



# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

This Mental Man has to deal with the lesser natures belonging to Derived Being. The Physical Man can not deal with them, he can only feel and be used by them. They constitute his instincts. The Brotherhood of Man compels that they be in him.

He is swayed now by this one, now by that one. He exhibits the cunning of the fox, the boldness of the lion, the ferocity of the tiger. These are natural for they are all in the Scale of Being. He exhibits the natures which belong in this Scale before he exhibits the faculties and powers which belong there also. The faculties and higher powers are obscured because the natures are to the front and they to the rear.

His nature is the sum of all natures, his faculties the sum of all faculties; and his faculties are to rule these natures as the faculties are exercised by the Soul. The use of faculties is to supplement the natural activity of instincts, guiding, directing, controlling them; from dominant impulses, transmuting them into powers at the command of the Master.

This use that brings mastery is volitional. The natural activity of the faculties is compelled by Primal Energy; an activity which is their aliveness, even as the natures are alive which are felt as instincts and impulses. All that is instinctive and inherent is in the order of Nature. Use of the inherent and control of the instinctive, is in the order of the Higher Natural, the Soul's ascent to the Absolute.

It is natural for that Human species which has been called "Man," to be a brute. Nature unaided can make him no higher or better. With the Mental Man must begin that aid which shall crown and glorify her efforts; which shall lift the Human from the Animal unto the Divine.

She places all her vast laboratory at his disposal and waits patiently while he experiments with what he finds there. Blundering oftentimes, now and then making a discovery, he works on till he either discerns dimly the higher species to come, or, intoxicated with his own efforts and what they have yielded him, fancies himself the crown of Creation.



Here is the possibility of Nature's abortion. Shall the Eternal Design be perceived, fostered and abetted, or shall she mis-carry through the self-deception of the attending accoucheur? Shall faculties alone be recognized and used, and the instincts left to their natural activity and course? Shall the brute remain active and uncontrolled in the Mental Man, through the intoxication induced by his experiments in the laboratory? Shall he continue as the Intellectual Man to be ruled by his natural instincts, even though through the Dawn of Mind he is above the brute?

Imagining he rises, shall he really descend? Or shall the next higher species, the Moral Man, be conceived by the Mental Man as the successor of the Animal Man? Shall the Dawn of Mind prepare the way for the higher species or only adorn the lower? Shall it mark the beginning of authority over the brute, or only open new pathways for its lawless, because natural, activity?

Here must the Soul discern both nature and possibility, instincts and impulses and the power to rule them. It must awaken to a self-knowledge. Its kinship with the lower orders through the Scale of Being must be discerned and understood as well as felt. Now is reached in the Great Evolution a glorious possibility hitherto impossible—an Ideal.

*The Mental Man can create what is necessary for a higher species, a pattern according to which to work with volitional effort.*

He can plant his own seed in the womb of Nature and in due season she will bring forth. Failing this, her previous efforts will prove abortive through lack of co-operation; and the Mental Man, governed by instincts and impulses, will stand as her grand failure, however satisfied with his own experiments in her laboratory.

Two species are possible consequent upon the Dawn of Mind, the lesser, or the Intellectual Man, and the greater, Moral Man. The lesser is doomed to extinction as Nature's miscarriage except he be resurrected in the Moral Man. If he struggles for life only, he fails to struggle for mastery, and he will live himself out, passed by instead of carried along in a higher species.

In him the brute will be more dangerous because a thinking brute; and he will be the foe instead of the friend of Nature. Failing to appreciate her purpose he will become the monstrosity, the unfit, the false conception, for which there is no further place. Only the thinking brute can become the degenerate. The unthinking brute will reach the highest of which he is capable. The other can descend below his irresponsible brother, because capable of more.

Nature herself carries the natural brute to his height, and leaves him there at the feet of his successor; but the Intellectual Man can exalt him to the throne and bow before him, perverting



thus Nature and her possibilities, unless the Moral Man is generated as the saviour.

Lack of co-operation with the Great Design is Degeneracy, a possibility found in the Great Evolution at that stage where this co-operation can be refused. Failure to improve that opportunity for which all things have worked together "from the beginning" is failure to aid Nature in the production of a higher species; a check in activities which is their inversion, and which makes them destructive instead of constructive. "Use or be used" is the voice of Nature. To be deaf to it is to become the Degenerate.

The Physical Man feels, the Mental Man conceives. The creatures and things in the Physical Man feel, and according to the nature of each. Sensation is dominant with him and craves its satisfaction. But through Involution, Sensation is to be lifted up, lifted one by one to those other planes possible through co-operation with Nature. From being dominant it is to become subservient, till, in the Transmutation which belongs to Involution, it is redeemed from its animal quality.

Sensation must be confronted by an Ideal, or the natural animal, the Physical Man, still endures. Human in shape, Animal in nature, the sum of the four kingdoms, he rules by the strength of the lion and the cunning of the fox; rules by the strength of his instincts, while he lives and experiences only on the plane of Sensation.

