NOVEMBER, 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. 11

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THE EXODUS

A Magazine devoted to the

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AND TO LEADING QUESTIONS OF

The New Thought Movement

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The Church of the New Thought

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THE EXODUS.

Vol. VI. NOVEMBER, 1903. No. 11.

"The Place and Value of Temptation."

It may seem a little odd, at first, to think that temptation has a value, but if we look to the great scheme of life, the plan of creation itself, and discover what temptation is and why it is, we shall see that it has a certain value.

We have read of the temptation of which we have an account in the early chapters of the Book of Genesis;—of a man named Adam and a woman named Eve. This man, it has been said, was the first man that God made, and he was placed in a wonderful, a beautiful garden, and everything that heart could desire was provided for him. By his own sin he fell from his original high estate and was turned out of this beautiful garden to till the ground from whence he was taken. This sin of Adam's has been visited upon successive generations, each generation in its turn partaking and under the necessity of finding redemption from its consequences; a necessity that is met by accepting the plan of salvation given to us in the New Testament. And we have been taught that to accept this salvation was the way to be rid of sorrow, suffering and sin and insure a blissful and a happy hereafter.

From beginning to end this is all so true, so very true! Some, not all, of the "New Thought" teaching of to-day sets forth the same truth, but in a different aspect, find-

ing a meaning to these statements in the Book of Genesis and the New Testament, which lies below the surface of the Book. It unveils to us the plan of salvation as in accord with the plan of creation itself.

Paul tells us that though there is temptation for every one, no one is tempted beyond what he is able to bear, and with the temptation there is also a way of escape. Now this plan is all-inclusive. All will be tempted. All have been tempted. All are tempted to-day, but there is a way of escape for those who can see and follow it.

If we read the text of Genesis carefully we see that Adam is not the first man God made. The first man of God's creation is the man of the first chapter of Genesis, and he has no name. He is the real man, the spiritual man, the perfect man, the image and likeness of God, and this man never can "fall," for he is the Idea of the one Infinite Mind, that lives and moves and has his being in God. He is in eternal connection with the Most High God, a relation and connection that insures that he is as good and perfect as he can be.

It is this Infinite Ideal of Infinite Mind that is always above and beyond the limitations and contrasts of what we at present classify as good and evil. This man is good in the highest, not in the lesser or comparative, sense. He is altogether good. How can there be any defect in him if he is the expression of the Most High God? He must be as perfect and harmonious in his own being as God is. To express God man must have likeness unto God, and though he differs from God, because he is Effect and God is Cause, this likeness compels that there shall be nothing in his being, or pertaining to his nature, that is contrary to the nature of God. This pure, perfect, spiritual man, the Divine Idea, is always in harmony with the Almighty.

This is the hidden truth of being waiting our discovery. After discovery there must be application to daily life, and after application the demonstration and the

proof that it is true. The plan of creation provides for demonstration, and God's pure and perfect plan is not carried out to the uttermost until this truth of being is demonstrated at our hands. God's perfect creation is this man perfected *in ourselves*. This spiritual man is the created man, but creation itself includes more than the created man. Creation finished and complete includes the demonstration of that man's nature, and of his power. This finishing, or perfecting of God's perfect plan is through individual self-consciousness; the consciousness of that nature and what belongs to it and what can be done with it.

Dominion over all things must belong to the greatest of all things. If God's pure and perfect ideal is the unit including as its own fractions all that is from that Source, it follows that to the unit, the one, the whole, must belong the power of dominion over all that is included in its own nature, over all their consequences, all results to the uttermost. Hence the power of dominion over all things is individual, belonging to our being. It is to be discovered, claimed, appropriated, applied, proved, every one for himself.

How shall we know that there is individual power to rule any condition or fault, any seeming defect, any kind of suffering or combination of circumstances? How shall we know that these things can be ruled except there be a stimulus to quicken in us the power that can dominate them? This is what human existence offers us—the opportunity for proof of what we are in our real being, of what likeness to God means practically, as well as theoretically; for it is something that every one is called upon to establish unto himself as a demonstrated fact.

Truth as an ideal is one thing, but practical proof is a subsequent thing. How can anything *be proved* to be, except *it be* before the proof of it? Between the perfect spiritual ideal that man is as the expression of God, and

the perfected demonstration of all that pertains to and results from this idea, lies what we call human life with all that pertains to it, its good and its bad, its high and its low, its pain and its pleasure! All is contained between these two—the true in itself, and the proof of it. So every one is in the way that leads to demonstration. Before we find it out and begin to look for and see our place in the great plan of creation and what is required of us, everyone falls, and everyone has to expiate his own sin.

