



# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

"No living thinker has yet found it possible to account for evolution." "The present is the age of the evolution of evolution."—Professor Henry Drummond.

The modern theory of evolution, growing out of Darwin's great works, "The Origin of Species" and "The Descent of Man," has been one of the greatest factors in that revolution of opinion and sentiment which belongs to recent years.

It has compelled attention to facts persistently ignored by religionists, which, as they have been recognized and admitted, have placed firmer ground beneath the feet of many who stood but feebly, halting between the demands of their reason and their fear of possible consequences if they listened and yielded to it.

More are hopeful of a solution through science of the great problem, "What is Man, and what his Destiny?" than formerly; and many are more tolerant of traditional dogmas, foreseeing the time when the truth they veil shall be revealed and rescued from the tomb in which it has been buried so long. The demand for knowledge is becoming more universal. Seekers and students outside a special class are becoming more numerous. The dividing line between intellectual pursuits and religious beliefs, between science and religion, is less sharply drawn. The time is slowly ripening when it shall be obliterated.

But the limitations of this theory are being felt more keenly day by day. Welcome as it undoubtedly was at first, something more is now demanded; and because, as Professor Drummond says, "it was first given to the world out of focus, and was seen by it out of focus." It was a part and only a part of the great scheme of Nature, a fragment detached from the whole which gives it consistency and perpetuity. Because only a fragment, its ability to satisfy the inquiring mind of the growing generation is limited.

"An Evolution theory drawn to scale, and with the lights and shadows properly adjusted—adjusted to the whole truth of Nature and of Man—is needed at present as a standard for modern thought."



Can this need be supplied? Can we look to religion for the supply?

Again, as for so many years, asking for bread we shall be given a stone, if we appeal to that sectarianism and denominationalism which pass, with the unthinking, for religion. Here tradition usurps the throne of truth.

Can science or purely intellectual effort meet the need?

Science—as the opposite of religion—is debarred by its very nature. It deals with fact, with demonstration, holding the theory brought forward to account for it only tentatively, till the fact shall be repeated a sufficient number of times to verify the theory, no other being found, which will also account for the fact.

While this method is cautious and safe, it is also somewhat extended. It would take too long to supply the evidence demanded, as this would require a number of repetitions of the whole process of Creation from First Cause to ultimates. Mankind would become a little tired of waiting.

It is evident that for such a standard a certain continuity is needed—this very continuity from First Cause to ultimates; a logical continuity. No other could meet the need, supply the scale.

In "The Ascent of Man," Professor Drummond refers to the work of Darwin and Haeckel, who have traced the origin of the animal body, of Romanes as the beginning of the evolution of Mind, of Herbert Spencer, as the development of Morals, of Edward Caird as the evolution of Religion; and points out that, singular as it may seem, "no connected outline of this great drama has been given us."

But there must be connection between Body, Mind, Morals, and Religion; a continuity in which these and their connecting links, as yet unrevealed by the modern theory of evolution, have place; and this continuity must reveal the scale according to which the true evolution theory must be drawn. The only satisfactory standard for modern thought is one that is fixed, not adjustable. Such a standard must involve fundamental principles. These alone are fixed and give vitality or truth to any and all theories. Remaining unchanged in themselves, they permit wide variety of coloring and application.

Reconstruction necessarily goes hand in hand with construction. Nothing is wasted. Everything is worked into new forms. But the substance of all forms remains changeless. Reconstruction is but the surface of construction.

If neither religion nor modern science afford us this fixed standard, dare we have the audacity to frame it for ourselves, first seeking these fundamentals and constructing according to them? Can we meet unmoved the challenge "What is your authority?" foreseeing the time when this theory, drawn to scale, shall be self evidently true? With our eyes fixed upon the great truth un



veiled by the modern theory of evolution, can we work side by side with those who are so intent upon the process of unveiling that they have no eyes for that which is revealed? Work patiently and lovingly to a common end?

"The Ascent of Man," says Professor Drummond, "is not only the noblest problem which science can ever study, but the practical bearings of this theme are great beyond any other on the roll of knowledge."