But the Mental Man, that face that first looks out through the Physical Man, revealing a Soul which, though it has slumbered long, is awakening, is the man which can look upon the Physical, its attendant horde and their limitations, and say "Thus far and no farther shalt thou go."

No creature which is a component part of Physical Man can conceive an ideal. It can bring forth only after its kind. None of these can expand to meet the circumference. All *can be carried* out and up by the Soul, the only growing factor, which can use all that is. Resting for a time upon the plane between the Physical Man and the Mental Man, the Soul ascends only by the help of the Mental Man's Ideal, lifting up as it goes all natures in the Scale of Being, using all the senses, faculties and powers which likewise belong there.

Its destiny is involved in its origin. It is the Son who was lost and is found. This lifting up is the advance of the Soul toward the Ideal, its expansion which finally shall reach the circumference.

With the Mental Man and his Ideal we find Appreciation, a characteristic not pertaining to the Physical Man, who knows contrast only by Sensation. Contrast between what is felt and what can be conceived gives that Appreciation which adds impetus to Nature's moving forces. With the Ideal before the in-



ner eye and the Physical before the outer eye, the Soul moves up the Scale of Being, and the Moral Man emerges from the Mental Man.

The Moral Man.

Continuance of Shape and Body, but additional combinations which accelerate the process of change.

Here, the Master first appears, but only as a child that is yet to grow to manhood. Here, where the Struggle for Life becomes the Struggle for Mastery, is fought the great battle in Nature, the conflict between the Ideal and the Actual. There can be no battle till an Ideal is conceived, for Nature's fundamentals always agree with each other. The struggle is between persistence of the natural tendency and the insistence of a new tendency.

Having brought in due season and order the species capable of forming an Ideal, Nature thus aided brings that species capable of appreciation of an Ideal, and of an effort to appropriate it. And this effort which is the insistence of a new tendency, hitherto unknown, strives with the persistence of the natural ; not to its extinction, but to its subjugation.

The new is to make use of the old instead of being used by it. The new is to advance by resistance, and by resistance, rule ; by ruling, appropriate ; by appropriating, subjugate ; by subjugating, master ; mastering, first, what is natural in Primal Man, and then Nature herself. This is the contest between the Soul's natural servitude and its possible mastery.

It is a battle upon which Nature smiles, for it helps to carry out the Great Design, to expand the Soul toward the Absolute. As the instincts and impulses are ruled instead of ruling, the creatures dominated instead of dominating, the Soul appropriates its birthright. The Instinct of Appropriation is still alive, Desire for Nutrition still active, and the Soul gathers into itself the Ideal before its inner eye.

Structure continues, organic structure ; but it passes the line of demarcation between visible and invisible, and from Flesh becomes Character. The Soul's evolution, that Involution which is the Higher Natural, must be accompanied by structure, for the Great Purpose is Incarnation. And structure in its continuity, as it becomes Character, is necessarily invisible to the outer man, though clearly visible to the Moral Man.

New combinations are being made, new results obtained, for Nature's fundamentals are being used even as they have used. To the Initial Impulse is added another impulse, which, as it gains strength, imparts a new quality to embodiment ; and a higher than Physical Structure is the result. In this structure, veiled because clothed upon by Physical Structure, will be found Vestigial Remains ; for the Principle of Continuity is still operative



and the Natural Structure will be carried along with the Soul Structure.

Outwardly this species will be like its predecessors; inwardly unlike through the infusion of a new element, the insistence of a new tendency. Though the natural persists, this species insists, and this insistence will qualify Natural Structure.

Outwardly, the Moral Man is like preceding men, but inwardly he is the forerunner of a greater than he. First of the Ideal Species, he is the preparer of the way of the higher to come. Nature has builded a builder, and now he builds; and his building is to crown Nature with glory, glorifying Nature's God even as that Absolute glorifies the Soul that works for Mastery.

The way is preparing for that Descent which is to meet the Soul's Ascent, for that contact with a higher than the merely natural which is to give a still higher species and a higher quality to Soul Structure. The Dawn of Mind leads on to the Dawn of Ethics where "the Struggle for Life becomes Struggle for the Life of Others"; where Altruism first breaks upon the world. And here another ideal is conceivable—work for others as well as for self.

Soul is expanding toward the Absolute and is including more and more as it excludes more and more. Excluding the tendency of instincts and impulses to rule over it, helped forward by its own impulse added to the Initial Impulse, using faculties instead of being used by them, it includes more and more of the Wholeness of Being.

With an Ideal and Appreciation, Natural Selection is more than instinctive; and the building of Character proceeds by choice and use of the best materials. Selection includes rejection, and while no nature or instinct which is part of the Whole can be rejected and have no place in the higher Soul, each and all less than the Whole can be put and kept in its true place—relative, not absolute.

And this volitional effort which is a rejecting selection is the first step toward that mastery of self which leads on logically and inevitably to mastery of Nature. It gives to the Soul its first consciousness of power, a dim foreshadowing of that height of glory which awaits it; and to Structure the first element of perpetuity.

It induces that change in Soul-structure which is the first hint of its survival beyond the integration and disintegration of visible matter, imparting that element or quality of which it may be said by a still higher, "Occupy till I come."