Let us see what sin means. It is said that lack of moral force leads to sins too numerous to mention. Sin as we find it in this Book has a deeper meaning, a wider range of application, than when we view it from the moral standpoint. The greatest saint who ever lived on earth has been a sinner. When we see this we find that the application is universal and inevitable, for the reason that though everyone is born *with the capacity for* self-knowledge and self-mastery, no one is born with the full *consciousness of it* and of his power to demonstrate it.

How can it be demonstrated except in time? Time is human existence. With capacity for self-knowledge there must be opportunity for gaining it and for doing the work that demonstrates its truth. This is what is illustrated by Adam and Eve, the Garden of Eden, their sin and fall, their expulsion from the Garden, the necessity of gaining salvation afterward. It is the entirely natural that is outlined to us in this Book of Genesis, something that concerns every one because of what we are. It reveals Nature as well as God, and shows that God, the Father, and Nature, the Mother, work together to bring forth their offspring; that we are this offspring, every one of us, and we are to know both Father and Mother and prove our descent as legitimate sons of the Most High God.

Sin in the last analysis is simply error, mistaking, missing the mark in our idea of what we are. "In

Adam's fall we sinned all," because the Adam-consciousness does not rise to the hidden or occult truth of being and therefore misconceives itself. This misconception is the sin, the missing of the truth that begets in human consciousness its own consequences, and their name is legion. Consequently, being tempted, as every one has been by his own moral or limited sense of what he is, to misconceive himself and thereby fall short of the hidden truth of the matter, "in Adam's fall we sinned all." Therefore we are partakers in all the experiences recorded as those of Adam and his progeny, because each in his turn is Adam over again.

The name of each child born to-day, the world over, is Adam. And every one of these children has this perfect spiritual being of which we read in the first chapter of Genesis, which is the reality back of all that we experience on our way to the completeness of self-knowledge and the completeness of self-demonstration.

"Let not any man say when he is tempted that he is tempted of God." God does not tempt any man, but when he is tempted he is drawn away by his own mortal sense about himself, the Adam-sense of things. Were this not natural and did not its consequences as naturally follow, where would be the stimulus to quicken in us the true perception of what we are? What would lead us to seek the invisible truth?

In so many directions to-day we hear the phrase, "We have found the Truth." Well, there was a time when they did not have it. Why was that? But "there is no time," it is said. "There is no anything but God, and God's idea." This is the highest truth for the human soul to conceive, but there is a time of conception. There is a time when we conceive it. There was a time when we did not conceive it. There was a time when we did not look for it. There was a time when we had no true self-knowledge. We were sinners.

Everyone has misconceived himself and believed him-

self to be what he saw, believed himself to be the thing of flesh and blood that appears to the self-sense as an object. Everyone has believed himself to be this that he saw, if not avowedly to himself, practically, in the way he has lived his life. First the natural, and afterward the true, the spiritual conception of what we are, that immaculate conception that enables the Son of God, the Christ-consciousness, to be begotten in us.

If this story of the old serpent in the Garden of Eden is taken to be literally true, it looks to be even more of a miracle than the doctrinal dogma of the immaculate conception. If there were a great snake that could do what that serpent is said to have done, it was a miracle more wonderful than anything recorded of Jesus of Nazareth. If we see that all is in ourselves, in our own consciousness, and that right there we must find the needed remedy and work out our own salvation, then the whole story wears a different aspect. The Garden of Eden is where we are. It has no geographical location. It is human existence itself. And human existence and what is to come of it is strictly in accord with the God-ideal and the God-purpose, but what we have ignorantly brought into it does not belong there and must be cast out.

Jesus said "I came not to condemn the world." So many who say "I have the truth" condemn the world as error. Not so did Jesus. The world in itself is all right, but that which is brought into it and is to be put out of it is the sin which has *entered into* the world through misconception; and this misconception which is the sin, the primal and fundamental error, with all the consequences thereof, is to be put out of the world, and we are to find ourselves in the Garden of Eden just where the Almighty plan has placed every one of us that we may discover ourselves, exercise our God-given powers, and demonstrate *to ourselves* that we are children of the Most High. The world is all right, the human soul is

all right, existence in itself, for what it is, is all right. What human ignorance has brought in, a spiritual understanding must put out.