What have been the practical results to mankind of the modern theory of evolution?

In what way has a man been bettered by becoming satisfied that his physical body contains evidence of its connection with lower organic structures?

Have we less evil, crime, and misery in the world? Fewer jails, asylums, and hospitals? Less disease and death and more assurance of eventual freedom from all these conditions?

Does this conviction make him a sounder or better man, husband and father, or citizen?

However satisfactory to the inquiring intellectual nature a knowledge may be, upon its practical value depends the permanence of that satisfaction. And this value must be put to the proof. Our experience affords the opportunity.

"Man differs from every other product of the evolutionary process in being able to see that it is a process, in sharing and rejoicing in its unity, *and in voluntarily working through the process himself*. If he is a part of it, *he is also more than a part of it*,"\* since he is at once its spectator, its director, and its critic."

If man is the spectator and critic of the evolutionary process, for him the practical value of all knowledge must be the aid he receives from it to consciously co-operate with this process, which in its continuity, if it obtains beyond its present development, should abolish the miseries which keep companionship with humanity. Is the evidence of this value to mankind of the modern theory of evolution forthcoming? Is Professor Drummond's assertion that man is spectator, director, and critic of the evolutionary process, assumption or truth?

Must it not be compared with the fixed standard, to ascertain? Whoever discerns this standard will agree with him that "the scheme of evolution must include the whole man," and that "evolutionary philosophy has gone astray in that it has missed Nature herself." "In fixing on a part whereby to reconstruct the ultimate, it has fixed upon what is not the most vital part."

In fixing upon organic structure and tracing its continuity, in overturning heaven and earth for "vestigial remains," it has missed entirely the vital part—living Man. In studying a consequence it has ignored him. Shapes being objective, and their pattern and the nature which compels them being subjective, the

\* The italics are the author's.



evolutionary philosophy has dealt with the shapes only because too near-sighted to discern the vital part of the whole.

If "all life is an organic unity," this whole must contain shapes, and they must be related in an orderly manner to each other; but they cannot be the whole, and the study of them alone will never answer the question, "What is Man?" or the succeeding question, "What is the destiny of Man?" Embryology reveals in a wonderful manner this connection between shapes from lowest to highest, this continuity of organic structure; but we must have a metaphysical embryology before these questions can be answered.

We must penetrate backward, beyond even "the womb of the ages," and find their parent germ if we would step forward to find their ultimate. We must trace the sequence of cause and effect from before even prehistoric time to that beyond which lies on the other side of that "portal we call death."

"Each platform reached by the human embryo in its upward course," says Professor Drummond, "represents the embryo of some lower animal which *in some mysterious way* has played a part in the pedigree of the human race."

Here the modern evolution theory halts. It sees and gives place to the fact, but the why of the fact is "mysterious," is veiled in a mystery which will continue till the part or fragment is seen in its relation to the whole. The known is framed about with the unknown and has with it innumerable points of contact; yet the modern scientist is bound by his methods, and at the risk of his reputation, to lay hold upon none of them, for does he not then enter the realm of speculation?

Dealing, as it does, with the continuity of structure, the conclusion of the evolutionary theory is that Man is the product of evolution. What other conclusion can it reach? Embryology gives this answer, it is said. And here is the gigantic error which, however gratifying the evolutionary philosophy, is an obstacle in the path of progress. The object is taken for the subject, a reversal of Nature's dictum which brings confusion and conflict instead of harmony with her.

Out of focus indeed is this conclusion with that truth which she keeps within her bosom, held in sacred trust for her confidant, withheld from her careless critic. Her secret is yielded on demand, but only her confidant knows how to demand. It is not found in her outer court, where her critics throng and compare notes; nor yet in her inner court, where her lovers assemble and gaze longingly at the veil which hides what lies still beyond.

But it is given up to the daring, because reverent, soul that with clean hand and foot can lift this veil and ascend the steps of the sanctuary which is behind it. Nature's confidant has laid his all upon an altar of sacrifice and watched beside it as the consuming fire has purified both the offering and himself. He has



removed the wall of partition that has kept him from the eternal Mother, and her patient arms receive and guide him to the shrine of wisdom.

