very strong man, Samson, propounded a riddle to the people. A riddle is something the meaning of which must be discovered, for it does not lie on the surface. You must look *into* it to find its meaning, its application and power.

"Out of the eater came forth meat, and out of the strong man came forth sweetness." Samson's great physical strength was as nothing to the spiritual strength that every one in his heart of hearts desires when he turns away from the sense plane of life and looks to the

higher things; for this is but a phase, this life of sense. It is only a part in the great whole, and we need to look for the whole in order to understand the part and get its relation to the whole. By this discovery we make more of our lives than before.

All eat physical food. All have experiences consequent upon existence. We consume, take into our consciousness every day, the circumstances, the events thereof. Some are pleasant, some are painful, some are even distressing. We look forward to tomorrow. Will it be any better than today? Shall we be able to accomplish that which we are obliged to leave undone today? Shall we have better health? Will there be greater joy in our lives?

Till we have learned better, every day is lived with a question mark. We desire to look into the future, and some go hither and yon in efforts to find out, from somebody, what it holds for them, instead of doing their very best each day and placing dependence where it belongs—with the Wisdom that rules all. We look to this circumstance, to that individual or company of people, as the source from which shall come to us what we desire. We need to look into ourselves.

"Out of the eater shall come forth meat." As we learn the meaning of life and its lessons, no longer giving undue value to temporal things, but desiring the spiritual things more abundantly, by our own eating—by our consumption of experience and extraction of the good it contains, shall come forth sustaining food for our future, and for others who need it. We shall become able to give strength to the weak in the proportion that we have eaten and digested and assimilated, through right understanding of its meaning, what life offers us and what every day holds for us.

Do we want everything for ourselves and think, never, of any one else? Are we perfectly satisfied if, regardless of others, we have all our desires met? Is that

enough for us? No. "Out of the eater shall come forth meat" for the hungry souls that are starving for sustaining food and do not know where to look for it. Unless in every effort we make we feel that we desire not only to bring ourselves up to the everlasting strength, but to help others find it also, we have not done our full duty. We shall not acomplish all that we might accomplish. Every day's lesson contains a strength for what is to come to us tomorrow. Every circumstance of today, understood and rightly used, shall contain a strengthening food for the circumstances of tomorrow. Nothing comes into our lives that is not meant to teach us something, and if we learn that something the means by which we were first made to learn become less and less necessary until they cease altogther.

Not only "out of the eater shall come forth meat," but "out of the strong shall come forth sweetness." Oh! the sweetening of life! For so many life seems so hard, so grinding, so almost unendurable, so bitter even that there is nothing sweet in it. It has come to be endurance from day to day, a dogged, blind endurance because one would not be considered cowardly. He would not run away, he must bear it, with set teeth he *will* bear it; and so as time goes on he becomes, at best, but more or less of a Stoic.

Unless he is careful he will grow cynical and bitter, and with cynicism and bitterness there is no sweetness. The greatest strength, the highest strength, is the strength that, remaining steadfast, immovable, is also sweet, loving, tender, kind. Even though one is betrayed by his nearest and dearest, even though those whom he has called friends, and who have called him friend, desert him, denounce him, the highest strength is the strength that remains unchanged and allows not the least bitterness to enter the heart.

We do not wish to see others as unfriendly, we do not wish them to look in our eyes and see enmity there. We

would be friends with all men; and only as this is our attitude and rule in life shall we have the strength that goes with sweetness and the sweetness that accompanies the highest strength. Though Samson carried away the gates of the city, though he rended the lion as he would a kid, we may have a greater strength, a higher strength. The Almighty Good rules in life. That which we call evil is only a temporary means, without enduring substance, by which we can prove and know that good overcomes all that appears contrary to itself. To that end what we call "evil" serves a very good purpose.

But if we allow ourselves to close our eyes to this great truth that is working all around us, if we do not put ourselves in right relation to our environment, we fail to get the lesson. If we fail to become what we should, we have not the highest kind of strength even though others may admire our fortitude, our prosperity, our success. For the real strength is the strength of character, and the strong character is sweet as well as strong. It is love and wisdom joined together, and it is only of that marriage that God's Begotten Son is born. He is the king of the world because king of himself; the unrecognized and uncrowned king for those who do not even dream of self-dominion.

