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DECEMBER, 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. 12.

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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.

Vol. VI. DECEMBER, 1903. No. 12.

Broken Cisterns.

The people living in remote districts are obliged to make cisterns in which to retain for their future use the water that falls from the clouds. Although the water is nature's supply, without a receptacle it is not available for future use. If the cistern becomes defective, or if the rain fails to fill it, there is often a dearth of the necessary water.

Because of the great source of supply, through the gathering of the waters into reservoirs, and connections between these reservoirs and the dwellings of the people, those living in cities do not encounter such difficulties. Only those who have experienced it can understand what it means to be deprived of water, something so essential for comfort, for the maintenance of necessary cleanliness, and sanitary conditions. Those who have known such deprivation remember well with what a feeling of longing they pictured to themselves a water supply that would never give out, that could always be depended upon, that would meet every need at the moment the need was felt.

As in natural things, so in spiritual things. Always is there analogy which may be traced with profit. Always is there an application that may be made for our benefit.

Jesus, we read, sat by a well when a woman came to draw water, and he asked her to give him to drink and

spoke of another well of water, an eternal source of supply—not a temporary well, the work of men's hands, but something already provided. "If you knew," he said, "the free gift of God, you would ask of me the living water."

When a garden is cultivated it has to be watered. If the rain does not fall in sufficient quantities at the right season, the need must be met in another way, but the ground must be watered if it shall bring forth. Seeds are placed in the ground that they may germinate and produce that which is contained in themselves, that which is locked up in their own nature.

The best quality of product is the result of cultivation of the garden, and one who loves his garden, and loves to work therein, watches with a tender pride and even affection the process of germination that gives in time the plant that buds and eventually bears its own blossom, both plant and blossom having been locked up in the seed that was placed in the soil out of sight. Had it not been covered over, been out of sight, the necessary conditions for the growth of the beautiful blossom would not have been met.

All must be in the seed to begin with, or it is useless to look for the plant and blossom, but even though all be in the seed the work of cultivation is good and necessary in order to contribute to and help forward the coming of that which shall be; the seed is its promise, the growth from the seed is its fulfillment, and this is beautiful and natural. It is all orderly, and the one who sees, who understands, knows well that from the beginning to the end this process is according to eternal law, and its result can be counted upon with certainty, provided all the necessary conditions are met, provided the seed was the right seed and that all was contained in it from the beginning.

So human life or existence is but the natural, the orderly, and when we understand the law and the order,

the beautiful growth from the seed to plant and blossom, a growth that is strictly according to eternal law; a law which, if seen, followed, co-operated with, brings the one who cultivates the garden to see—before it appears objectively—that there shall be a blossom which the seed is capable of bringing forth because all possibilities were in it in the beginning.

In the book of Jeremiah the Lord is represented as saying: "For I planted you wholly a right seed,"—not partly good and partly evil, but wholly right. Therefore the growth from that seed, if the conditions are understood and met, shall result in the right blossom, for such seed can bring forth no other as its ultimate result. And this is the teaching of the Science of Being today, a positive science, not a philosophy, not a theory, not a woman's opinion or a man's opinion, but a statement of definite, fixed principles, eternal in their nature and therefore always operative. A certain result shall come when our part contributory thereto is performed.

This is the key-note of the Science of Being,—man is wholly the right seed. Man is not defective in any way whatever, is not lacking in one of the essentials that constitute the nature of the genus. Man is not in any way imperfect. There is nothing more to be added to the nature of man, but there is everything to be developed from that right seed. As nothing can be evolved that is not first involved, there cannot be, as the result of life and growth, a perfect human man except this perfection be already in the seed from which the species is developed.

Oh, how we need to see that Man, the highest work of the Almighty, is not the product of the creative process, but is the beginning of the process by which his highest potencies are brought forth! How we need to take this view of the wonderful order and beauty of human life, human existence, instead of believing the theory set forth in these modern days,—that man is the

product of evolution! This one simple proposition ought to make the matter clear,—nothing can be evolved that is not already involved.

Man is the image and likeness of God, the created of the Most High, is wholly the right seed from which shall come forth, in time, the manifested God-man, the likeness of God, the Christ of our New Testament; for as Man is the beginning, as that right seed, so is the Christ the end of the wonderful growth, the orderly process that brings the Christ—the perfection of the potencies that were in that seed from the beginning.