"The great lines of man's youth are the lines of his maturity," says Professor Drummond, "and it is only by studying these in themselves and in what they connote that the nature of Evolution and the quality of Human Progress can be perceived."

What is implied by these "great lines"? What they suggest is as important as what they are in themselves. Five times five are twenty-five. Here is an outline which as a fact suggests other facts contained in and sequential from it. The one who penetrates to this wide variety, maturing his knowledge, finds the outline not in the least changed, only filled in and established.

If the great outline suggested by evolution were seen, the mistaken conclusion that man is its product would be abandoned, and effort would be made to trace that line of continuity which runs *through* physical structure, the absolute to which that is relative.

Is it not obvious that out of nothing, nothing comes? That if something comes, there must be something from which it comes? Not necessarily a thing, for surely that which involves so much must be more than a thing; but in the sense of reason for being?

This simple truth alone reverses the conclusion of evolutionists. Nothing can be evolved that is not primarily involved. If evolution can be traced so near to Man that only one link is missing; if by courtesy or eagerness this slight gap is overlooked and the cry of satisfaction, "Man is the product of evolution!" comes from thousands of minds and hearts, does not the very evidence which has induced it point with unerring finger to the unveiled truth, "All this is primarily in Man"?

The contention is that Man precedes evolution instead of being its product, a self-evident truth because nothing can be evolved which is not primarily involved; and that the only need is to gain such perception of the nature of Primary Man as to discern the scale of his being, which scale must necessarily be followed in his evolution or unfolding to view.

Then we have the fixed standard according to which to judge the unveiling at its several stages and to forecast those higher than any with which we are at present familiar. With this standard we deal with subject rather than object.

In our efforts to grasp the truth indicated by the theory of evolution much obscurity and perplexity will be removed and avoided if we apply the term Man to the subject rather than to the object; to that nature which involves organic structure rather than to the structure.

(To be continued.)



## STILL HIGHER CRITICISM.

The Noah stage of the soul is the basis for regeneration; for generating a quality of self-consciousness which is above the natural, and yet which is itself natural, as a sequence to the first. Only the generations after the Flood establish the covenant between God and the soul.

Illustrating the progress of the soul by the lower half of a circle, this stage is the bottom of the descent and the beginning of the ascent, the point of equilibrium between the two.

"And the whole earth was of one language, and of one speech." Chapter xi.

The common language for Humanity, the only common or universal language, is the universal understanding. A Russian, a Spaniard, a Frenchman, an Italian, an American, are mathematicians. As such they speak a common language, because they have understanding of the science of numbers. They will understand each other as mathematicians, though as men of different nations they do not understand each other's national speech.

Their common pursuit and common attainment makes of them a brotherhood, however wide apart their fields of action may be; and if one accomplishes more than the others, his knowledge is for them all, and they have but to keep on to possess it for themselves. They know each other, even if they never see the fleshly man. More than that, as mathematicians they know that they know each other.

So, when the soul reaches understanding of its nature and destiny, its relation to the real being and what must come of that relation, it has a language common to all souls when they have reached the same point in development.

If we rest there—"a plain in the land of Shinar"—and go to work with this understanding, to "build us a city," or a safe and secure dwelling-place within the outward turmoil and warfare of existence, we shall do well. Our work will prosper, and in this secure city within we can build "a tower whose top may reach unto heaven." We may build upon a secure foundation, and our own building, or work, will raise us higher and higher, till the "heaven" of our real being is at last realized and our souls have reached the heavenly stature.



If only we would be content to do this! Content to do that work individually which lifts the soul up the ascent toward which the Primal Energy "In the beginning" has been steadily pushing us!

But history proves repeatedly the truth and power of a tendency which clings even to a soul that has—it thinks—let all belief go, and stands upon the basis of understanding, declaring its necessity.

The instinct of self-preservation, operative in higher as well as lower species of the genus, Man, causes the soul to believe itself custodian, supporter, and maintainer of the truth it has come to see. It must succor and save it, guard it carefully lest it be torn asunder and lost altogether.