Contrast Samson's life with the mighty life shown us in the New Testament. When his enemies lay in wait to slay him Samson broke out of the city, carrying its barriers with him. And Jesus carried His cross, the cross whereon, in the human sense, He was crucified. Samson slew his enemies by the thousand. But did Jesus' love and sweetness forsake Him in the midst of the tortures of crucifixion? They but came forth in fuller and more abundant measure. "Father, forgive them, for they know not what they do."

That is the strength beside which the strength of Samson, even the strength of those everlasting hills, is as nothing. It is the strength that can endure to the end.

that can sweeten life, that keeps and preserves the soul from all feeling of enmity, all bitterness and cynicism, that keeps it warm and tender and loving, that makes one lay down his life for his friend. This great character of the New Testament is our example. We desire His strength, desire to live the life that will conform to that example.

How shall we have that strength? By recognizing our sonship with God, even as He recognized it; by drawing daily and hourly on that source of supply, as every one may; by keeping open the channel of connection between ourselves and the Most High God, not allowing the obstructions of helpless weakness, enmity, bitterness, to prevent the free flow of the everlasting Love that is God. More realization of God, more consciousness of our oneness with God, more tenderness for our fellow-men! This is a consciousness we need, what every one in his heart desires, and what every one must do his best to cultivate.

Love and wisdom, strength and sweetness, will make of life what it should be, and whatever the seeming trial of the moment, whatever the temporary crucifixion for every life, however bare and barren it may seem to be, for every life there is the triumphant resurrection. The Son of God is begotten in the son of man, and this begotten Son shall lead him back to his divine origin.

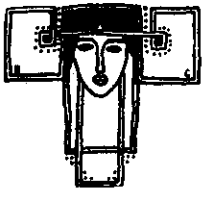
Let us realize that we come from God, not from the dust; that we are born of the Most High, not of fleshly parents, that the physical body we use for a time is all that we owe to the flesh, and as living souls with God-given endowments we owe all that we are and all we can do, to the Almighty. Let us recognize that God is Father, not Judge and Avenger, the Source of every supply.

We are God's children, all in one family, no high and no low. Some see a little farther than others at present, have become a little stronger that they may be eyes for those who do not see, and strong hands for those whose

hands are feeble. The whole family shall go God-ward, not toward the dust.

Evolution is a mighty truth, spiritually understood. From the natural man is to evolve the divine man; but the divine man is the man who never can be cynical, feel bitterness, look on life as something that is all awry. God is Love, and the command that Jesus gave to us was that we should love one another. If we do this we shall help and strengthen each other at the very time we are helping and strengthening ourselves. This is the teaching of the Science of Being—every attempt we make to put to use, to exercise our spiritual muscles, develops our divine power, increases our love for others and our ability to help them.

Samson was a strong man. Jesus, the son of Joseph, was a stronger man, for the Christ of God was in him and gave him the strength not only to endure but to overcome, enabled him to make of what seemed the greatest trials the grandest and noblest victories. With strength and sweetness that victory shall be ours. For "out of the eater comes forth meat, and out of the strong comes forth sweetness." URSULA N. GESTEFELD.



What is Being Done.

Sunday, September 13th, marked the opening of our work for the season. A large congregation gathered in Music Hall to listen to Mrs. Gestefeld's first address since her return from her delightful trip to the Pacific Coast. The subject chosen was "A Strong Man," and the address will be found entire in another portion of the magazine. It was an inspiration to all who heard it, and surely a determination must have sprung up in the heart of every listener to go forth and work without ceasing in the cultivation of that grand spiritual strength which is our ultimate goal.

The services throughout were beautiful and impressive, the congregational singing being especially fine, and telling as no words could have done of the joy felt by all in the reunion after the long summer months. Miss Alice L. Doty of the Aurora School of Music was our organist, and will serve us in this capacity for a few weeks longer. About the first of October we shall have with us again Mrs. Katherine Everly, whose work was so thoroughly enjoyed last year. Mr. A. R. Engberg, recently returned from his musical studies in Paris, was our soloist, and Miss Carlye Gray, violinist, gave much pleasure by her beautiful rendering of the Largo of Handel.