Great as is this change from the merely natural, through the addition of Volitional to Initial Impulse, it is little as compared to further combinations of fundamentals, through Ascension of the Ideal.

*(To be continued.)*



## STILL HIGHER CRITICISM.

As progress is a necessity for the soul, as it must grow from "living" to divine, it must "get out" frequently, for it can not remain at any approximate stage forever. But its attachments are strong and it is loath to leave the old.

We are prone to live in the past instead of in the present, to cling to the "has been" rather than move forward to the to be; and looking backward we stand still.

"But his wife looked back from behind him, and she became a pillar of salt."

To look back to a temporary state, to a phase of existence, or to seek to perpetuate it as the most desirable, is to become deaf and blind to a higher. But to look back beyond all states to the absolute that precedes them, and which therefore will succeed them, is to see the true relations between these states of self-consciousness, and between them and the true being.

It is to see things and experiences in their right rather than in their sense relations; in the eternal instead of in the temporal order. To look back far enough is to see that whatever our sense relations, all, men and women, husband and wife alike, are children of one Father; and that the more enduring relation to each other is compelled by our relation to God.

"He is my brother" and "She is my sister" shall yet be said of all, by all. (Chap. XX.) One Father and one Family is the eternal truth whatever the present sense fact. Hence soul development will bring us sometime to where we must render to God His own.

The "temptation" by God of Abraham as recorded in Chapter XXII., portrays this necessity.

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

A mountain is a point of view from which things are equalized. Looking down from a mountain top, all in the valley appears more on a level than when seen from the valley. The contrasts are not so marked. Height is a leveller.

So, as the human soul in its growing realization of God-being looks down upon the sense relations of "the valley of the shadow," they do not appear so absolute as when the soul is seeing from their level. And with this higher view, this "moun-



tain which I will tell thee of," comes the giving back to God that which is of God first, and of ourselves last.

Here is a "sacrifice" which must be offered by every soul that would dwell "forever at the right hand of the Father" as the Master of Self. A burnt offering indeed, for Love demands of us unselfishness, a love for Love's sake, not because the loved one is ours; and we do not give this love till we are tried as by fire.

What is ours to-day is so all-important in our eyes! It cuts short our range of vision so that we do not see beyond it to the larger necessity that awaits us. The all around view is not ours till we get above the common level through aspiration for the eternal Real. Then we see not only others' relation to ourselves, and ours to them, but the relation of all to the One.

Here is a new adjustment to environment. Relation to the All supersedes sense-relation to each other. Not that the sense-relation is ignored or abrogated; it is lifted up rather, lifted to its proper place in harmony with the more absolute.

We "offer" our nearest and dearest to that God which is the Cause of all being, seeing that that which is born of flesh is flesh. Experience prepares the way for this view from the mountain top, for our offering. No father or mother can be the absolute for son or daughter. However dearly loved, the child will have its own individual views, wishes, loves, choice.

The nature of individuality compels. All the love of father or mother can not enable either to eat and digest food for the child that has outgrown infancy. It must have its own experiences, make its own adjustments of self to environment and existence; to the meaning of existence and the great God of All.

With even a little realization of this necessity and our ultimate destiny, we rise "up early in the morning" to do what our nature and destiny require of us.

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him."

God tells us of this place, not as a great personage speaking to an humble one, but as the nature of the unit speaks to the student of the science of numbers. Because of what God is, the rest is necessity, and to be recognized as such.

Note in this illustration how all the work devolves upon ourselves; how every day's experiences are a cleaving of the wood—furnishing the material that shall consume our offering.

To reach this plane of sacrifice of what has been the all to us, necessitates a going up, even to the top of Calvary. In this account of Abraham and his son we have a forerunner of the last ascent of the Son of Man, that Son offered up a sacrifice for



sin, that God's Son may be the all. But what this sacrifice and why necessary is shown by Genesis, when it is understood, as they can not be shown by sects and creeds.

Implicit, trusting obedience to our spiritual ideal and what it demands of us, is obedience to God and the way to God. Love lifted from the plane of the purely personal to the impersonal, carries us ever up the mountain of God, from which God speaks saying "This is my beloved son in whom I am well pleased."

On the plane of human relations our son is to be offered up because God's son was before and will be after him. And only as we find our son in God's son, can and will he be restored to us. "Not mine but thine" must sometime be our obedient recognition of the claim of the Almighty. This claim yielded, our own on the personal plane are dearer than ever. The Son of God and the son of Man become one, but the greater includes the lesser. Without this recognition and, to us, subsequent unity, our own would depart from us. With them our own are saved everlastingly.

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

We say that we worship God. Do we truly fear God—not in the sense to be afraid of, but to act according to the requirements of God—if we in act, word or thought, withhold any obedience which the nature of God and Man necessitates?

The higher obedience, not submission through fear of a despotic ruler, is illustrated by Abraham and his experiences, and now, as in the past, he is to be the father of many nations indeed; for the old slavish fear of and submission to a wrathful Jehovah, inculcated by many generations of superstition, is lessening in the world, and the way is opening for the manifestation of true individuality.