So it says, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth."

A name! How loath we are to let go of names! How necessary they are to us, even while we have a glimpse of the naked Truth that is nameless!

One has his glimpse, and immediately he labels it and says, "This is mine."

Another has his glimpse, and some understanding that is new to him, and at once he cries upon the housetops, "I have found the truth! I am the great discoverer for this day and age! Look unto me!" And he labels his glimpse, and before long there are many names, and the "one language" is confounded.

Each originator and defender of a name cries "Error!" at the mention of other names, because that realization of the unity of truth which would save all the confusion is not yet his.

To understand that abstract truth alone is eternal, that the relation between God and Man is law and not caprice, is indeed necessary for the progression of the soul to its ultimate; and the experiences through which the soul reaches it are then made plain.

But it becomes necessary, also, to understand what others say about the same truth, and so form that Brotherhood of Man according to the Fatherhood of God that prevents the confusion of tongues, and consequent bigotry, persecution, and fanaticism.

How hardly can the human soul, even at that arc of the circle where ascent lies right before it, realize that "Truth is mighty and will prevail," and that we do not need to constitute ourselves its sole custodians and fight to the death all who oppose our claim to be the only ones!

We stand forth valiantly, shielding the truth, covering it with ourselves that it shall be safely protected, and forget that it, as the shield and defence, should stand first and we behind it. We clash weapons with other valiant defenders, and the noise of the warfare silences the voice of truth. She is unheard, though she is there, for the common language is lost in the din.

We leave off to build the city, for we are building names in-



stead, and we have no place for our heaven-reaching tower. We have only Babel, and the confusion grows worse confounded, till we learn how little there is in names and how needless they are for those who, knowing its power, can let the truth take care of itself.

Out of the confusion and disorder must come harmony, through realization of the almightiness of that which waits through ages for manifestation; and in the next type, Abram, we see its beginnings.

He is the tenth generation from Noah. A hint may be found in the figures, 10. When we perceive that the real Man is not a piece of flesh and blood, that, as the image of God, he is the spiritual entity which is hidden to the sense limited to objects; when we understand that this spiritual entity—the Lord—is the only Man, which is to be manifested as Soul, we see that in reality there is only one Man—1—and beside him there is nothing—0.

For all there is in the whole sequence of Creation is involved in him. As primary individual being, and ultimate individualized soul, he is all.

To realize this we must obey the injunction, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee."

We must forsake the old ways, the old meanings, the old desires, and find and follow new ones. They have served their purpose, fulfilled their day with us. We are new in our own eyes; all things are made new to us. Yet we see that our full stature depends upon the realization of that which is, always was, and ever will be, not upon anything new or to come. Realization of our own being, of what it is and of what is possible to it, makes of us "a great nation."

"And thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: And in thee shall all families of the earth be blessed."

Not till individual realization of the abstract truth of being is seen to be the fundamental necessity for the spiritualized soul, seen to be the means by which it puts off mortality and puts on immortality, will the inner breath (Terah), which keeps the soul alive, bring it out of its dependence upon the means whereby it found the truth, where it found the light—"Ur of the Chaldees"—and bring it unto Haran—"which is enclosed"—the sanctuary of the soul, where it receives its own revelations from on high.

Whatever is shown to us by others, whatever we see through others, must eventually be seen in ourselves; for only as it is found within does it become our possession. And only as we possess in our souls the truth of being, do we, as souls, become it.

We must first find and dwell for a time in Haran before we can go to that land of Canaan which is promised to us. When we have established this connection with the infinite through which



it will lead and direct us every moment, the interior life takes precedence of the exterior life, and the without is ruled from within.

The old order, the within determined and made by the without, is forsaken. Though the natural, it is superseded by the spiritual order. The self idea was attached to what was objectively visible; now it is attached to what is subjectively visible, to what has been uncovered by the Flood.

Though all the while the soul has been connected with the Lord, drawing its vitality from its real being, now it is conscious of that connection, and the inner life becomes the real life, the outer the illusion.