And this law of existence is applicable to you, to me, to every one the world over. It is the reason why we live, the reason why we are here—as we phrase it—though the here or locality is only a condition, a condition capable of continued modification, continued betterment, until the best possible living personality is brought forth from that divine seed. Existence, therefore, has not only a purpose, but an order—an order that is to be met to the full, and there is a certain watering to be done in this great garden of the Most High God.

We are one and all workers in this garden, cultivators of its soil. That wholly right seed does not originate with ourselves. It is from the Most High. It is planted by God and nature, working in unison, and because it is planted the growth shall follow. The work we are given to do is the work of cultivation. This is our part, and we help or we hinder the mighty process of which God is the initial impulse.

Every one, without exception, has forsaken God—not wilfully, but ignorantly, not with intent so to do, but knowing no better. It was only as the years passed on and we learned here a little and there a little, and felt a great hunger in our lives, that we began to look for the One and Only True God. We had had conceptions of God, heard statements about God, all our lives, perhaps, but at this time they no longer satisfied. There

was a demand in ourselves that they did not meet, and so we were constrained to look for something higher, something more satisfactory. That was the time when we began to turn towards the God we had at first ignorantly and unwittingly forsaken.

One of the great mistakes in past generations, and even in the present, is the belief that "original" sin is a voluntary error. One does not do wrong in the moral sense until he knows the right, and then instead of doing the right does the wrong. Those who are ignorant of the right depart from it in their lives, their actions, their thoughts, their deeds, but not intentionally, not knowingly. There is no moral quality whatever in the involuntary act of departing from the truth while ignorant of it.

We have all forsaken God, not intentionally, not volitionally, but ignorantly, blindly, knowing no better, and the results have brought us, by a circuit as it were, back to the point where we turned away from God; brought us back that we may seek and find and know God; and that is the essential if the garden shall be well watered, if we shall do our work of cultivation and help forward the coming of the beautiful blossom that shall be.

Children do not do wrong intentionally before they know what the right is. Children have parents whose office it is to teach them, to help them to do, be, and become their best. We speak of it as the "bringing up" of our children, and it is all those words imply, the bringing up from the plane of natural impulses and action to the plane of clear seeing and understanding *why* one should do thus or so. The home is the first school. Then follow the other schools maintained in order that children shall be instructed, understanding well that except boys and girls are instructed how to do and be their best they cannot make worthy citizens, and instead of being a benefit to the community would be a detriment. It is all an educing, a drawing forth of that which is al-

ready in every human soul, because man is wholly the right seed.

The Science of Being teaches today exactly what those words imply. Each and every man is wholly the right seed as the work of the Almighty. Man is good through and through, not evil, with all capacity for all knowledge, with every faculty for the gaining of all knowledge. Man is the receptacle for divine wisdom, but there is no wisdom without knowledge first as its forerunner. Because we have unwittingly turned away from our Source, our Origin, our Creator, and looked to externals as the source of all we want and require, the time has to come when we are led back, when it is necessary that we seek after and know God, the God we unwittingly abandoned.

We must bring God into our lives by a return to God in our thought of ourselves. We cannot have too much consciousness of God. It is this consciousness that waters the soil and helps forward the germination of that right seed in which is locked up the Christ of God. And this Christ shall come forth, shall appear as Saviour of the world, only as we do our part.

Oh! the difference between a cistern, perhaps a broken cistern that can hold but little water, and a well of water within one, springing up into everlasting life! It is the difference between reliance upon externals, and reliance upon that within the soul of man that is of God and that will never cease, but will always flow in him as a fountain of living water. But we must get back to God, the God we turned from when we thought ourselves to be made of the dust of the ground. When we believed ourselves to be flesh and blood,—that was when we turned from God.

The real man is not visible to the senses. This wholly right seed is out of sight. There can be no growth, no plant-growing except the seed be out of sight. It is covered for a purpose, and that purpose is divine. It is

covered that the process shall go on which brings the seed's natural consequence, its fruition. If we could only see this, all the thunders of theology would fade out of our ears and we would never hear them more. We would lose all fear of possible punishment, all fear of the dark river of death and what lies beyond it. We would see nothing but this garden of the Lord, whose growth is unceasing, whose fruits shall be gathered by every one, for each is in that garden to do his part in the work of cultivation.

Let us ask ourselves what thoughts we are cultivating. What are we engendering in our own consciousness, thoughts of good or thoughts of evil, thoughts of everlasting life or thoughts of pain and suffering and death, the expectation of the beautiful blossom the plant shall bear, or expectation of the thorns and thistles of the ground. For "as a man thinketh in his heart, so is he." And the work that we are to do is a work that goes on in ourselves out of sight. Our nearest and dearest friend cannot see it, but he may see the result. The life shall bear witness, shall bring forth testimony.