All desire to be strong, to be noble, to have high ideals, to do good and to be good. Down deep in every human soul is that desire; not a man lives who has departed from high standards who is perfectly satisfied with himself. Satisfaction will never come until we are *consciously* as we are in being; in conformity with the God-ideal.

With the power that comes from knowledge of the truth one can look upon all obstacles as only so many means to the true end, the means by which he finds his own power and proves it, establishes it unto himself as a fact,—a plus that needs to be added to the hidden or occult truth. No truth, however great it may be, no matter what it promises, is worth a pin practically until by application and demonstration it has become a proved fact.

Those who see the great truth in New Thought teachings, who wish to exercise dominion over all things as a power in their own lives, are, each and every one, under the necessity of adding this individual plus to the almighty truth; the necessity of proving for himself that this is possible, so adding the practically proved truth to the truth itself.

God is to be made manifest through man, and the only way that God is made manifest is to have the nature of man made manifest, and this God-being and its powers cannot be made manifest until we begin to see, apply, and act according to it. Then the manifestation that is our demonstration shall follow.

Those who say that the New Thought teaching has not done for them what they expected, need to look to themselves individually. Every one falls short of the desired demonstration and we should see that the great lack is in our own steadfastness and persistent effort to apply

the truth. One should not fear temptation. Temptation of any kind or sort, the subtle temptation that goes with ignorance, the temptation that belongs to the moral plane of life, can be met by the Son of God. It is by the power of the Son of God that they are met and mastered.

Even He, our perfect example, was led into the wilderness to be tempted of the devil. A certain necessity is stated in those words. Even He, conscious that He was the Son of God, was led away to be tempted of the devil, because He, as leader and teacher, and as the individual, was under the necessity of proving in His life, as we must in our own lives, that the power to overcome is in us; is God-given, and for use. So He was tempted in all points as we are, we read, yet without sin, without falling into temptation and being led away.

For He, too, is a type, as all characters in this Book are types. He was the type of divinity in humanity, and the contrast between the two; type of the limitations of humanity and the all-power of divinity; type of the struggle, the conflict between human consciousness and divine consciousness and of the wisdom that looks to the divine for help for the human. In every possible way that enters into our own lives, Jesus of Nazareth is a type, an example for ourselves. Could we see as He saw, live as He lived, do as He did, feel as He felt, every victory recorded of Him would be ours.

Temptation has this value. It has natural place in human existence. The time is to come for everyone when there is no more temptation, but that is when we have discovered and proved our true, God-given, spiritual nature, and the power that belongs to it. It has only a temporal value as a natural thing in human life before a higher knowledge has been gained that renders it unnecessary as a stimulus for us to seek and live the truth. It is through sin and the consequences thereof that we learn what to avoid.

Everyone suffers in his Adam-consciousness and is

apt to look for a remedy on that plane. We suffer through not being strong enough to stand against that which is not good for us. Weakness. What is the remedy for it? Surely, strength. Where is strength to be found? With the All-Power. But if strength is with the All-Power, how may we have it? By discovering that it belongs to our being. It is the God-capacity that lies latent until it is exercised and by exercise proved. So instead of telling ourselves "Oh! I wish I could be better; I wish I were not so weak. I know that I am, and I am very sorry for it," we are to say "God's child is endowed with strength by virtue of his origin; that infinite strength pours into him ceaselessly, and will work through him and demonstrate itself."

One must claim for himself that which is his own. One must put aside every false claim. The sense that we have called the mortal sense must not lead us and dominate us. We are to affirm the higher truth and tell ourselves: "Yes, we have now all the strength that is needed for overcoming the seeming ills of life, because God has already given it to us. We are already endowed with health. We have peace; not turmoil and strife and trouble. Man is always in harmony with his Creator. We have all good gifts this moment, for every good gift, every perfect gift, cometh down from the Father of Lights." It is for us to see and declare and claim and prove that they are ours.

God's part was done when Man as the image and likeness of God had, as his own nature, likeness to God. Our part remains, and it enables us to meet every temptation that confronts us on the plane of mortal sense. As a man thinketh, so is he. If we persist in thinking of ourselves as without moral stamina, without health or happiness, we are likely to realize these conditions.