"All shall know him from the least to the greatest."

The animal has affection for its young and this affection is good. Human parents have affection for their children and this affection is better, for it is more discriminating. They will do for them all that the animal does for its young and more. "In the mount of the Lord it shall be seen" that a still higher than the natural affection is possible, and that this is best.

The natural goes only so far. It is "caught in a thicket" by its "horns." It is limited and must be supplemented by that which is more. From the standpoint of true being—in the mount of the Lord—is oversight of all. From the level of an approximate self-consciousness only the near is realized.

To see from this mount, and to act according to what is seen, is to "possess the gate" of all our enemies. The only enemy of the soul is that which hinders its growth according to destiny. To conquer self-love is to hold the gate through which all enemies reach the soul. To conquer self-love, for it is natural,



one must rule the thoughts. To rule the thoughts one must understand the nature of the thinking power and use it, instead of being used by it. All this Genesis teaches, and in that orderly manner compelled by fundamental, therefore eternal, principles.

"In thy seed"—for and from all who find and live this truth, "shall all nations of the earth be blessed." The blessing comes from wise use of law ; the curse from ignorant disobedience. From beginning to end the Bible shows these two lines of conduct, the naturalness of the disobedience, the growth of wisdom, the ultimate triumph of good over evil, the blessing over the curse.

Again the nature of "the third day" is illustrated.

"On the third day Abraham lifted up his eyes, and saw the place afar off."

Progress, ascent, is always meant by "the third day," a rising from that which, as it is left behind, is dead.

Abraham's purchase of a burial place for his wife, Sarah (Chap. XXIII.), illustrates what death is as seen "in the mount of the Lord." To those who know only the natural affection it is loss and departure of the loved one, who is "taken away" by a God whom we implore to spare us sorrow. To the Abraham soul it is burying the dead out of the sight.

"Heth" means "trembling—fear."

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you : give me a possession of a burying place with you, that I may bury my dead out of my sight."

With only that natural affection which makes us fight for our children because they are ours, we fall prostrate in sorrow for our dead. We are overcome and can not overcome. With the higher affection the soul can still "stand up" on its feet, seeing the road that lies before it.

It knows that there is no death for the living soul. It does not share the natural fear that accompanies natural ignorance of the nature and meaning of existence. "I am a stranger and a sojourner with you." It knows that the soul is a traveller and must move on ; and that to move on away from the coat of skin which is only dust (Ephron—dust) is but to continue the journey necessitated by its nature, and leave the dust on its own plane.

To realization of the allness of Spirit and the spiritual, and the shadowy elusiveness of matter, there is only departure from present sight when a soul drops the fleshly garment which was the visible animated by the invisible ; and the burying place for his dead will be double. (Machpelah—double.)

One part of this place will receive the dust, but the soul that used it is not in the dust receptacle. It is in its own world. The mortal to the mortal, the eternal to the eternal, is Nature's rendering. Out of sight, but not ceased to be, is the Abraham-consciousness.



## INTERNATIONAL BIBLE LESSONS.

July 4.—FIRST CONVERTS IN EUROPE.—Acts 16 : 6-15.

*Golden Text.*—The entrance of thy words giveth light.—  
Psa. 119 : 130.

In our own day, even as with Paul and his co-workers, there may be difference of opinion as to practical conduct of affairs between those who are united in purpose. And it is this unity of purpose which is of the most importance. A Paul and a Barnabas may agree while they differ, and the united purpose will speed the good work along. To answer a call for help (9) is of more importance than to carry out a personal wish. The true apostle will be a helper first, last, and all the while ; one who will endeavor to put his work before himself, recognizing that help to help themselves is the greatest service he can render to others. He is likely to be more or less a wanderer, even as was the great Teacher who went about doing good ; and he, also, may find that women are often the first listeners (13) to his words. "Where prayer is wont to be made" is where the redeeming word may be heard. Every soul that aspires to be better and better, that reaches out after God earnestly and honestly, prays ; and wherever prayer is made, a door opens through which something may enter in. True prayer is aspiration, and when the soul is thus open to receive, it will sometime hear the words of revelation. Aspiration is worship, and the soul that aspires to be God-like worships God. The feminine soul—woman—worships God (14) rather than creed ; and wherever God is worshipped, even though it be the Unknown God, eventually the heart will be opened to hear and understand. "Light" upon what God is, what we are, what our origin and what our destiny, will eventually come to every soul that truly desires and therefore prays for it, though it may come through human means. Only through desire do words of truth find entrance to the soul and give this light. Stand one side from the throng which is following after different ideals and ask yourself "What does God say to me ?" and the word that gives light will come to you.



July 11.—PAUL AND THE PHILIPPIAN JAILER.—Acts 16 : 22-34.

*Golden Text.*—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16 : 31.