We cannot think contrary to God and then find and know God. It is not possible. We cannot think away from love, have thoughts of hate, and then expect to know and feel love. One cannot think continually of bodily ills, of mental sorrows, and then feel and know divine strength and power for the overcoming of all that confronts us. It is impossible. One cannot think weakness and know and feel strength. One cannot think incapacity, and then achieve all sufficiency.

The right seed is planted. It should grow and bring forth the perfect blossom. But we interpose obstacles. We plant other seeds that are full of all manner of misery and uncleanliness. They come forth and we reap them. Then we say the world is all wrong and ask why God did not order things better. What a load of responsibility misplaced! God has nothing whatever to do

with the pain and misery of the human race, and we have excused ourselves by putting the responsibility all on God. It is time it was taken away and we took it unto ourselves. It is our own ignorant departure from the truth that has brought upon us these consequences,—thorns and thistles that bring such pain to the Adam consciousness.

But consciousness of oneness with the Eternal Father—this consciousness the thorns and thistles do not prick and wound. They are gathered together and burned. The beautiful plant that is to bring forth the divine blossom lives from the Eternal Good forever—a well of water springing up into everlasting life.

Oh! to be so thirsty and not able to find anywhere in the without a drop of water to quench the thirst! It is good for us because it drives us to look within. The soul's individual connection with God makes it, as it were, a receiver from that great exhaustless reservoir, and there need never be a lack of the water of life in our lives when we have looked to the within and found the well.

We need to learn where to place our dependence. We have leaned on a reed that has broken, on a crutch that has failed us. We need to lean upon that which by its own nature is eternal and therefore can never fail us. The strength that shall supplement every human weakness is at hand for those who will look for and lay hold of and use it.

The Science of Being teaches something that seems quite contrary to former theological teachings. It teaches what is so true that everyone for himself can apply and prove its truth if he will. It insists that each and everyone for himself shall turn toward the eternal source of supply. Salvation is not by communities, not by nations. It is by individuals. Only as an individual comes to his own is the community saved.

Fear of the hereafter should not be the impelling motive for finding and knowing God, but it has been the

impelling motive for years. Because the hereafter is veiled in mystery there is a feeling of fear at the heart when the word is spoken, and as people grow older oftentimes they shrink more and more from the dread visitant, dread to them because of the mystery of it all. And yet the Bible makes this whole mystery so plain and draws away the veil for the soul to see its own future!

It is so plain, so simple, that he who runs may read. As a man soweth so shall he reap, and the future for everyone is the reaping of his own sowing. If he has sowed seed contrary to that which is wholly right he must reap accordingly, and by and through his reaping learn the mistake he made, and, so learning, abandon it, look for the right seed, find and sow the right seed, and thereby experience for himself, as the growth in his own consciousness, everlasting life.

The soul is destined to immortality, for the soul is of God, and the soul is to go to God, but the only way that any human soul will ever know God is through its own consciousness of God. There is no other road by which one may travel. That road does not lie necessarily through the grave or the tomb. The road is in ourselves. We must, in a word, look down into our own souls, discern the image of God that is there. We must see that man is wholly the right seed, God's perfect work, and claim that perfection as the divine birthright.

The statements we make oftentimes sound very extreme and very absurd, but they are statements of positive truth that is as a well of water springing up unto everlasting life. Never mind how they sound. Let us endeavor to have our conversation seasoned with salt. Let us put the truth into everything we say and think and do that "men may see your good works and glorify your Father which is in heaven."

The strength of a movement does not lie in its numbers, but in the quality of those who follow it, stand for it, and are faithful to it. Go back and read in the Book

of Genesis how the Lord was angry with the city and was going to destroy it. And there was one who prayed: "Lord wilt thou spare the city if fifty righteous men may be found therein?" The reply was "Yes," but the fifty could not be found. Would He spare the city if forty could be found? Yes, but they were not there. And the number was finally brought down to ten.

Those who are wholly righteous are very, very few, and those few must be very uncomfortable in their efforts to live with other people. But there are many who are endeavoring to live a righteous life, to learn the truth that sets free from the bondage of error and suffering and sorrow, who are making efforts to bear witness unto this truth that they have found. There are many who are beginning to feel in themselves the welling up of the living water, and they know that the garden of the Lord is being watered.

They feel it, they know it, and for them the kingdom of heaven is at hand. It is not in a far-off place. There is no place about it. The qualities of consciousness constitute all the localities there are. What we call this world is only a quality of consciousness, and what we call the next world is only a quality of consciousness.