During the summer the Church of the New Thought was formally incorporated under the laws of the State of Illinois, and Mrs. Gestefeld's announcement of this fact was a signal for a general pressing forward of the members of the Exodus Society to sign themselves, in a book provided for the purpose, as charter members of the new organization. Mrs. Gestefeld descended from the platform and stood ready to receive all with friendly words and a cordial hand-shake. Great interest and en-

thusiasm were expressed on all sides, and we can truly say that the outlook for the future of the work was never more encouraging.

The Sunday school brought together again the children and members of the Bible class with their respective teachers, Mr. Van Kampen, their faithful superintendent, and Mrs. Hiland, the devoted secretary and librarian.

Effort is to be made this year to impart the "Central Thought" of the Bible lesson for the day to all the classes, even the infant class, that there may be a unity of thought as well as a united work. It is better to have one thought well digested and assimilated, consequently not forgotten, than to attempt to impart more than can be retained.

On Tuesday evening, September 15th, the Ursula Club had the pleasure of listening to a most interesting account by Mrs. Gestefeld of some portion of her journeyings during the summer. In fancy we accompanied her to the Grand Canyon of Arizona, gazed awe-struck upon its immensity and vivid beauty of coloring, descended to its depths on Moses, the mule, and after manifold adventures came forth once more, triumphant and serene, upon the level plains. On we went with her to beautiful Pasadena, the City of Gardens, and could almost believe we feasted our eyes on the rose-trees with their 50,000 blossoms, the fuchias growing to the eaves of the houses, the hedges of calla-lilies, and the palms so huge as to shade the whole front of one's domicile. Los Angeles, Monterey, Santa Cruz and San Jose were also hastily visited, and the evening proved a rare treat indeed. A delighted audience filled our class-room to overflowing. On another occasion we are to hear of the Yosemite, San Francisco, Tacoma, Vancouver, and the return trip through the glorious scenery of the Canadian Pacific Railway.

JOSEPHINE P. COFFIN.

Metaphysical Department.

Let us again call the attention of our members and friends to the Metaphysical Department. A competent practitioner is in attendance every afternoon, prepared to give treatment to all applicants. Our members, therefore, can rely upon help in time of need. The names and addresses of competent practitioners are subjoined:

Mrs. Augusta Boulter, 360½ 41st St., Chicago, Ill.
Mrs. C. S. Wolfe, 2967 Vernon Ave., Chicago, Ill.
Mrs. Ruth Gustorf, 339 Wisconsin Ave., Oak Park, Ill.
Mrs. C. Berry, 727 Fullerton Ave., Chicago, Ill.
Mrs. Josephine Verlage, 485 C. P. West, New York.
Mrs. M. L. Cummings, 670 La Salle Ave., Chicago, Ill.
Mrs. Emma S. Beardsley, 5830 Washington Ave., Chicago, Ill.
Mrs. Frances L. Johnstone, 42 42d Place, Chicago, Ill.
Mrs. A. L. Friedlander, 363 East 43d Str., Chicago, Ill.
Mrs. Sarah J. Watkins, 532 31st Str., Oakland, Calif.

Classes.

The following classes are announced by our teachers:

Mrs. C. S. Wolfe in "The Builder and the Plan," Thursday evenings, beginning October 8th, at 8 o'clock; at her home, 2967 Vernon Ave.

Mrs. Augusta Boulter, the Basic Course, at her home, 360½ 41st street, beginning Oct. 13th.

Mrs. C. Berry, the Basic Course, at her home, 737 Fullerton Ave., Tuesday and Friday afternoons, beginning Oct. 13th, at 2 p. m.

Mrs. Frances L. Johnstone, the Basic Course, at 42 42nd place, Flat J, Wednesday evenings, at 8 o'clock, beginning Oct. 14th.

Respectfully,
O. B. Marsh, Sec'y.

INTERNATIONAL NEW THOUGHT CONVENTION.

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

The Union Committee has been commissioned to arrange for and call an International New Thought Convention to meet in Chicago, in the Music Hall, Fine Arts Building, Tuesday, Wednesday, Thursday, and Friday, November 17th, 18th, 19th, and 20th, 1903, and plans are already under way and assurances are at hand which promise a most successful and inspiring gathering.

A CORDIAL INVITATION TO BE PRESENT IS EXTENDED TO ALL, WITHOUT REFERENCE TO CREED, BELIEF, OR ORGANIZATION.