And it begins to feel that justice reigns throughout its onward journey; that blessing comes to it and to all who stand where it stands, and cursing, or the reverse of what is felt as good, to those who have not yet reached that point and are still under the bondage of the illusion.

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

When the new order is established, we come into that which we move forward to. With the soul that is "gotten in Haran," we pass through the land "into the plain of Moreh"—"teacher." When we come forth from this "enclosed place" we find the teacher of the soul, the Lord. "And the Lord appeared unto Abram."

Only at the Abram stage of the soul does the real being appear or become known, because felt. With Noah God talks, as does also the Lord; but only with this character is there the first mention of the Lord's appearing.

We may understand ever so well, theoretically, that the soul is related to and rooted in the being; but only as we begin to realize or feel the truth understood do we see and know the reality of that relation, a reality that swallows up the theory as the lesser vanishes in the greater. Developing the ability to see, know, and feel the within, we are taught from within, and the way to all wisdom is open to us.

"And there he buildeth an altar unto the Lord."

The soul to which the Lord has appeared, which is taught by that teacher, builds its own altar of worship and sacrifice. Its religion is individual, is from within, not something found ready made without and worn as a label. Even the beginnings of realization of true being compel religion for the soul.

Its attitude toward God, rather than toward the established customs, shape its religion. Reverence for the divine will be spontaneous, requiring no effort of cultivation. At this stage the soul will become a true worshipper rather than an observer of ceremonies.



## INTERNATIONAL BIBLE LESSONS.

*January 3.*—CHRIST'S ASCENSION.—Acts 1:1-14.

*Golden Text.*—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24:51.

A teacher in the world, a man among men, has his disciples, those who learn of him. But the time will come when it is better—"expedient"—for them that he leaves them.

If his teaching is true and demonstrable, they, after first being learners, must become demonstrators. And their tendency to cling to their teacher will stand in the way of their individual and independent demonstration of the truth he taught them. He must "ascend out of their sight," even though he still lives, that they may have a greater power than he can give them.

They must feel, and work in, the power of the truth itself, not merely in the strength of a personal relation with him. They must receive of the same Spirit which enabled him to teach truth to them.

"Commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me."

The source of his knowledge and power is open to them. They can, and must, receive from it. "Be ye perfect even as I am perfect."

Till the soul looks to and draws from the Infinite, it cannot reach the height of power. To become a true, an enduring apostle, one must receive the baptism of the Spirit (5) as well as the baptism by water—the understanding gained by the help of the teacher. He shows the truth, and his explanations enable disciples to lay hold upon it; but he, and no one, can make them feel it. This is the second baptism.

"Ye shall receive power after that the Holy Ghost is come upon you" (8). Jesus did no "mighty works" till after his dual baptism. (Matt. 3:16.)



Disciples become apostles only as they learn the real source of real or enduring power. Then they become witnesses (8) unto the truth itself, and unto the teacher who led them to it; witnesses "unto the uttermost part of the earth," for it is everywhere present to the one who can find it.

So long as the teacher remains with them and they lean on him, they look to him. They must look "steadfastly toward heaven" instead (10). "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go," for you are to rise to his level and he will return to you when you reach his dwelling place through your own ascension.

*January 10.*—THE HOLY SPIRIT GIVEN.—Acts 2:1-13.

*Golden Text.*—They were all filled with the Holy Ghost.—Acts 2:4.

The time for the higher baptism is when there is no discord in ourselves; when the senses, faculties, and powers of being, and the consciousness of them, or soul, are "with one accord in one place;" when we are in tune with the governing Principle of our being; when we have let go the sense that deceives and "followed the Lord wholly."

Then "in a moment when ye think not," intellectually, when we have reached a plane beyond intellectual reasoning, "suddenly," will come to us from the heaven of our own being such an inrushing, overwhelming conviction and feeling that it is the only reality, that we shall be filled with that realization which is of the heart as well as of the head.

The truth itself, which we have been seeking so long, will come to us and take up its abode with us, even that promised Spirit of truth which shall lead us into all truth and which makes of disciples, apostles.

"Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost."