The right seed is to live forever. The flesh is temporal. It is to have its day and be done, but the soul and its body, as the soil is well watered, are to persist through all modifications, through all changes, until the blossom of the plant appears. Is it wrong that just a single leaf, as it were, first comes forth from the seed? Is it wrong that this little leaf is not the full-grown plant? Is it wrong that the growth goes slowly on until it reaches its full perfection? Man is wholly the right seed and human existence is the orderly development of this seed. Nothing new is created. God's work is done, but all that is and ever shall be is to appear, and we are the spectators of that appearing. The appearing is to be in ourselves,

and as spectators thereof it must be our own consciousness.

Let us have no more to do with cisterns, broken cisterns that hold no water. For those that have no better and know no better and are content with cisterns, they are perfectly right, but let us by all means, as disciples, learners, seekers for knowledge of God and of man, look for the well of water that shall be in us, springing up into everlasting life.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night,
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measures life may perfect be.

BEN JONSON, *in "The Noble Nature."*

Live not without a friend, the Alpine rock must own
Its mossy grace, or else be nothing but a stone.
Live not without a God, however low or high,
In every house should be a window to the sky.

W. W. STORY.

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor.—R. L. STEVENSON, *in "An Apology for Idlers."* Scribner.

What is Being Done.

The event of the past month was the Harvest Party given by the Ursula Club on the evening of November third, in the Assembly Room of the Fine Arts Building. Between three and four hundred people were present, many of them gowned as farmer boys and girls,—the maidens being most attractive in their simple print dresses and sun-bonnets or large flat hats with streaming ribbons, and the young men arousing much mirth and merriment with their jumpers, overalls and tall boots.

In one corner of the room was a booth thatched with corn husks and decorated with yellow ears of corn and piles of glowing pumpkins. Here cider flowed freely, and pumpkin pie, apples and doughnuts were dispensed by two women of the dusky race, appropriately arrayed for the occasion. Red shades on all the lights made the room slightly dim, and here and there one came upon a big jack-o'-lantern smiling broadly. Ears of corn and pumpkins decorated the room throughout, and when the Virginia Reel was danced one could, by a slight effort of the imagination, almost fancy himself in some great, old-time country barn. There were other dances during the evening, and the Weber Male Quartette furnished some very beautiful and appropriate music.

Mrs. Soden, the new president, made a brief address to the Club, telling them something of her hopes and plans for the future, and asking for their cordial co-operation. Blanks were then distributed, soliciting membership, and a hundred new names were added to the list. The Club will take up the study of Emerson, devoting one evening a month to this work, the other evening being given entirely to an entertainment of some sort or a gathering purely social in its nature.

Owing to the fact that the opening session of the New

Thought Convention was held upon the 17th, the second regular meeting of the Club, falling upon that night, was omitted. The winter's work will be taken up at the meeting of Tuesday evening, December first, and will be carried on regularly, on the first and third Tuesday of each month thereafter.

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 at our Reading Room, 842 Fine Arts Building, prepared to give treatment to all applicants. The names and addresses of 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. M. L. Cummings, 670 La Salle Ave., Chicago, Ill.
Mrs. Emma F. Beardsley, 5830 Washington Ave., Chicago, Ill.
Mrs. Frances L. Johnstone, Glen Ellyn, Ill.
Mrs. A. L. Freedlander, 5044 Forrestville Ave., Chicago, Ill.
Mrs. Josephine Verlage, 485 C. P. West, New York.
Mrs. Sarah J. Watkins, 532 31st Str., Oakland, Calif.

A class for instruction in the Science of Being, taught by Mrs. Caroline S. Wolfe, is in progress in Decatur, Ill. Preliminary to the class a public lecture with the subject, "What is the New Thought?" was given by Mrs. Wolfe in the Edward Street Christian Church. There was a large attendance and her answer to this question aroused an enthusiasm that resulted in the class of nearly one hundred pupils. As a teacher of the fundamental principles of the Science of Being Mrs. Wolfe is most excellent, and those at present under her instruction are to be congratulated upon the opportunity afforded them. They will be shown the difference between philosophical theories and a positive

science—the Science of Being—and how to apply and demonstrate its principles; the need for individual effort for practical results that alone can make the abstract truth the living truth. O. B. MARSH.

The Body is Not the Life.