This convention is being arranged in behalf of a closer associate interest among the different working centers in the New Thought throughout the entire world, and is designed simply and solely to bring about greater unity of purpose and to further open the way to Truth.

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

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

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

Sale of tickets will commence three days before the opening date of the Convention, except Pacific Coast points, which will be given two days additional. Your ticket agent will give you full particulars.

Reduced hotel rates will be secured, and everything

possible will be done to assure the comfort and welfare of all.

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

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

F. D. WETMORE.
Room 8, 70 Dearborn St,

I see a new religion arising, basing itself on trust in man; calling to the hitherto unstirred depths of loyalty in him,—believing that he can love the good without thought of a reward, that the heaven of principle can reign in the human breast.—W. M. SALTER.

Every thought that is not in harmony with the Law of Love must surely be expiated with much suffering by the thinker.—CHARLES B. NEWCOMB.

The Chicago Bible Class.

LESSON 48.

Sunday, October 4, 1903.

To See in the Darkness.

Central Thought—In the darkness of the senses I may see by the light of truth.

The Spiritual man (Gen. 1) is not a physical organism, and, therefore, is not seen as objects are seen. To the senses he is invisible, by the faculties he is discernible, to the soul—self-consciousness—he is revealed.

The Natural man (Gen. 2) is partly visible and partly invisible. The part that is "formed of the dust of the ground" (Gen. 2:1) is visible to the senses. It is an object. The part that is the living soul is not an object, is therefore not seen as such. Consequently all that pertains to the Natural man and his existence that relates him to the Spiritual man and to God, lies beyond the range of the senses, and is the foundation truth awaiting discovery (Is. 28:16; Heb. 11:10).

This truth is in darkness till its lightning flash reveals it; for whatever is not objective and may be seen, therefore, by all at the same time, is not tangible and seems doubtful and speculative only (Luke 17:24-25).

The man who sees, knows and feels himself to be the Son of God, who has had even but brief moments of perception and revelation as the light of eternal truth has flashed across his mental horizon, has yet more to learn—he will surely be rejected of his generation.

What a stupendous claim to make! This man whose sense darkness has been illumined, who has seen that as a living soul he is more than flesh and blood, is allied to God and inseparable from God, has perfect being that is eternal and changeless, walks ever after as one who is "separate from his brethren" in his consciousness of self. Inevitably he will be rejected by them as an idle dreamer; as a perverter of the people; if he teaches his

doctrine, as one whose good offices are to be secured when there is need, repudiated when the need ceases, himself crucified at their hands if he stands in the way of their ambition.

Yet, as the Divine man, the light of his life and character shall illumine others' darkness for ages to come, for his own revelation of himself to himself as the Son of God shall give him strength to withstand this rejection, and, while working out his own salvation from the thraldom of the senses (journey of the children of Israel), work for the like salvation of his brethren.

At his word of command every human ill shall give way. They cannot stand in the presence of the Son of God; in Him they have no place, for they do not belong to his being (the Spiritual man). They have not "proceeded forth from the Father," have, therefore, no eternal life, no perpetuity, are but growths in the darkness, a fungi that light destroys. Not only "all manner of disease," but such suffering as others may inflict must be conquered (25th verse) before the son of man can fulfill "his day"—can make his demonstration of divinity complete.

Human existence is the "day" of demonstration, of proof that the Son of God is more than the son of man, has power to lift the son of man to his level, so making of twain one new man—the Divine man (Eph. 2:15).

As a flash of lightning reveals for the moment all that the darkness has hidden as we look out into the night, dispelling it and making visible what before was invisible, so we by a flash of perception (Moses) may see ourselves as the senses do not reveal us and trace the line of connection that binds us to the Most High, making us the inlet for all that God has to bestow, the outlet for its full and perfect manifestation. From two, the third.

Is what you see when you look in the mirror, yourself?

Are you yet completely made, or are you still in the making?

Are you satisfied with your present attainments, or have you more to accomplish?

Are you willing to meet the conditions that make complete attainment possible?

LESSON 49.

Sunday, October 11, 1903.

The Obstacle in the Way.

Central Thought—By the help of the infinite strength I surmount all obstacles in the way that leads Godward.