There is a way of escape, however. Stop thinking those thoughts. Jesus speaks of coming to bear witness to the truth. So do we. The question is asked so often:

"Why do we live? What does it all mean? Why is there so much sin and sorrow and suffering? Is it all worth while?" We came to bear witness to the truth, every one of us, and we must bear witness for ourselves in order to bear witness for the world. And this witness, if we do our part, shall be forthcoming to the world.

Let us remember the advice Jesus gave His disciples —and those disciples who received this advice were those who climbed the mountain. "When He was set His disciples came unto Him, and He opened His mouth and taught them." How? Simply by opening His mouth, because He was filled with the Holy Ghost. He was filled with the knowledge and the power of the eternal truth, and being so filled He had but to open His mouth. He said, "Let your light so shine that they may see your good works and glorify your Father which is in heaven."

Stand against temptation. Think the truth, avow the truth to yourselves and to those who ask you of it. Live it, put it into the life, and it shall bear witness of itself. For this cause came we into the world.

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

ARTHUR HUGH CLOUGH.

What is Being Done.

In connection with the Church work Mrs. Gestefeld is giving a series of twelve talks on Healing, Ancient and Modern, illustrated by examples from the Old and New Testament. These talks are given each Monday evening at eight o'clock in the Assembly Room on the tenth floor of the Fine Arts Building, and are free to members of the Church. For non-members there is a small tuition. While these talks form a series, one does not hinge so closely upon those which have preceded as to preclude the enjoyment and appreciation of any single lecture. They are of such a nature as to be of interest and benefit not only to students of the Science of Being, but to all who have made any study of the principles underlying practically all the New Thought teaching of to-day. The talks treat most clearly and beautifully of the spiritual side of healing,—of the necessity devolving upon each one of us of making ourselves spiritually pure and clean that the results of this inner peace and wholeness and harmony may be registered upon the physical body. Mrs. Gestefeld dwells especially upon the prevention of disease, our power in this regard and the way in which it may be exercised.

This Monday evening course is proving a very attractive and helpful one, and we are sure must be productive of grand results in many lives.

Our Sunday School for the last few weeks has met in the Music Hall on the first floor of the Fine Arts Building, and the plan has been so generally approved that we shall continue the arrangement for the present. The attendance is constantly increasing, and the Bible class, under the able leadership of Mrs. Gestefeld's pupil-teachers, is growing in favor week by week.

At a recent meeting of the Ursula Club, Mrs. Berna-

dette K. Soden was elected President for the current year, and we shall expect now that the work will be taken up and carried on with renewed vigor. Mrs. Gestefeld gave the Club the second talk on her summer journeyings on Tuesday evening, October 6th. This time she took us with her to the wonderful Yosemite Valley, and we gazed spellbound upon the beautiful Bridal Veil Fall, listened to the musical flow of the Merced River, admired the massive grandeur of El Capitan, the giant cliff towering three thousand feet above the valley bottom. Especially beautiful was Mrs. Gestefeld's description of the unique snow-flower which here and there thrusts its red dome above the surface of the earth, and which is comparatively unknown in other sections of the country. So much still remains unsaid concerning this delightful trip that we are promised yet another talk at some time later in the season.

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. 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 F. Beardsley, 5830 Washington Ave., Chicago, Ill.
Mrs. Frances L. Johnstone, 339 Wisconsin Ave., Oak Park, Ill.
Mrs. A. L. Freelander, 5044 Forrestville Ave., Chicago, Ill.
Mrs. Sarah J. Watkins, 532 31st Str., Oakland, Calif.

CLASSES.

The following classes are now in progress 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, 8 p. m.

Mrs. C. Berry, the Basic Course, at her home, 727 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.

From Circular issued by Union New Thought Committee.

The Union Committee has been commissioned to arrange for and call an International New Thought Convention to meet in Chicago, 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 who stand for the power of mind to develop our highest ideals. Do not wait to be appointed as "delegates." Come to this Convention as free individuals.

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, and this harmonious spirit cannot overlook the claims to protection in emergencies of our noble press and our exponents of healing power.

We expect to consider the following propositions: First, the promotion of the spirit of Fraternity among New Thought people. Second, the wisdom of the extension of affiliated work, as demonstrated in Chicago among the New Thought people. Third, the relation of this movement to the laws of the states and of the nation.

The Program Committee is in correspondence with the greatest leaders in the New Thought in the different parts of the world and it is already known 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.