"When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who took his trembling hand and said: 'Good morning; and how is John Quincy Adams to-day?' 'Thank you,' was the ex-president's answer. 'John Quincy Adams, himself, is well, sir; quite well, I thank you,—but the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir—quite well!' A very little while after this his soul left the old decrepit tenement."—*From the Youth's Companion.*

Every matter has two handles, one of which will bear taking hold of, the other not. If thy brother sin against thee, lay not hold of the matter by this, that he sins against thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate; and thou wilt take hold of it by what will bear handling.—EPICTETUS.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

W. E. HENLEY. *Scribner.*

The Chicago Bible Class.

LESSON 57.

Sunday, December 6, 1903.

The Hidden Shall Be Revealed.

Central Thought—There is no Unknowable.

Gen. 1:26—And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27—So God created man in his own image in the image of God; created he him; male and female created he them.

Gen. 2:7—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen. 3:8—And they heard the voice of the Lord God walking in the garden *in the cool of the day*: *and Adam and his* wife hid themselves from the presence of the Lord God amongst the trees of the garden.

Luke 12:2—For there is nothing covered that shall not be revealed; neither hid that shall not be known.

Rom. 1:19-20—Because that which may be known of God is manifest in them; for God hath showed it unto them.

20—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse.

Col. 1:12-13; 15-17—Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the *saints of light*:

13—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

15—Who is the image of the invisible God, the first-born of every creature:

16—For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be

thrones or dominions or principalities, or powers: all things were created by him, and for him:
17—And he is before all things, and by him all things consist.

There is a difference between the unknown and the unknowable. What one does not at present know constitutes the unknown. What it is impossible for any one to know constitutes the unknowable.

The Bible declares an unknown God, but not an unknowable God; an unknown Lord, but a discoverable Lord. Modern science has declared an Unknowable. Which is right, the Bible or modern science? is the question to be answered.

If a third proceeds from two, the third makes the other two known. If one of the two is naturally invisible, the third reveals this invisible (Luke 12:2).

The Spiritual man (Gen. Chap. 1) is invisible to the Natural man (Gen. Chap. 3), and is to be revealed to him. The covering is to be removed so that the Spiritual man will be clearly seen, or manifested. When seen, or revealed, he is to be brought forth as the Divine man. When the Spiritual man is seen to be the "image of God," the invisible God may also be discerned and remain no longer unknown (Rom. 1:19-20).

Because the Natural man's range of vision is too limited to compass spiritual realities he at first believes them not to exist. Only as his higher faculties become operative can the "hidden" become known to him. At first the phenomenal world is all, later on hidden meanings appear to him and finally he enters the world of the unseen as one who has a right to walk therein and appropriate to himself what he finds.

All that God has created may be known, must be known before the purpose of existence is fulfilled. Eating of the tree of knowledge (Adam) is the first step toward all knowledge—the all-knowing of the Divine man (Col. 1:12-13; 15-17).

The whole realm of creation is the inheritance of the

Natural man, but he must take possession of it; take possession in the only way possible—by becoming conscious of it. To enlarge his consciousness so that it shall include spiritual realities—for "there is nothing covered that shall not be revealed"—he must look into himself as well as outside himself, find the Spiritual man and judge all things according to this ideal for "he is before all things and by him all things consist."

The at one time unknown shall become the known if the Natural man truly seeks to know—seeks in accordance with the nature of the "hidden," for spiritual things are "spiritually discerned." He can not see the Spiritual man standing as an object before him. This Man occupies no space, can not be measured by three dimensions, or grasped by the senses. He *is*, but must be found in consciousness rather than in space.

Because the Natural man is, subjectively, a living soul rooted in permanent being (Gen. 2), he has but to find his own root, the root covered or hidden by sense-consciousness. With this finding all may be revealed. For the God-endowed soul there is no Unknowable.

Lesson 58.

Sunday, December 13, 1903.

Seeing and Looking Upon.

Central Thought—Whereas I was blind, now I see.

Gen. 1:27—So God created man in his own image in the image of God; created he him; male and female created he them.

28—And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it.

Gen. 2:19—And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

Gen. 3:20—And Adam called his wife's name Eve; because she was the mother of all living.

Luke 1:28-30—And the angel came in unto her and said, Hail thou that art highly favored, the Lord is with thee: blessed art thou among women!

29—And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30—And the angel said unto her, Fear not, Mary; for thou hast found favor with God.

Luke 1:34-35; 37; 45; 46—Then said Mary unto the angel, How shall this be, seeing I know not a man?

35—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

37—For with God nothing shall be impossible.

45—And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

46—And Mary said, My soul doth magnify the Lord.