In truth is no error, in light no darkness, in good no evil. These exist in consciousness only, not in reality. They have been ignorantly brought in, they must be knowingly cast out. This may be intellectually seen, but the doing is the vital essential. First must be the desire to do, not merely curiosity about what is to be done. True desire will lead to the knowledge (Luke 18:18-22).

There is felt the need of strength to act as it dictates (23). Moral strength alone is not sufficient—"all these have I kept from my youth up." There is a higher, a more compelling strength. But it is often "a certain ruler" that seeks the higher, unsatisfied with mere morality, necessary as it is, for only as one learns moral strength is he best fitted for spiritual might.

One may be a strict moralist, keeping the law in every particular, because it is the law, and yet find a stern obstacle between himself and the higher spirituality he begins to discern. "Giving the heart to God" is difficult of accomplishment, because it lies outside the province of the moral law, of the intellect, of human relations, and because self-deception is so easy.

If there is any one thing pertaining to the sense-plane of existence and temporal, therefore, in nature, that is more to us than *consciousness of God*, this thing keeps us out of the kingdom of God (24). It may be love of

worldly possessions, of human fame, a greed for worldly power. The controlling desire is the heart of daily life, the feeling that subordinates all else to itself, while all must be subordinated to the great purpose of existence, the God-purpose that is to be wrought out.

What we love most we serve best. Whatever our professions or protestations, here is where our service is rendered (Josh. 22:5; I Sam. 12:20-21). Not till with *all* the heart, not a divided heart, we seek to know and do according to this God-purpose, feeling that all else is poor and trivial as compared with it, do we truly enter into the kingdom, for God demands not the things dear to our senses, but ourselves.

We must go in empty handed to come forth clothed with power. It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God when his riches consist of the things, desires, feelings that are foreign to that kingdom. The sorrow that comes of the prospect of parting with such riches is so universal we may well ask "Who then can be saved?" (26).

But we have the light by which to see and do, and if each one attends to that one all will be redeemed "into the glorious liberty of the sons of God."

To see, to know, to do, and to feel. This is the rule by which life is to be squared. The strength to accomplish it is not inherited from fleshly parents, but is the soul's heritage from God, and the human impossible is the divine possible (27).

Take yourself firmly in hand and ask "what do I most care for?"

What feeling am I cultivating?

Do I possess my possessions or do they possess me?

Am I really desiring to know and feel God more and more abundantly?

LESSON 50

Sunday, October 18, 1903.

As in the days of Noah.

Central Thought—To know and feel God I must walk with God.

Noah, like all the characters of the Old Testament, illustrates a period, an epoch-making period, in our lives. He was called Noah because "This same shall comfort us concerning our work and toil of our hands because of the ground that the Lord hath cursed." (Gen. 5:29).

Why is evil? Why do we suffer? Why are diseases and sorrow encountered? They are our own work, the "toil of our hands," yet we do not know this till we understand what and why we are, and what the destiny before us. Noah illustrates this essential understanding. We read that he "was a just man and perfect in his generations, and walked with God." (Gen. 6:9).

When one believes that two and two are three his belief governs his conclusion. The belief is due to lack of understanding. When understanding comes the belief is destroyed and the truth, two and two are four, stands in its place. The believer, through understanding, becomes one who sees, knows, and works to prove the truth that was first hidden from him because he was ignorant of it. This one "walks with" the sound principles that make him the mathematician. He is "just," for his conclusion accords with the truth.

Understanding is always perfect as far as it goes. It may be very limited at a given time, needing increase, but it is "perfect in his generations." Contrary to belief, it never seeks authority to support it. "As it was in the days of Noe—Noah—so shall it be also in the days of the son of man," (Luke 17:26), for the third is not made from two without the help of understanding. Right now we eat and drink, marry, and are given in marriage "until the day that" Noah enters "the ark" (27); or

we live on the plane of the senses and according to natural impulses till we begin to seek and gain the understanding that reveals the grandeur of human destiny.

Every man, woman, and child must build and enter the ark of preservation while the flood of understanding destroys all belief and conjectures that are temporal because not in accord with truth; the flood that while it destroys also preserves alive the indestructible—"bears up the ark."

Taking refuge in reality, the truth of being—the Spiritual man—we can look upon the havoc in human life, all its woe, want and disaster as a spectacle only, the abiding truth our refuge and stay. To walk with God through understanding of God is the governing principle of all; to bring thought, act and feeling into accord with the God-Ideal, making God manifest by thus making the Divine man, is as essential in the present as in any past days. "Even thus shall it be in the day when the Son of Man is revealed." (30).