The editors of all the leading New Thought publications of the whole world have been invited to act as Vice-Presidents of the Convention, and many of them have accepted, including all editors who have announced their intention to be present.

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

Arrangements have been made with railroads throughout the country for excursion rates to Chicago for this Convention, at a fare and a third for the round trip, on the certificate plan.

Sale of tickets will commence three days before the opening date of the Convention, except at 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, November 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 important that all who are expecting to be present should communicate with the Secretary as to the train on which they expect to arrive, and the amount they feel that they can pay for entertainment, in order that they may be met at the station, and that admission tickets for all sessions may be sent free of charge to those residing fifty miles or more away from Chicago, and that the railroads may make proper provision, and 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.

FRANK DAVISON WETMORE, Secretary,
Suite 8, 70 Dearborn St., Chicago, Ill.

If any man can convince me and bring home to me that I do not think or act aright, gladly will I change; for I search after truth, by which man never yet was harmed. But he is harmed who abideth on still in his deception and ignorance.—MARCUS AURELIUS.

It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

ARTHUR HUGH CLOUGH.

The Chicago Bible Class.

LESSON 52.

Sunday, November 1, 1903.

Torment before the Time.

Central Thought—Without waiting for them to *wear* out, I may cast out the errors that possess me.

Isaiah 43:27.—"Thy first father hath sinned and thy teachers have transgressed against me."

James 1:14-18.—"But every man is tempted, when he is drawn away from his own lust, and enticed.

"Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

"Do not err, my beloved brethren.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Matt. 8:29-31.—"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?

"And there was a good way off from them an herd of many swine feeding.

"So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

"And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

The Natural man is possessed by devils—errors, evils—because he knows no better than to let them possess him. He is always posessed by, controlled by, the thoughts he thinks till he learns to control his thinking.

His first conception of self is according to what he sees, while the truth of being is unseen. Truth is hidden or occult, the phenomenal world and his phenomenal body are visible to him. He judges himself as these ap-

pear to him to be, and in his conclusion he falls far short of the truth, falls into error (Adam's fall, Gen. 3).

This primal error is his answer to the question, "What am I and whence came I?" (Is. 43:27.) This error begets in his life its own consequences, a long train of ensuing errors, or evils, that he has to experience because he has brought them on himself. His mortal sense—"lust"—has beguiled him, he has misconceived himself—sin—and he must take the consequences. (James 1:14-15.)

Not till afterward does he discover the hidden truth (James 1:17-18) and find a Savior from these penalties. As a living soul (Gen. 2:7) he is the child of God, he is not of flesh or of the dust, and this truth is able to save him from sin, sickness and death. When he sees it, it has come to "torment" the errors possessing him "before the time" (Matt. 8:29).

Eventually, he would come face to face with the revelation that "all manner of disease," and death, all pain, sorrow and tribulation are mortal and temporal, and no part of the Spiritual man, while a living soul is eternal. Through suffering all the consequences of the primal error this fact would be brought home to him at last. But there is a shorter way—a Savior can cast out the errors. Then they can beget no more progeny, breed in him no more of the former consequences. It is much better that they are tormented "before the time" when they would wear out. One is thereby saved from what otherwise he must encounter.

But where shall they dwell when one has cast them out of himself by the power and presence of the truth of being? (Matt. 8:31.) Where can errors, beliefs that are not true, dwell except with those who believe them true—the unthinking? Those who do not control their thinking are controlled by it. Those who accept whatever their impulses prompt as the thing to believe and do, accept whatever they are told, making no effort to

get at its truth or falsity for themselves, are as the swine which eat what they find before them, regardless of its source.

LESSON 53.

Sunday, November 8, 1903.

Not with the Multitudes.

Central Thought—To find and follow after it, I must look where truth dwells.

Matt. 8:18-22.—"Now when Jesus saw great multitudes about him, he gave commandment to depart to the other side.

"And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

"And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of Man hath not where to lay his head.

"And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

"But Jesus said unto him, Follow me; and let the dead bury their dead."

Ex. 20:4.—"Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth."

Ps. 15:1-2.—"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Ps. 51:6.—"Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom."

Ps. 119:142.—"Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth."

In reading of the life of the Great Example we find he often withdrew when "great multitudes" thronged about him (Matt. 8:18), sometimes going away alone, sometimes taking a few disciples with him. Now and then he could not be seen for the press about him of those who sought relief.

