

For Unto Us A Child
Is Born

By
Emma Curtis Hopkins

HIGH WATCH FELLOWSHIP
129 Nevada Ave.
Roseville, Calif. 95678

ISALAH 9:2-7

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.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

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

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child 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.

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 for ever. The zeal of the Lord of hosts will perform this.

FOR UNTO US A CHILD IS BORN

Isaiah 9:2-7

The great musician's eyes seem always to be looking backward and upward. He has stumbled upon the first lesson of Jesus Christ. The great artist's eyes have an upward and backward expression, as though he saw into some exalted region of his own being. He is stumbling toward doing that which Jesus of Nazareth said was a miracle-working principle.

We hear a great deal about getting one's self into harmony with certain forces that are supposed to be moving through this universe. We are told that there is a secret "flame" in our atmospheric ether which we can extract after a little practice and it will have an astonishing effect upon us. We are told of elixirs that float and crackle all about us, which only a few on this round ball have ever caught any of, but they have been filled with extraordinary powers.

According to Jesus Christ, those powers really all start from the soul principle in

each of us, and it is what we ourselves have generated that we finally inhale as "flame," "elixir vitae," or "forces."

"The kingdom of heaven cometh not by observation" of the outside world. As long as we look that way, we shall see the prison face the church and the poorhouse glare at the college. The first lesson of Jesus was, "Stop gazing among the ways of men hoping to find a cure of their scourges. Turn your eyes backward and see into that kingdom of heaven that hath its everlasting abode within you. There your eyes will catch fire, light, miracle shining rays, and wherever you look after that, something new and strange will happen."

"The kingdom of heaven is within you. Behold! Heal the sick, cast out devils, raise the dead. These signs shall follow."

He taught, that standing at the belt line between reality and unreality, we will take our choice; look at soul or not soul. The soul is that deep place in man that says, "God is." There are no outward signs of any God such as man proclaims. He always

insists when he speaks from his soul that God is good, but there are more signs that the ruling principle is evil than good. There are five times as many words to express evil as to express good, and five times as many signs of evil as good. But such signs all come from "without" where are dogs and sorcerers and whatsoever maketh and loveth lies."

The first thing to do in order to be natural, as we stand here at this belt line between the without and the within, is to keep a steady eye on the soul. Then the dogs and sorcerers and lies will dissolve into nowhere. This turning back of the vision faculty is the mystic meaning of "repentance."

THE LIGHT THAT IS WITHIN

Whoever, in the deeps of mental darkness, sorrow, disappointment, keeps for a certain stretch of time his vision fixed on his own soul, suddenly, sometime, catches the fact that there is a mysterious light, different from sunlight, different from electricity, different from any light he has ever seen, which is in himself, around himself. He becomes

aware of being a different being from what he was before. Looking around he finds very few, if any, of his neighbors shining with that quality. Under these circumstances he must be thoroughly acquainted with some of the principles, the letters, which that light faithfully watched and rightly named has revealed to unmistakably truthful people, or he will get to speaking very hatefully of his neighbors because they do not have that light he has exposed.

Then he will get the name of being a great religionist. He will scold and lash and condemn those who are going back over the tracks toward their soul by scientific statements. But they, poor things, are traveling as best they know to that region from whence he let loose the light. He says they are not spiritual, they are intellectual; they devote too much time to scientific reasonings.

But when that light does break through and over those who have been very obediently reasonable in their statements, they will know better than to scold and lash other people for keeping the letter of the truth long before they see the light thereof.

As the "flame" which people catch in the atmosphere is really something which they liberated from within themselves, so the light which is caught stealing out from watching our own soul is what we liberate. The musician turned back toward his inner kingdom and liberated harmony. The healer turned back to his own soul kingdom and liberated soul health. Each one wonders why the other does not liberate his particular genius.

Today's lesson has for its principal theme: "Unto us a Child is born." We have liberated something. Each one has borne from within outward, some new genius, What is it? If it is born from the very altar fire of the heaven within ourselves, through steadfast watching it according to the mystic direction of Jesus, it here declares that "of its increase there shall be no end." (Isaiah 9:7).

If it is born from looking away from our own soul, we are told that we may indeed have multiplied, but no joy comes with it. (Isaiah 9:3). There is no forgiveness without repentance. That is, we have no streaming forth of enduring power, light, heavenly

miracles, except from first finding that deep place within us which not only says, "God is," but knows it. Then, finding it, we must "watch"—watch till the light breaks forth. Watching is repentance—turning back, retracing steps. Streaming light of any kind is forgiveness.

SIGNIFICANCE OF THE VISION OF ISAIAH

The artist sees beautiful colors everywhere. This is the nature of his liberated vision. The musician hears tones everywhere. This is his kind of forgiveness—giving for. The sorrowful one sees the finger of God everywhere. When any of them begin to find flaws and inharmonies they shut the gates again. They must strike back toward the soul point again. "For always without are dogs," (Rev. 22:15) said John, till you have really struck your vision like grappling hooks back and up into the exalted heaven. "Therefore turn ye."

Isaiah looked by prophetic glance into our day, and there he saw us as a people wandering in very great darkness of trouble of all

sorts. He saw that though a great separating of good from evil, reality from unreality, disease from health, had been made by pronouncing health the supreme over sickness, and reality the supreme over unreality, yet the world was fairly anguishing with hate.

Isaiah had looked backward toward the soul kingdom by some process of thinking which had liberated prophetic knowledge for him. Paul called it the "gift of prophecy." He flung forward his searchlight into our own age and there he finds us, with nearly every sentient creature wise enough to discriminate between good and evil, Spirit and matter, Christ principles and world methods, and yet this discriminating knowledge not lessening but rather intensifying the hatred of life conditions.