"In the beginning" God created Man, "male and female created he them" and "said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1).

The unit contains its own halves. The Spiritual man is both male and female. The male-man, Adam, looks upon the formed world. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them" (Gen. 2:19).

The female-man, Eve, sees through, or beyond, what is cognized by the senses—the formed world. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."

Here are illustrated the outer and the inner seeing, the nature and office of the male and of the female that are in the unit, the Spiritual man. The female-man sees the "covered" or "hidden;" the male-man sees only externals.

Eve is "the mother of all living" (Gen. 3:20), because only as the Spiritual man is discerned and human

life is brought into conformity with this God-Ideal can it rise to the level of dominion over all things. So the woman shall bring forth what she sees—the true Son of God, for this Son is not an external object, but the Divine Ideal.

The hidden truth of being is revealed to her and so the Lord is with her (Luke 1:28-30). Covered for the man, for her it is "Annunciation" from the Lord, and her conception of Man is immaculate or pure. Mortal sense has no power to influence the virginal ideal (34-35). It is in accord with the God-idea; it is the God-idea reconceived by the perceptive faculty, unsullied by masculine fear and doubt and mortal belief.

Because of what Man is as the expression of God, in his own nature must belong all that is needed for his fruitfulness, for its development, and ultimate product. The woman in this nature sees what the masculine reason cannot see, her vision is not obscured by the things Adam looks upon. For him the visible, for her the invisible. For him the objective fact, for her the hidden truth.

We have been searching for truth with the masculine faculty, the intellect. We must search for it with the feminine faculty, perception or clear seeing (37). We must turn from intellectual confusion and inability to see beyond materiality, to the woman in us and follow her leading.

She will give us a Savior that will save us from the consequences of our former sins by saving us from sin itself. She will bring to us the truth that redeems from error, casts out possessing beliefs, heals all manner of disease, and raises that which in us has been dead, to everlasting life. (Luke 1:45.)

We need not look to the past, or visit foreign countries to find a Savior. If we will heed the Divine Virgin in ourselves (46), and not put obstacles in her way she will conceive within us the Son of God; and this Son

shall be like his Father, not like the Adam self-conception that draws us downward instead of lifting us upward to the great source of all that truly lives.

LESSON 59.

Sunday, December 20, 1903.

The Birth of the Savior.

Central Thought—My Savior is born to me and my way is made plain.

Gen. 3:15—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Is. 9:2; 4; 6-7—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.

4—For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.

6—For unto us a son is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.

7—Of the increase of *his* government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

Luke 2:11; 26; 34; 40—For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

26—And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

34—Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.

40—And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

Luke 12:2—For there is nothing covered that shall not be revealed; neither hid that shall not be known.

The natural man has his own idea of himself. It is according to his sense of himself. His mortal sense idea is first, his true or immaculate self-conception is last.

While dominated by his first, or mortal, self-idea, he

is doomed under the law of cause and effect, to experience all that belongs to that self-conception. The true self-conception alone can save him from such consequences, for when the error is cast out by truth he will as inevitably experience what truth compels. The law of cause and effect will produce this result also.

The true or immaculate self-conception is brought to birth or manifestation by works, by the demonstration of its truth and power. What it accomplishes is evidence of what it is. Not in a geographical location, but in human consciousness this Savior is born, and there he will do his mighty works. (Luke 2:11.)

"*Unto you is born this day*" that which shall destroy all the works of error, if your self-idea is immaculate; if you see what the woman in you has power to conceive —Man as the pure and perfect Son of God. Sin, as the cause of all manner of disease and death, shall be destroyed, cast out of human consciousness by the presence of the truth that masters it and its consequences.

The truth that conquers is born, or given birth, only if it is first conceived. This conception is the seed of the woman (Gen. 3:15) that shall crush the serpent of self-deception.

The Savior is individual, his conception and birth are everywhere present possibilities. Bethlehem may be found whenever it is sought, and within it the wonderful infant that shall grow to manhood, the acknowledged Lord of life, the conqueror of all unlikeness to God.

The Old Testament illustrates the natural course of human existence after, and according to, the natural self-conception that is error, or untruth; the gradual approach in human experience to where the true self-conception is possible. (Is. 9:2-7.)

The New Testament illustrates this pure conception of the pure truth of being; its birth, by conceiving it, into human consciousness; its growth or development

(Luke 2:40) to where it masters all evil, all human ills, and casts them out to destruction.