The truth that is Savior in human life is sought by but few, compared to those who seek, merely, relief from

suffering. Now and then one desires it for its own sake, irrespective of any immediate profit (Matt. 8:19), and this quest will take him out of and away from the crowd who are thinking only of self, away from the stereotyped, conventional, and fossilized (20).

Everything visible has its place in Nature, but the "heir of all the ages" has the freedom of the universe. A personal Savior, one who incarnates in his own person the saving truth, finds no place in which he is understood and welcomed for what he is; he has "not where to lay his head."

Followed and sought for what is wanted from him, he is left to a wandering solitude that only his God-illumined consciousness can companion for him when what he is, as mediator in the world, seeks to stand forth and proclaim itself.

The impersonal truth that is the true Savior has little attraction for those who do not think, who live only on the plane of physical sensation. It is not found as a natural object, is not an image of any natural object (Ex. 20:4), it is what God, as Principle, compels. It is everliving, because indestructible, and always moving before men to draw them away from beliefs that are dead because contrary to truth (22).

Progress for the human consciousness till it has found and become transformed into the Divine consciousness —till from the Spiritual man through the Natural man the Divine man has been made—is the destiny to be accomplished by the power of the impersonal truth (Ps. 15:1-2; 51:6; 119:142).

LESSON 54.

Sunday, November 15, 1903.

Bringing Forth Fruits.

Central Thought—If I have the truth I can bring forth its fruits.

Matt. 7:16-20.—"Ye shall know them by their fruits. Do

men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them."

Gal. 6:7.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Because it is immutable law that every seed bears fruit after its own kind, a grape vine produces grapes, and thistles produce thistles. This is something the husbandman can rely upon and he will work accordingly when he knows this law. Not knowing, he would work at random and not understand the results of his labor. Often they would be disappointing, thistles would appear where he looked for grapes (Matt. 7:16).

This is Natural-Spiritual law, for it is the law of cause and effect and is as applicable to human life as to the cultivation of fruit. As in a garden, so in human consciousness, the harvest is according to the seed planted, and each thought-seed is sure to have its fruit that must be gathered by the one who sowed the seed (17).

The fruits of error prove their source, and the fruits of truth prove also that they are according to the seed (18), for "a good tree *cannot* bring forth evil fruit" and "a corrupt tree" *cannot* "bring forth good fruit." This law is fixed for all time, and it governs results in the garden of the soul (garden of Eden). Therefore, a man *must* reap as he has sown (Gal. 6:7).

The Divine man is begotten—thought-begotten. He is the fruit of the seed of truth. This seed is planted in human consciousness as the necessary soil that nurtures it till it brings forth its fruit.

In every human life the Christ-consciousness may be begotten, will be begotten when the necessary seed is

planted. The Divine man is the fruit of "the good tree," the evidence and proof of the nature of the seed. The diseased, sorrowing and dying man is the fruit of the "corrupt tree."

Every one's future depends upon his present, for the present makes the future. There is no need to consult astrologers, palmists, or clairvoyants, for every one's future will be his reaping after his present-day sowing.

Evil, or error, thoughts inevitably produce evil consequences, conditions that are contrary to the truth of being—the Spiritual man. Thoughts of truth, thinking according to the truth of being, inevitably produce conditions that manifest this truth.

LESSON 55.

Sunday, November 22, 1903.

The Yoke of Christ.

Central Thought—Yoked with the Christ, my burden is light.

Matt. 11:28-30.—"Come unto me, all *ye* that labour and are heavy laden, and I will give you rest."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

Is. 9:2 and 4.—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian."

Is. 10:27.—"And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

Is. 14:24-26.—"The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

"That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

"This is the purpose that is purposed upon the whole

earth; and this is the hand that is stretched out upon all the nations."

Gal. 5:1.—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Human existence seems to entail the carrying of many burdens. Relations to others, the associations that belong to family and community life, compel the carrying of others' burdens as well as our own. They are often heavy, yet there is a way by which they may be made light.

A yoke is something that unites two in a joint work, each doing his part to accomplish it, and by the union making the efforts of each more effective. By coming to the Christ-consciousness, even though it is not yet begotten in all its fullness, the "labor" and burdens of life are lightened, for this quality of consciousness works in us and for us, thus lightening our load (Matt. 11:28-30).

If we are carrying the burden of illness, unhappiness, friendlessness or incapacity, are so "heavy laden" we stagger and fall, making no progress in our life journey, we need to find and wear the yoke that links us with the Son of God. Then the burden is divided and thus lightened for us, while our progress is doubled.