To be imprisoned as to body and to be free as to soul, is to gain, eventually, freedom for the body also. From the within to the without is the order of Nature and of God. Freedom for the soul may be gained in the very experiences that seem to make a prison into which it is cast. If we will sing praises (25) in this prison instead of bewailing the imprisonment, we shall the sooner gain the freedom. Even though our feet are fast in the stocks, even though the true thought we have been thinking and speaking has not yet reached outward manifestation, we can hold fast to it, repeat it again and again, praise instead of supplicate God. We are not flesh and blood, and no flesh and blood environment can keep the soul in prison even though the "inner prison" seems to environ the flesh. We are free to think and mentally speak whatever and wherever the body at a given moment appears to be. This is the way to gain freedom, and for freedom deliverance is necessary. We must think freedom if we would be delivered from prison. We must exercise freedom in order to have it established unto us. Other prisoners will hear our words, for thought-vibrations are far-reaching and powerful. The power of the Word is little known by those who know not the Christ, but it can cause an earthquake in the mental world of the common prison, shake its foundations, (26) open all its doors, and loose the bands of every prisoner. It is strong and mighty, for it is the truth. "Ye shall know the truth and the truth shall make you free." It requires this earthquake to waken souls out of their sense-sleep (27); a sleep which makes them the jailers of their higher selves. Whatever the means by which this sleep is broken, the means is beneficent, even though, when not understood, we feel despair. It is only the "turning and overturning" that shall finally establish the kingdom of righteousness.

"We are all here" (28), all together in the natural prison in which, if we will, we can be free, even though our outer feet are held in the stocks of old habits and influences. From the moment we "believe on the Lord Jesus Christ"—see our own relation to God and set up the kingdom of His Son in our own souls, understanding that what belongs to and is possible for one belongs to and is possible for all—we are saved from that prison which can not hold the redeemed soul. The inner freedom and baptism precede the outer.



July 18.—PAUL AT THESSALONICA AND BEREIA.—Acts 17 : 1-12.

*Golden Text.*—They received the word with all readiness of mind, and searched the Scriptures daily.—Acts 17 : 11.

True it is that the word turns the world upside down (6), for the "upside" needs to come down. "Thy kingdom come, thy will be done on earth as it is in heaven." It is the "upside" that is the real and true, and what we naturally look upon is only the representative. It must come down to us, must be recognized to be known and felt. But disorder, confusion and improbability will appear in our attempts to bring this "upside" down, to those who can not receive the word because they can not or will not reason. To those who are rooted so firmly in tradition that any contrary word seems blasphemy, there is no ground for comparison or reasoning, and to show them that "Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" is well nigh impossible. They do not start right. They do not see that the soul of the physical Jesus was the Christ, the *begotten* Son of God; that the living soul as Adam must rise from the dead continually, leaving the dead behind; that the Divine Energy impels the soul along its upward way, pushing it through and beyond natural limitations till it stands at last at the very crown and summit of human existence, Lord over all because Master of Self. They confound History with Law. They see Jesus Christ, his life and death, as a special and interpolated plan and work of the Almighty, instead of a demonstration of unvarying Law. But at all times there will be the few who are the "more noble" (11), in that they will receive "the word with all readiness of mind." Every faculty we have is for use or we would not have it. The greater danger is that a faculty may atrophy from non-use. "Readiness of mind" is a portal that opens to the unknown, even to the Unknown God. The Scriptures teach the true nature of the Christ, of the Jesus, and the relation of the lesser to the greater; why there is the death of the Jesus and the resurrection of the Christ; why both must needs be; why we must follow in the same road, try as we may to get out of it; why the law which determines this whole process and its ultimate is the same for us as for Jesus of Nazareth. Let us also search "the scriptures daily" to see whether these things are so (11) and with all "readiness of mind," even though traditional beliefs are turned topsy-turvy in consequence. We should be more concerned with what the Scriptures say to us, than with what others say to us about the Scriptures.



July 25.—PAUL PREACHING IN ATHENS.—Acts 17 : 22-34.

*Golden Text.*—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4 : 24.

In this text we are told what true worship of God is, and that this worship is compelled by the very nature of God. A relation between cause and effect is indicated. In Paul's utterances on Mars' hill, he refers to the natural, therefore general, misconception of God, and the necessity of doing away with it, a necessity as vital to-day as then. A mistake in a premise compels error in the conclusion. To worship as God that which is not God, is to do that which is needless. To look upon God as needing anything at our hands (25), as being affected in the least by anything we do or say, is to fail to rise to the conception of the one true God. How can God be God and be influenced in the smallest particular by a human being? How can any petition or sacrifice incline God to consider us as He otherwise would not have done? "God is a Spirit," and if we really worship, our worship must be according to the nature of God. Hence it must be based upon a right recognition of God. We "must" worship in spirit, rather than in word or outward form. No rite or ceremony, no profession of faith can constitute worship. God needs nothing from us, but Oh! how we need to know God. To know God, is eternal life. To worship in spirit is the necessity. To worship outwardly in observances and ceremonies is the permission and privilege. To seek *first* the kingdom of God and his righteousness is to have all things added thereto. "We ought not to think that the Godhead is like unto" anything "graven by art or man's device" (29); or like human beings who can be swayed one way one day and another way the next. And yet we do think this about God, for we think of God as we do of ourselves, making Him a magnified human being. And because thought is creative we need God's Son as a Saviour. We need a higher conception of ourselves to lift our thought of God higher. The times of our natural ignorance (30) have borne fruit, and now, eating that bitter fruit we are called upon to repent of that ignorance if we would have salvation from sorrow and suffering. We are judged in righteousness (31) by that man who is both human and divine; who unites in himself our present humanity and possible divinity; who with his divinity rules his humanity. For such an one knows; and we may know, and prove as he proves, if we start right. Down deep in our souls is the God-likeness waiting to act when we permit; waiting to redeem us from natural limitations and errors of conception and feeling. We are like God in our real being. God is not like what in our ignorance we appear to be. The likeness is on our side, not on the side of God.