This whole order, in itself impersonal, becomes personal to all. The Christ of God, the Lord's Christ (Luke 2:26), is universal and individual. The Christ is the original likeness to God, conceived by the living soul, growing within the soul, and demonstrating its nature and power by the works accomplished.

This process, from God as impersonal Origin to God manifest in personal incarnation, includes all that was, is, and shall be, physically, mentally, psychically, and spiritually—a statement not understood till pupils by unremitting attention and effort have mastered the SCIENCE OF BEING.

This birth of the Savior inaugurates a new era in the invidual life (Luke 2:34). Self-deception—the beguiling of the serpent in the garden of Eden—is displaced by revelation, and demonstration becomes the need of the hour. There is nothing covered that shall not be revealed. (Luke 12:2.)

LESSON 60.

Sunday, December 27, 1903.

The Father's Business.

Central Thought—I can accomplish the work that is mine to do for my Helper is with me.

Gen. 3:5—For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Luke 2:40—And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

46—And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47—And all that heard him were astonished at his understanding and answers.
49—And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?
51—And he went down with them, and came to Nazareth, and was subject unto them.
Matt. 24:4—Take heed that no man deceive you.
5—For many shall come in my name, saying, I am Christ; and shall deceive many.
23—Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24—For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Because knowledge precedes wisdom the Natural man eats of the tree of knowledge before he becomes wise. We know the contrasted good and evil (Gen. 3:5) before we know that all is good, and there is no evil in reality. (Luke 2:40.)

When the woman-discernment (Gen. 3:6) sees that all natural in human life leads on to the fulfillment of the great purpose—God manifest in personal incarnation—her conception of good as the everpresent, omnipotent power will open the way for its demonstration—for the proof that the absolute good is everpresent and omnipotent over all that is seen and felt as evil.

The "child" will grow and wax strong within us—the Son of God within the Natural man who will be about his Father's business (Luke 2:49) even while young, while yet a long way from complete manhood. This child within us will be the mediator between our previously acquired knowledge and the wisdom that excludes all false premises and errors (46-47).

The growing understanding, due to the presence of the Son of the Virgin, will sift all beliefs and conclusions, however sacred through long continued custom and tradition, detect and cast out their errors, and establish the living truth as the standard for judgment and conduct.

It is the "Father's business" that God be manifest as the omnipotent Good, that Man be manifest as the Son of God, and altogether good; that mortal sense mistakings be manifest as not of God or belonging to the Son of God, and as having, therefore, no abiding reality.

The Christ within, the Christ-consciousness, alone can accomplish this work, yet this consciousness must do its work under natural conditions (51). Right where one finds himself naturally, in his home, family, neighborhood, and community, is the place where this work is to be done, for "the kingdom of God is within you."

Not on other human beings like ourselves, but on the new born Christ within ourselves must reliance be placed (Matt. 24:4-5, 23-24) if we would be about the Father's business, working to accomplish it.

This work, or the manner of it, is not understood by the "doctors," (46), by those whose knowledge is made up of beliefs, who have no perception, therefore no conception, of the Son of God. They will marvel, then denounce, and seek to destroy it, but it will steadily increase and multiply, for it is the power of God at work to demonstrate itself through human means.

The Natural man, at first ignorant of God and of the nature of his own being—the Spiritual man—after experiencing the consequences of his natural self-idea, is saved from the further perpetuation of these consequences by the woman in him—the Virgin and her Son, that is also the Son of God. Till the birth of the Savior there is no salvation, only expiation.

Salvation from sin, sickness, and death is possible *now*. The way of salvation is the new life that is the departure from the old life and methods. It is the Father's business being done before all men, but seen and understood only as eyes are open to see.

EDITORIAL DEPARTMENT.

Evidently one of the things most difficult to accomplish is clear discrimination between the personal and the impersonal. Lack of ability to thus discriminate is at the bottom of many misunderstandings and their disagreeable consequences. Judgment of a measure proposed, a work undertaken, the probable results, is too often taken to mean an unkind judgment of the one or ones proposing the measure and advocating the work. Feelings are injured, harsh words uttered, and estrangement between those who had been friendly follows; all of which might have been avoided by this same discrimination.

Mrs. A. thinks Mrs. B.'s new gown unbecoming, and so says when asked her opinion. Mrs. B. is hurt by the criticism, feels it a reflection upon her taste, makes a personal matter of what is really entirely impersonal. No more neighborly visits in consequence.

Mr. C. thinks Mr. D.'s business methods not the kind necessary to accomplish his undertakings. Mr. D. promptly resents the imputation cast upon his business judgment and skill, and they nod coldly as they pass by.