The Christ-consciousness comes only by sowing the right thought-seed, it is the fruit of this seed.

The Natural man wears another yoke before he begins to discern the truth of being—the Spiritual man; a yoke that links him with "all manner of disease," physical, mental and moral, with mortal sense-consciousness and all it contains. This is a yoke of which to be rid, of which he *can* be rid if he will take the other upon him and learn the way of eternal life (Is. 9:2 and 4; 10:27; 14:24-26).

What the Natural man yokes himself with determines whether the Son of God shall be begotten in him and stand forth as the Divine man, or whether bondage in

Egypt shall make him suffer all the plagues of Egypt. The one yoke drags him down to the dust, the other exalts him to heaven (Gal. 5:1).

The soul must seek what its own nature compels, a search for wisdom and truth; and rest, satisfying rest, cannot be experienced, the old restlessness ended and gone, till it learns of the Christ, and then from the Christ, what life means and how it is to be lived.

"Rest unto your souls" is so sweet, so satisfying, and can be attained even while the sense-life presents its contrasts of pain and pleasure, good and evil. It gives wholesome work in place of labor, lightens the step because of no more heavy burdens to carry, destroys vain pride and replaces it with spiritual meekness.

LESSON 56.

Sunday, November 29, 1903.

The Power for Mighty Works.

Central Thought—I can do all things through Christ, which strengtheneth me.

Phil. 4:13.—"I can do all things through Christ which strengtheneth me."

Matt. 13:54-57.—"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this *wisdom*, and *these* mighty works?

"Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joses, and Simon, and Judas?

"And his sisters, are they not all with us? Whence, then, hath this *man* all these things?

"And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house."

The power that is limited accomplishes the least. The power that is infinite and endless accomplishes the most. The God-power, alone, is the infinite and endless and the power that accomplishes the mighty works. But this power acts *through* the Natural man and accom-

plishes *for* him only as he gains the wisdom that reveals it and shows him what he must do to the same end (Matt. 13:54).

Jesus declares that his own work is but part of the whole work (John 5:17), and people marveled at what he said and did, not understanding him or his words.

The true seer and teacher knows that the mighty power that accomplishes mighty works is of the Most High God, the one Creative Mind that is before all, over all, and after all; that this power is always at hand, ready and waiting to be utilized by the one who needs that these "mighty works" be done *for him.*

He does not gain this wisdom from fleshly parents or environments (55-56), and those who see him only as one whose family they know, one with whose upbringing and connections they are familiar, cannot understand the works or the power that works them; while they are sure to refuse all true estimate of the worker.

We need, therefore, to be strengthened with an inner strength, not relying upon, or even expecting, commendation or appreciation as a stimulus to endeavor. We can do a few things ourselves, but we can do *all* things required of us only as the Christ strengthens us for the doing. Yoked with the Christ, mighty works follow and Wisdom speaks through us to the astonishment of those who can not see what walks beside and moves with us.

Two hands accomplish what one hand unaided could not do. One goes farther in less time by walking with two feet than by hopping along on one.

The secret of a victorious life is *consciousness of* oneness with God—the unfailing presence and power of God. None so humble that he may not be thus supported in his undertakings. And even though denied "honor" by his neighbors he is honored by the Almighty as the one through whom witness to the truth is forthcoming (John 18:37).

Reasons For and Against Unity.

The editorial in the October number brought forth many queries and some approbation, and, so far as known, no disapproval. "The Reason for a Church" as dependent upon the reason for organization itself, answered the questionings and removed the doubts of many who desired "to do right," but were not quite able to decide as to what was right in the premises.

One reason—a number could be given—why the different works and workers in the New Thought field have not accomplished more in the way of a united work is the fact that beyond a feeling of sentiment there is no ground for a *practical working* unity. For such unity there must be agreement upon something that is common to all, something more impersonal than the feeling, "we ought to work together."

The sentiment that is the poetry of life degenerates into a sentimentality that saps strength, warps action and weakens character when it is not reinforced by the perception that foresees effects from present operative causes, and the judgment resulting from experiences that have not been in vain. It is true that the has-been is a dead that is to bury its dead, but there should be a resurrection from every tomb, and the *results* of past experience, together with the perception of *why* there were these results, should act as a guide in all present effort. Those who ignore this simple fact are sure to act unwisely, however honest their intentions.