So it is Isaiah's privilege, as well as Daniel's and the Revelator's to find a wonderful light breaking out and shining around about this time. Not the light of distinguishing between good and evil; that light was the separator's light. Not the light of knowing the Christ principles of daily conduct; that

light is the separator's light. Not the light of knowing the way to reason on the side of Spirit till Spirit sets material conditions face to face with you, while the whole spiritual reasoning rests like a splendid globe of inactivity just as visible; that is the winnow-er's light. That is the judgment hour.

It is, rather, the arrival of a new light with power in itself to do what none of the other lights have accomplished. The man who finds so much evil in me is looking with one eye over the belt line among the husks of unreality, while with the other he knows what I ought to be. This is not a joyous light. It makes him miserable to see such a discrepancy, and it makes me miserable to be cast in with the goats by his mind. This is not that "Light" that is to break forth about this time. This is not the "Child" to be born to this hour for the whole world.

SIGNS OF THE TIMES

We are living, as Isaiah and Daniel saw us, in a time when all the people on the planet know and think, dress and sing, eat and study, about the same things. Difference of

color, climate, ancestry, counts now for little or nothing. Therefore, that which happens must be a world event. (Verse 7).

The time of social distinctions is closing. The time of settings up and puttings down is ending. The time when I am rich and you are poor is arrested. The time when by some secret contrivance I can be defamed or defended by anybody that lives is finished. This is not only true of one person, individual, identity, but of all. "This shall be with burning and with fuel of fire." (Verse 5).

Whoever sees the starting signals of this light is so busy watching it, that he is not interested in my wickedness enough even to pray over it. The redeeming light absorbs all his vision. Whoever sees this star, whose flash on the belt line of time dazzles the mind with a new effulgence, when it is discovered to be the long anticipated sun, sees that all his piety is nothing—nothing; as nothing as my wickedness. He sees that "the righteousness of the righteous does not save him, nor the wickedness of the wicked destroy him," for the whole earth burneth as an oven under the new light.

Isaiah was lighting his eyes backward at the altar fire of his heaven within, exactly as the artist lights his eyes backward at the heavenly mount within himself; and Isaiah threw forward his sights on the canvas of time, exactly as the artist throws forward his sights on the canvas of cloth.

Other men watch the artist's vision and call it inspiration. Other men watch the prophet's vision and call it inspiration. The closer their grappling irons struck into the kingdom that is not alterable, the more enduring their paintings. Isaiah's painting is still quivering with vitality after twenty-six hundred years of expression. The divine Raphael's visions still make beholders weep with touches of far-off but deathless memories of heaven.

But in this day all men, all women are to find their minds simultaneously turning backward to their own soul. They shall, as one man, watch it steadfastly. They shall not face the life conditions they hate so hard nor face the spiritual reasonings that have explained those conditions as phantoms of nothingness. They shall watch their own

soul. And unto them a new and glorious morning breaks.

"O, earth! where is thy stinging darkness, when morn of heaven shines on my life? O, religion, where is thy unfulfilling promise when the true God is sighted by my repenting vision?"

THE NEW-BORN STORY OF GOOD

Thus shall a whole world sing. Not one left out. All telling the same story. Not good, not evil, but the new-born story. It breaks the yoke of all men's burdens. It takes the staff of religion off man's stooping shoulders. It takes off the rod of mind with its perpetual reasonings that whirl and whirl on the same axis time in and time out, so that we find ourselves today not a whit ahead of Chinese speculative philosophy of a thousand years B. C. It settles all the confusions of multitudinous sciences. It ends the competitions of man with man which have rolled his garments in the blood of crying beasts and unpitied toilers. (Verses 4 and 5).

Religion could not do this. Philosophy has failed. Civilization has only added confusion to confusion. So the mind of man now turns backward and simultaneously stares at its own soul. This is repenting. There we find "the city whose builder and maker is God." We see face to face the countenance of a new power. This new power has a name. Isaiah called it "Wonderful," "Counselor," "mighty God." John the Revelator called it "Jesus Christ." Daniel called it "Michael." But all have united in calling it "Light."

We are repenting as a world. Mark that! Turning back from watching the imaginary notions of men, which are all that the best of our religions and the best of our sciences amount to, and noting that the kingdom of heaven lieth four square in its beauty within our own selves, every one. No man so sinful but his backward turning vision can kindle at the fires of his own soul's heaven, and make him see heaven everywhere. No man so poor but his backward turning vision may kindle at the hearth fire of his own soul's home and show him God's impartial plenty everywhere.

IMMACULATE VISION IMPOSSIBLE TO NONE

Immaculate vision is possible to the most outwardly depraved. As Mary of Bethlehem caught immaculate vision of the kingdom of heaven where her soul was dwelling, so all women, all men may catch immaculate vision of their unstainable soul.

As Mary of Bethlehem brought forth Jesus, the matchless; as his vision brought forth the God in the fishermen; as the vision brought forth a new era, so all mankind's united vision of their own soul kingdom, doth bring the new heaven and new earth everywhere.

"And now it shall be, saith the shining Lord, that thou shalt call me Ishi; and shalt call me no more Baali." *Thou shalt be entered into thy inheritance. Thou shalt not be waiting and hoping for thy light; it is come unto thee, and none shall be afraid again for evermore. For the Lord that the world seeth hath done great and mighty and glad things. The true light is shining. The very islands of the sea feel its beams. The

mountains of the west catch its healing changes. The new age opens with the unprecedented situation of every human being's now looking backward into his own soul's kingdom and loosening his attention from the grip of his neighbor's imaginary religion, science or philosophy.

December 23, 1894

*(Hosea 2:16)