## THE MASTERY OF FATE.

"O! yes! this teaching is very attractive. As a theory I like it very much, but I do not see any pronounced change in myself."

This utterance—perhaps you have expressed the same view or something like it—shows that the gulf between the ideal and the practical has not yet been bridged for the speaker.

The theory may be ever so perfect, but if it is not also practical, is not capable of practical demonstration, it is of but little value as compared to that which would meet this need.

There are those who know that the teachings of the Science of Being are capable of practical demonstration. They have had the proof. What has been done may be done again. And the reason why you do not "see any pronounced change" in yourself is because you have not performed your part of the necessary work.

You accept the statement "Thought is creative" as true, and then you wonder why you are not immediately transformed from a suffering human being into a white-winged angel.

Why do you expect translation instead of growth? Perhaps because the strength of the old view "Jesus Christ has done it all for me and I have nothing to do" remains with you; but for whatever cause, your expectation will fail of fulfilment till you do your part.

Turn to Nature for a lesson as to what your part is, and see how, when this is performed, the rest is sure. There is a process known as grafting, by which a shoot from one tree is inserted in another tree which nourishes the shoot so that it will grow and bear fruit. The tree is the stock which supplies the vitality necessary to the graft; a supply which brings the graft to the fruit-bearing stage. But the fruit borne by the graft is always after its kind and not according to the tree.

This well known fact in Nature indicates a law back of it; and as what we call Natural law is but one plane of operation of Absolute Law, it points us to another plane which we will do well to discover and utilize.

Remembering that the Natural World is representative of the Spiritual Real; that the overruling Law of Cause and Effect works uninterruptedly from First Cause all the way down to



what we call the physical world, this fact, that fruit will be according to graft, and that the stock nourishes the graft and brings it to the fruit-bearing stage, is of great practical value.

Thought-Force is creative. It is the stock which nourishes and brings our individual thoughts to pass. Your thought which you are thinking this minute is a graft which you are placing in that stock. The consequences, the fruit it bears, will be *according to it*, therefore of your own making.

For example, you graft a shoot from a blue plum-tree into a red plum-tree, and when that shoot has grown to the fruit-bearing stage it will bear blue, not red, plums. The fruit is according to the graft.

Each thought you think is a shoot grafted into that stock—Thought-Force. This Force nourishes your thought and brings it to the fruit-bearing stage. Its fruit is your subsequent experience. Your experience at any time is the legitimate fruit of your previous thinking, for it is the fruit according to the graft.

Thought-Force is unqualified. It brings fruit, it is creative. But it does not determine the *kind*. It nourishes the graft placed in it, whatever this graft may be. It shows neither favor nor disfavor. It is not a kind itself. It is absolute, therefore unqualified. It brings all kinds to pass, for it, to be true to itself, must nourish every and any graft placed in it.

This is Law. And because of the nature of Thought-Force, because it is the Creative Power, we can determine beforehand what kind of fruit we will have.

We can gather the fruit of the tree of life, if we will; or we can keep on gathering the fruit of the tree of knowledge, which, as we eat, brings us death.

Here is the power of individuality. We can choose between the two. But we do not, we can not choose till we see that there are two possibilities for us; and here is where experience has served us.

It has brought us to where we have sought and found that knowledge of truth which is wisdom, instead of mere knowledge of facts. We have suffered, and through our suffering we have been led to seek the reason why. Well for us if we have found that it was the fruit of the graft we ignorantly placed in the stock that brought the graft to fruitage.

With this understanding we no longer attribute our suffering to God's intention, we begin to render righteous judgment. We have gathered the fruit of ignorant grafting; and now, learning through experience, we can graft wisely, knowing that "in the fulness of the time" we can gather the fruit of wisdom.

Here is a simple rule to remember and apply.

CREATIVE-FORCE COMPELS RESULT FROM OUR THOUGHT,  
BUT WE DETERMINE ITS KIND.

We can choose the graft which shall be placed in the stock;



hence, we can choose what our experience shall be. We can work *with* law, knowing that the result is sure.

"Receive with meekness the ingrafted word, which is able to save your souls."

Read this statement again and again.

"Which is able."

Do you see what the trouble is? Why you have not yet seen "any pronounced change" in yourself? Is it not because you have not received *with meekness* the ingrafted word?