The true feeling that is "the heart toward God" rests on a basis of understanding of the soul's relation to God; an understanding that renders any belief about it unnecessary, and ensures the permanency of the feeling, its increasing strength. This broadening and deepening feeling carries one through all that befalls as "rejected of this generation" (Luke 17:25) even to "Father, forgive them, for they know not what they do."

To make the God-Ideal our own ideal, to understand that we can actualize this ideal, bring it forth as ourselves, and how to do the work necessary to this end, is to say with David, "I have set the Lord always before me: because He is at my right hand I shall not be moved." (Ps. 16:8-11).

LESSON 51.

Sunday, October 25, 1903.

Taking Up the Cross.

Central Thought—There is a way by which I can reach the God-Ideal.

There is a way, for the soul, that is joyful while it seems sorrowful, rich though appearing barren, simple though complex, easy though difficult, while it is straight and narrow; a way that begins with an enlightened self-denial (Luke 9:23).

But this self-denial is not a self-deprivation; it is a denial by which all most desirable is gained, a cross of denial carried only by the one who understands. This cross is to be taken up daily, for so often it slips unawares from our grasp.

The natural man believes himself to be what he sees. This is not true, and the belief must be denied as truth. He believes himself helplessly subject to all evil. This, too, must be denied as truth, for the belief is not true. He believes in birth and death as realities when they are only phenomena. This mortal sense leads him deeper and deeper into error and he needs redemption.

By discernment he sees the Son of God that thus comes to save the Son of Man, and a spiritual sense of being comes to the rescue as understanding of the relation of the lesser to the greater develops.

The mortal sense that avows so many misleading beliefs, crossed or contradicted by the spiritual sense that looks upon truth, constitutes a cross that must be taken up voluntarily and carried daily and hourly till the believer and sinner has been successfully crucified thereon; till "the old man with his deeds" is put to death and the new man is in his stead. (24). (Col. 3:9-10; Eph. 4:22-24).

The life of the believer of error as truth must be lost,

for his beliefs keep him alive. To lose this life for the sake of the truth is to find the eternal life.

We say we desire to follow the Great Example. If our desire is sincere and we are guided by understanding we will nail every thought, word and deed to this cross to be judged by it. Such as are not worthy of resurrection because they have not eternal life, because they are only the creations of mortal sense, must have no resurrection. Let them die the death. Such as are worthy will ascend triumphantly from the crucifying cross to have perpetual place in our perpetuated life; the life that was gained by losing our life.

"If any man will come after me"—such following can be voluntary only, and voluntary only through understanding. "As it was in the days of Noah" so must it be now.

The mortal sense thought checked and contradicted by the affirmation of the opposing truth—this rule unswervingly applied will bring a new man in the place of the old man; will bring the man who is in accord with the Great Example.

Are you as watchful of your inner as of your outer acts?

Are you willing to die in order to live?

Can you discern your own resurrection and ascension?

Cherubic Pilgrim.

(Translated from a German book written more than two hundred years ago.)

God's spirit falls on me as dewdrops on a rose,
If I but like a rose to him my heart unclose.
The heart whence God dwells—what Church can holier be?—
Becomes a walking tent of heavenly majesty.
Lo! in the silent night a child is born
And all is brought again that e'er was lost or lorn—
Could but thy soul, O man, become a silent night;
God would be born in thee, and set all things aright.
Ye know God but as Lord, hence Lord his name with thee;
I feel him but as Love, and Love his name with me.

How far from here to heaven? Not very far, my friend;
A single hasty step will all thy journey end.
Though Christ a thousand times in Bethlehem be born
If he's not born in thee, thy soul is all forlorn—
Hold there! Where runnest thou? Know heaven is in thee;
Seekest thou for God elsewhere, his face thou'lt never see.
In all eternity no tone can be so sweet
As when the heart of man in unison with God doth beat.
Whate'er thou lovest, man, that, too, become thou must—
God, if thou lovest God; dust, if thou lovest dust.
Ah! would the heart but be a manger for the birth,
God would become once more a child of earth.
Immeasurable is the highest? Who but knows it?
And yet a human heart can perfectly inclose it.