There can be no effective working organization of "Liberals" whose teachings contradict each other. One would suppose this to be self-evident. It is taken for granted that each teacher or leader is honest, entirely honest in intention to set forth what to him is truth. Two, equally honest, contradict each other squarely.

What common basis have they and their pupils for unity?

Beyond recognition of the right of the individual to cherish and proclaim his own views, accompanied, too often, by a misapplication of the trite saying, "All roads lead to Rome," and a strong sense of justice, there is nothing to draw and hold them together. Such feeling, for this is feeling only, can never take the place of fundamental harmony—the attraction, one for the other, of two or more things, or teachings, that, *by their own nature,* are in harmony with each other. Likeness, only, can draw together; unlikeness, in the sense of contrariness, impels apart; and this in spite of any and all sentiment that would like to see contraries united.

For this reason, and because of the contradiction of one teaching in the "New Thought" field by another, a *working* unity, the welding into one of all in this field, is a present impossibility. A *passive* union, a feeling of good will for all and recognition of honest intention, is all that is possible. Such union would help to pave the way for something greater as it would lead those concerned to look for the reason for the differences.

The varying New Thought teachings consist largely of an admixture of personal opinions and principles. Only the diligent student who is able to discriminate between the two, who can put aside for the moment his own personal predilection in order to be an impartial judge, can find such unity as there may be, and detach the principle from the opinion, tracing it, or its absence, in all the teachings.

If any one teacher honestly believes that another teaching is misleading, instead of leading to the highest spiritual welfare of those who hear it, he is obliged, if called upon, to so testify, and with not the least feeling of animosity toward the one who promulgates it. He need not and should not go out of his way to attack it or strive to overthrow it. "Let the wheat and the tares

grow together till the harvest." But he cannot conscientiously give it his support.

What is designated a passive union is one that will not call upon anyone to do that which he cannot conscientiously perform, or oblige him to stand as sponsor for what he cannot endorse. It would seek to arrive at a better understanding of itself and its immediate needs, before seeking to accomplish what are only ultimate possibilities.

If each body in such a union would willingly seek for the difference between its own teaching and the others, and if all would unite in the endeavor to understand these differences and thus open the way for their intelligent comprehension and adjustment—make of the union a Forum, as it were—they might in time arrive at a working unity, that would have wide scope in operation and results.

New Thought teachings are the outgrowth of Christian Science, the pioneer in the field of modern metaphysics. So far as they have developed the principles constituting the foundation of Christian Science, *developed,* not violated, them, they are an improvement upon it. But in many instances these principles have been violated, and such teachings are not up to its level.

The secret of the Christian Science unity is that those classed under that term are *of one mind.* To expect a sound, steadily operative unity on any other basis is useless. Not till dissatisfaction with personal opinions or theories arises, stimulating desire for something stable and eternal, because lying outside the domain of opinions, will the true search for truth be instituted and the seekers become of one mind. One mind cannot be made out of mutually contradictory minds.

Once there is one mind with those concerned the next step is government to which all give allegiance, which all maintain and defend. Every government must have its head, every body of people desiring the same end,

their leader. The whole history of Religion reveals the same necessity in its affairs as is proved to exist in secular affairs.

The New Thought teachings have developed individualism. It remains for individualism to develop capacity for enlightened obedience. Submission to authority precedes individualism. Its successor proves the attained "freedom of the Sons of God." Not the person, but what is vested in the person, is what is obeyed. The person is but the representative of the impersonal.

Nations, like individuals, conform to a universal law —submission, resistance, obedience. From the banishment from Eden, through the Old to the New Testament, the teachings of the law are clearly traced till we come to one who "though indeed Lord of all," was "obedient unto death."

We have yet much to learn, a learning that must precede an effectual doing. There need be no lack of a brotherly union, a spirit of tolerance for each others' views, of "good will toward men." A practical working union, one in which all are of one mind, can come only when any one teaching, accepted by all, welds them into this one mind.

Also I think that good must come of good
And ill of evil—surely—unto all—
In every place and time, seeing sweet fruit
Groweth from wholesome roots, and bitter things
From poison-stocks; yea, seeing, too, how spite
Breeds hate, and kindness friends, and patience peace,
Even while we live; and when 't is willed we die
Shall there not be as good a "Then" as "Now"?
Haply much better.

EDWIN ARNOLD, *in "Light of Asia."*

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