When you were told to think a certain way continually, to make daily affirmations for yourself, to think thoughts and speak words contrary to the outward seeming, you said "But I do not see how that can do anything. There is no getting around facts."

And you did not do this, except in a half-hearted desultory manner now and then. You knew too much, that was the trouble. You knew so much that you did not know enough. You could not receive with meekness that which was able to change you "from glory to glory."

It was too simple. Had it been some exceedingly complex and complicated process, requiring means to be gathered from all four quarters of the globe, acquired only by great outlay of time and money, you would have had great faith and would have moved heaven and earth to lay hold upon it.

But "the ingrafted word" is too simple, and you have stood one side saying "How can that do anything?" instead of doing your own grafting and finding out.

Note that James says that the ingrafted word is able to save the soul; able to save your self-consciousness from the limitations of mortal sense existence; able to eliminate the death element; able to remove evil and suffering.

You want redemption, salvation from these conditions, of course. Do you want it enough to attend to your grafting? Enough to watch and see what kind of a graft you are momentarily inserting in the stock?

Can you drop your intellectual theories for a time while you attend strictly to this work of conscious grafting? Can you be meekly faithful and obedient to this law of cause and effect?

Will you pay the price of the thing you desire? Will you be fair, and not say "This is impossible" till you have grafted consciously and wisely as many years as you have been grafting unconsciously and ignorantly?

Stop declaring that you can not accomplish this or help the other. You are grafting negatives into that stock which will bring them to fruit-bearing, and you will experience lack of ability and helplessness. Whatever is in accord with the true being *can* come to pass; but *the graft of your own thought* must first be inserted in the nourishing stock.

You alone can do this. You think your own thought, you



must do the grafting. When your thought is like your true being, when it is an affirmation of what you are and what belongs to you as the child of God, the fruit, or result to you, will be according to the graft.

"Be it unto thee according to thy word."

Here do we find "the perfect law of liberty," and James also says "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Who gets the blessing?

The doer of the work, not the forgetful hearer.

Now ask yourself this question when you are disposed to grumble or feel doubtful of the truth because you do not yet see its manifestation—"Have I been doing the work? Have I inserted the right graft?"

You will catch yourself with the old graft whose fruit is sickness, sorrow, and death ready in your hand again and again. But take courage, it is something, a great something, to have found "the perfect law of liberty;" and it is better to try again and again than to be content with the old graft and its fruit of bondage to mortal sense.

The fruit does not appear immediately when the graft is placed in the tree, but it comes. So have that faith, through knowledge of the law, which is "the evidence of things not seen, the substance of things hoped for."

This faith is based on understanding that the fruit is according to the graft, and is accompanied by the patience that can wait for the fullness of the time.

Attach your conscious true thought to the Creative Power. Then you are a "doer of the work" which shall make the Truth itself, manifest.

"Show me thy faith by thy works."

To be a hearer of the word is good, but to be a doer of the work is so much better. You can forget what you hear, but what you do, is done; and your true being will not be manifest till you permit manifestation by doing your part.

Stop finding fault and open the way for your likeness to God to appear. Divinity *in* humanity is the eternal order.

Think your God-likeness instead of your sense-weakness. Graft that self-ideal into the eternal stock—Thought-Force. It will be nourished and sustained till it bears fruit according to the graft.

Then, and before the fruit is full grown, you will "see a pronounced change" in yourself; a change "from glory to glory" till the divine imprint shines forth, transforming the flesh.



## THE BREATH OF LIFE.

(When one begins to see the necessity of a higher than natural affection.)

I thank thee O! God! for all that thou hast given me. I praise and bless thee for those whom I have called mine.

I see that they were thine before they were mine. I see that thou art in them and they are in thee, even as I and thou art inseparable.

I acknowledge thy name which was writ upon them before I named them.

In my ignorance I did not see and read it, and I said they were all my own.

Gladly do I repent of this my sense-error, and make restitution. They are both thine and mine; first thine and afterward mine.

Though after the flesh my name is writ upon them, behind the veil I see thine own.

I love them day by day because they are mine. I love them more and more because they are thine.

As I, the lover of my dear ones, am of thee, so shall my love for them be of thee who art Love itself.

I offer up to thee mine only one whom I love best, for this one belongs to thee; and I know that thou hearest me always, and restorest to me what I give unto thee.

All mine is thine, and thou art mine. In thee and from thee I have all.

Here, at thy feet O! Lord God Almighty! I offer my dearest to thee. Lift him up that he may descend to me as thy Son, thy good gift from on high!

I see him in thy bosom while I hold him in my arms. Thou hast heard the desire of my heart, for thou knowest that my heart longeth after thee.

In the light or in the darkness, in the here or the there, he is safe with thee, and I can never lose or be forsaken of him.

I glorify thy name which is writ upon him, and he is drawn to me with the cords of Love which are stronger than the ties of the flesh.

I have no more torment, for I have not withheld thy son from thee.

Thou helpst me to climb the mountain of offering.

Thou helpst me over the places that are rough for me and mine. Thou makest them smooth for me and thine.

I go up with my Son; I come down with thy Son.



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## EDITORIAL.