[Angelus Silesius.

D. E. S.

Being and Doing.

If a preacher were to say, "My friends, we are all brothers of the man Jesus Christ, flesh of his flesh and bone of his bone; what he felt, we may feel; what he saw, we may see; what he did, we may do; we have in kind, though maybe not in degree, the same power and capacities he had; we can live as pure, as noble, as disinterested a life as he lived; we may show, in a measure, the same meekness, gentleness, humility, unselfishness, lovingness, charity, truthfulness, brotherliness as he showed, and the coming to him means the coming to our better selves, to the Jesus within us, to our capacity to be and do like him," we should understand him. He would be speaking words of soberness and truth. If he were to say that salvation by Jesus Christ meant salvation by cultivating Christlike qualities, not the believing this or that about Christ, but by living up to the Christ-like ideal—if he were to say these things or like things, his words would be strong by the whole weight of science and of human experience.—John Burroughs, in *Unity*.

Wouldst shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.

[Goethe.

The Mastery of Self.

As we go on from strength to strength new temptations meet us, each of which must be overcome if we are to reign. We can appreciate the brief outline of the sore temptations that met Jesus when we ourselves are conscious of the warfare between the carnal and spiritual man. When one becomes conscious of native power and begins to exercise himself unto Godliness there will surely come some appeal from the lower self for him to use his new-found power for his own personal benefit. Jesus must have felt this, or the suggestion that He turn the stones into bread could not have been temptation; and it was not until he subordinated the will of the natural man (which would have used divine power for private gain) that He attained mastery over the physical self. Then came the desire to prove to the world through some showy act, such as casting Himself from a pinnacle of the temple, that God-power was a real and effective thing. But He overcame the temptation to use the divine life in a cheap and showy way, putting aside the craving for recognition which is a temptation man meets, and thenceforth that particular desire could have no real power over Him.—Charles Brodie Patterson, in *Mind.*

EDITORIAL DEPARTMENT.

The Reason for a Church.

A church is a certain kind of an organization. There are others. Not all organizations are churches. The answer to "Why is there organization?" must precede answer to the question, "What is the need for a church?" Among advocates of the "New Thought" there is much prejudice against organizations. This prejudice is largely due to fear of losing one's individual freedom of thought and action, fear of disagreements between the members thereof and consequent loss of harmony, fear of the hardening into a crystallized form that prevents progress of the views represented by the organization.

This fear is due to past experience with organizations. These resultants have been seen and felt, and "a burnt child dreads the fire." Moreover, *old* methods, it is believed, are incompatible with *new* thought, and "New Thought-ers" should find new methods, for to use old methods is to step backward instead of going forward.

So opposition to organization has come to be a matter of conscience instead of a conscienceless matter, as it should be, for "organization" or "no organization" is a question of wisdom only. There are questions enough that belong to the domain of conscience without lugging in those that are not indigenous to the soil and will not bear transplanting.

The fear that is the largest element in the case would be dissipated, the fear of consequences and of not acting rightly, did these same conscientious people discriminate between organization and the use often made of organizations; between the thing-in-itself and the acts of those connected with them that have fallen under the observation of the opposers and that unquestionably have deserved censure.

In this, as in so many other directions, many fail to distinguish between the ideal and the actual, the theoretical and the *immediately* practical. The ideal may be ever so perfect, the theoretical ever so unassailable, but THE FACT OF THE MOMENT IS ALWAYS BELOW THAT LEVEL, AND IT IS ON THIS LOWER LEVEL THAT THE THEORY MUST BE APPLIED.

It follows, therefore, that the methods used must be adapted to the lower level, forming thereby the necessary link between the lower and the higher, by which the higher can be brought to the lower. Were this not so the words, "Thy kingdom come, thy will be done on as it is in heaven," would be meaningless and useless.

Creation itself is an organization, God's organization, through which God becomes manifest and realized. The natural world, an organized whole containing many members, has place, necessary and lawful place, in this greater organization. The human body is an organized whole with many members, having place in the more extended organization that belongs in the great organization—Creation. Here is not only organization as God's method of making God manifest, but a federation of organizations all tributary to the great end.