Both Mrs. B. and Mr. D. would declare their perfect willingness that Mrs. A. and Mr. C. should have their own opinion, would readily concede this right to every one. They are entirely honest in their avowal of the theoretical. But practically, or when the abstract assumes a concrete form *for them*, the injured feeling blinds vision, and abstract right takes a violent departure.

It is really amusing how many people there are—and not a few of them are found among the New Thoughters—who seem positively unable to make this distinction, and who, in consequence, are adepts in making petty dis-

sensions, and unmaking friendships that otherwise might endure. They put themselves in the place of the impersonal thing, theory, or action criticised, and feel every utterance as a personal assault.

This all too common tendency is an obstacle in the way of accomplishment of any work in which numbers are engaged. We, all of us, dearly love approbation, and to meet disapproval of ourselves or our deeds is a shock to our self-esteem. The instinct of self-preservation shows itself in this, as in other forms, and needs to be sternly disciplined if we would do justice.

A good, square look into human nature now and then, even though we aim to keep our inner eye fixed upon the divine, can be most profitable, and a help toward a better understanding of men and things, of conditions met and deplored. All real mastery is based on understanding of the condition or tendency to be mastered. There is no understanding without examination and comparison, and a candid but impersonal, not a warped and prejudiced personal, look at any matter that presents itself by means of the person or persons concerned, is necessary to wise judgment and effort.

Personal feeling always on guard to repel attack is a very poor warrior in the arena of life. His wounds are so many and frequent they claim the attention that should be given to something of more importance. He cannot grasp and deal with affairs that concern the good of the whole when he is intent upon stanching his own life blood.

The New Thought, if it means anything—and its meaning by indiscriminate use of the term is becoming more and more obscure—stands for impersonal principles; otherwise it will not stand long. Those who are attracted by it, who seek, find, and apply those principles, are doing that which will, in time, develop this very necessary discrimination; in time, because personal tendencies and habits of years' duration are not at once

conquered and made nil by a new perception. The mortal human dies hard.

Judgment of the New Thought movement as a movement, of its needs, and how they may be best met, of what is done in its name, and the wisdom and unwisdom of the doing and the method, is not an unkind criticism, or a condemnation of those who are doing as they see fit to do. It is impersonal, not personal.

Two musicians render the same composition, each giving his individual interpretation. One may give his opinion of the other's *interpretation*, speaking as a musician, without the remotest intention to criticise the other as a man; without the smallest animosity in his heart. The profession of music would be impossible were this not the case. The world of art would be a world no longer, and much that adds to progress would be missing.

The New Thought is essentially impersonal, and because of its nature demands clear insight, sound judgment, and ability to take an all around view of its needs, and the methods by which they are to be met. It goes without saying that unfailing devotion is a necessity, but zeal without wisdom will make, with the best intention, the most deplorable mistakes.

Many workers in this field have for long desired unity —a united work by means of a voluntary unity with the workers. Some of the fundamental reasons why this has not yet been accomplished were given in the November issue. An additional reason is the lack of discrimination mentioned—the tendency to misunderstand those who speak impersonally, to put personal interests before the impersonal needs of the impersonal thing, to make personal desire justification for acts that are most unwise when those needs are considered.

The New Thought movement, *as a movement,* has suffered more from its zealous friends than from its avowed enemies—will continue to suffer till more of them have

developed discrimination. For the reasons given, which are sufficient even if there were no others, it has not reached the level in the public eye and thought to which by its inherent worth it is entitled. As a worthy cause it has been retarded by some of the best intentioned efforts to advance it. As time goes on it will be "sifted as wheat," and future years will witness the survival of the fittest. U. N. G.

"The International New Thought Convention, held under the auspices of the New Thought Federation of Chicago," as the program reads, opened in this city on November 17th in the afternoon.

As we go to press on the same day, much to our regret we are unable to give any report of it in this issue, but in the following issue we will endeavor to give as complete report as space allows, together with some comments and conclusions.

It is the mynd that maketh good or ill,
That maketh wretch or harpie, rich or poore;
For some, that hath abundance at his will,
  Hath not enough, but wants in greatest store,
  And other, that hath little, asks no more,
But in that little is both rich and wise;
For wisdom is most riches: fooles therefore
They are which fortunes doe by vowes devize
Sith each unto himselfe his life may fortunize.

SPENSER, *in "The Faerie Queene."*

The good mariner, when he draws near the port, furls his sails and enters it softly. So ought we to lower the sails of our worldly operations, and turn to God with all our heart and understanding.—DANTE.

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