FREEDOM or bondage are the conditions confronting the human soul. Use or be used, is the dictum of Nature. Bondage is the early natural, freedom is the higher and later natural. Transition from the one to the other belongs to existence.

For volitional transition, self-knowledge and its application are essential. Ability to gain self-knowledge is inherent. Its possession is acquired. The results of its application are also acquired, and are sure to attend upon fidelity. Hence the volitional transition from bondage to freedom is dependent first, upon education in the nature and resources of being; and afterward upon the enlightened and faithful use to which this education is put.

This education is of greatest importance, and should be of the greatest interest, to all; for all have a common origin and destiny. Recognition of the importance of such education has led, in Chicago, Ill., to the formation of the Exodus Club, whose scope and aim is shown by the following extract from its By-Laws:

### ARTICLE I.

#### OBJECT.

Its object shall be what its name implies—a going out from. It shall stand as a door through which all who suffer in bondage shall go out to find freedom. It shall be maintained for educative purposes only, and shall represent no distinctive religion or creed. It shall be a common meeting ground for all who seek self-knowledge, irrespective of religious faith. It shall represent the impersonal principles of the Science of Being; and it shall be the aim of each member to respect and preserve the impersonal nature of the organization; to view it as the instrument by which he gives what he receives.

### ARTICLE II.

#### OF MEMBERS.

SECTION I. Members of the Exodus Club shall be of two classes, Governing Members and Annual Members.

SEC. 2. Governing Members only shall have the right to vote and be eligible to office. The annual dues of Governing Members shall be \$25. They shall be privileged to attend all meetings and classes of the Club. No Governing Member shall be entitled to vote at the annual meeting if in arrears to the Club.

SEC. 3. The dues of Annual Members shall be \$10. They shall have the privilege of attending all public services of the Club, the weekly Bible readings, and be entitled to two courses of lessons on the Science of Being.

SEC. 4. All dues shall be paid semi-annually in advance on the first day of September and the first day of February of each year.

SEC. 5. Suitable certificates of membership shall be provided by the Board of Directors, and shall be signed by the President and countersigned by the Treasurer, to be given each member upon the payment of dues.

The period of active work will consist of thirty-two weeks, in which ninety-six lectures will be given, in addition to the Sunday addresses. The



tuition for any one course of lessons for non-members will be \$5.00 and seventy-five cents each for a less number.

*All members will be required to follow the courses of lessons consecutively.*

The attempt will be made to impart the instruction systematically, and to have it received in like manner, rather than in that sketchy and fragmentary way which is due to a passing, curious interest. The Science of Being is a positive science and not merely a theory or opinion; and to be mastered it must be approached from this basis.

Appended will be found the program for the coming year's work. Any one desirous of joining the Exodus Club, or of obtaining other information concerning it, may apply to the Secretary, Mrs. E. H. Strobhart, The Plaza, North Avenue and North Clark St., Chicago, Ill.

URSULA N. GESTEFELD.

### INSTRUCTION GIVEN BY THE EXODUS CLUB OF CHICAGO

DURING THE CLUB YEAR, OCTOBER 3, 1897, TO MAY 31, 1898.

*Teacher, URSULA N. GESTEFELD.*

Class Room: 608 Handel Hall, 40 Randolph St.

*Sunday morning lectures in Handel Hall at 11.*

#### BASIC COURSE.

##### EXPOSITION OF PRINCIPLES.

The Eternal Law of Cause and Effect.	The Sense of Matter.
What is Consequent Upon the Nature of Man.	The Natural Fall.
The Spiritual Ascension.	

##### APPLICATION OF PRINCIPLES.

What Healing Means.	Thought-Transference and Hypnotism.
The Word and the Spoken Word.	Curing and Being Made Whole.
What Demonstration Includes.	

#### COURSE No. II.

##### THE NATURE AND DESTINY OF MAN.

In the Beginning.	The Man that Tills the Ground.
The Continuity of Production.	Evolution Becoming Involution.
The Image in the Image.	The Elimination of Evil.
The Seventh Day.	Mortality and Immortality.
Primal Innocence.	Survival of the Fittest.

#### COURSE No. III.

##### THE HUMAN OCTAVE.

Ourselves as Adam. Vibration.	Ourselves as Jacob. Raising the Vibration.
Ourselves as Enos. Raising the Vibration.	Ourselves as Joseph. Raising the Vibration.
Ourselves as Noah. Raising the Vibration.	Ourselves as Jesus. "All Power is Given
Ourselves as Abraham. Raising the Vibration.	Unto Me in Heaven and on Earth."
Ourselves as Isaac. Raising the Vibration.	The Light of the World.
The Son of God.	

#### COURSE No. IV.

##### THE EVOLUTION OF EVOLUTION.

What is "Nature?"	The Struggle for Life becoming [the Struggle
Why there is Continuity of Physical Structure.	for Mastery.
The Missing Link.	Ascending Species and Psychic Structure.
Instinct and Intuition.	Integration and Disintegration.
The Last and the First Species.	Vestigial Remains.
Man's Ascent, God's Descent.	