"New Thought-ers" with half an eye, and minus the spectacles of prejudice and misplaced conscience, should see this on the instant, and seeing, get up and act in God's way, instead of sitting passively by the tombstones of past experiences. Never will there be a better way found than the way by which the Almighty works. I doubt if any one connected with the modern metaphysical movement will ever improve upon it. God has no conscience, does not choose between right and wrong, has no need to chose because *always* right, and *this* right is Wisdom's way.

Organization is the orderly unity of differences—many members—the one containing all; the great organization of which God is the head, for God is its gov-

erning Principle. This organization is impersonal, therefore involuntary. This is why it is so mighty, so changeless through all time.

Human organization is a *voluntary* unity of differences, its many members individuals with differing personal characteristics, thoughts, feelings and aptitudes, but individually willing to combine as one man because of a purpose equally valuable for all that thus can be best carried out. Hence the ideal voluntary organization will never be assured till Wisdom's light reveals the reason for organization *per se*.

The reasons for opposition to organization are purely personal and fallacious. Both officers and members of organizations we have known have failed to realize the duties of their position, have shown themselves less Christ-like than many outside of organizations, have quarreled among themselves and disrupted the body of which they were members, and so we say, "Down with organizations. See what they come to."

And "Having an organization is an old method; we must go forward, not backward."

Bless their dear hearts! The very ones who say this could not express themselves had they not at the very moment an organization—their own body—through which they voice their views; and they find this organization most useful for the purpose, therefore not obsolete. If only they would look at God and Nature, get out of the limitation of their own personal feelings long enough to get a square look, they would change their minds, change into the way of the One Mind and see a clear track ahead.

One may wear an ill-fitting and most unbecoming garment that is too small and prevents free movement. Is that a reason for going without clothes? The wearer clamors for freedom, he must be free—with a large F—which means, *practically*, that he does not want to be made to feel uncomfortable; and, therefore, ridding

himself of all "limitations," he goes back to the freedom of naked savagery. Of course he is then free because his associations with others do not oblige him to wear clothes. He is not made in any way to vex himself for the common good. It does not require a microscope to detect the selfish element in his freedom.

No one but would like to be rid of care and responsibility, the need of effort to adapt himself and his doings to others and their welfare, the restraint one must put upon speech and feeling when he is one of many members; but "he that is chiefest among you let him be your servant."

To serve the great Purpose by serving others, requires an abnegation too far beyond the vision of many who clamor for freedom to be even conceived, much less felt. When one is so progressive, has progressed so far beyond his contemporaries, he cannot work for them by methods older than time itself and eternal in their nature; when he "can do so much better by himself," he has progressed backward to an inglorious isolation that sets him apart as the unfit. He has become an improvement upon the Great Example that has no part in this example.

A church is but *a kind* or organization, and objection may lawfully be made to a kind, for here choice enters into the question. A kind must be determined by the need for it, and assent or dissent governed accordingly. Experience, whatever the religious view, has proved that the majority need a church. The religious sentiment demands it, whatever the doctrine or lack of doctrine.

All the reason in the world will not take, altogether, the place of feeling, and the church, in its higher aspect, is an expression of feeling, the representative of the heart; not the heart that has no connection with the head, not a feeling bursting all bounds and becoming a raging torrent of emotionalism and its twain, fanaticism,

but a feeling of reverence, a desire to offer the "first fruits" of the soul as it looks upon the face and feels the encircling arms of the newly found Father.

As a church, outwardly, is but *a kind* of organization, to be formed and maintained only as there is need for it, never to be forced into being but brought as answer to the demand that calls it forth, so inwardly it is the collective soul-activity that is inspired by the breath of life itself; an inspiration and soul-voicing that never can be forced out of due season, but that comes when one is "born again."

Natural, rather than doctrinal, religion is the heritage of the soul, and when the soul finds and takes possession of its heritage, not "all the gates of hell" can prevail against it. Such a church is but the "gathering together" that finds HIM in the midst of them; a comfort, a solace, a protection, a stimulus to higher and higher endeavor, an association of those who are like-minded, for mutual support and service. You do not need any kind of an organization?! Possibly not so much for yourself. But the God-method needs you. Have you thought of that? U. N. G.

Therefore if my heart were right,
I should sing out clear;
Sing aloud both day and night
Every night in th' year.

GEORGE MACDONALD.

Man, seek no longer the origin of evil; thou thyself art its origin.—ROUSSEAU.

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