When this Spirit of truth dwells in us, is constantly with us, we shall speak as it gives utterance, (4) for we shall be filled with it and emptied of self-conceit and the isms it conceives and sustains. Seeing the unity of truth, puzzled no more by the varying aspects presented to our reasoning nature, feeling its almightiness, we shall speak to every man in his own language (6).

There is but one language for all the nations of the earth where truth is concerned, and that is understanding. When the baptism of the Spirit is added to the baptism by water, we shall say to the one who declares that five and five are ten, "You are right;" and to the one who declares that six and four are ten, "You



are right;" and to that other one of another race who says, "Seven and three are ten," "You are right also. None of you is wrong except when you say, 'I alone am right.' You are all right, for you all speak truth, but none of you speak the whole truth, and cannot, for it is infinite."

And every man shall hear us speak to him in the language to which he was born; for all are capable of reaching understanding. But it requires understanding to awaken understanding; that broadened and deepened understanding imparted only by the indwelling Spirit of truth.

*January 17.*—A MULTITUDE CONVERTED.—Acts 2 : 32-47.

*Golden Text.*—The promise is unto you, and to your children, and to all that are afar off.—Acts 2 : 39.

What any one man has accomplished may be accomplished by all men. We possess a common generic nature. Jesus of Nazareth attained to realization of his everlasting unity with God. Through this realization he manifested God's power by doing works impossible for those who had it not. Because there was no unlikeness between Jesus and God, the way was open for God to be manifest in the flesh.

When between ourselves—as souls—and God there is no unlikeness to block the way, there will be the same manifestation. The Christ, the Divine Likeness will appear. All his foes are to be made his footstool (35). All that contradicts, combats, and aims to destroy this Son of God will be put under foot.

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Every soul that is seeking the way to God belongs to the house of Israel, and what one soul has found and proved, all may—and sometime will—find and prove.

All who gladly receive this word (41), all who are not so bound by tradition and dogma that they cannot see and admit such a possibility, will be converted by it, such is the power of the truth. And by continuing steadfast in it (42) they will appropriate it more and more, rising nearer and nearer to God through their steadily increasing realization of God.

They will become apostles in their turn, demonstrators of that changeless truth of being which has waited for manifestation through the long years when the soul imagined itself complete in itself and apart from God.

Even as Jesus fed the multitudes in the wilderness, so they will "break bread from house to house" (40). They will feed in their turn all who will receive the bread of life.



*January 24.*—THE LAME MAN HEALED.—Acts 3 : 1-16.

*Golden Text.*—His name, through faith in his name, hath made this man strong.—Acts 3 : 16.

As Adam-souls we are all lame from birth. This state of sense-consciousness, which we call existence, is but the infancy of the soul. It cannot walk, it has to be carried. And it is carried every day (3) by its experience and laid at the gate, unable to walk through it into the beautiful temple within, where it would find and know its Lord; for "the Lord is in his holy temple."

It has to beg of others what it cannot find for itself. But it should walk and it will walk when it has found its feet. It must outgrow, through experience, passive infancy and be active in its own behalf.

It needs the Peter and John—perception united to understanding, and impersonal love. When its experiences have brought it to where it can receive their ministrations; when it is ready to see and know and feel for itself instead of depending upon others to carry it along, it will find its feet and stand upon them.

It can enter this temple only as it uses its own feet; and it has had feet—the power to understand and feel the truth that redeems from all error—all the while; but, lacking self-knowledge, it has not had the strength to use them.

When it gains self-knowledge it will walk and praise God (8), for it will see and understand that the God-power is the omnipotent power, and that it strengthens and sustains the soul that finds it.

From weakness and helplessness to strength; from passivity to activity; from the asking of alms to the possession of untold riches, passes the soul which looks on Peter and John expecting to receive something of them (5).

God is Mind, God is Love. And through those faculties of being which express God, the soul is raised from impotence and beggary to conscious strength and power.

*January 31.*—THE BOLDNESS OF PETER AND JOHN.—Acts 4 : 1-14.

*Golden Text.*—There is none other name under heaven given among men, whereby we must be saved.—Acts 4 : 12.

"Ye call me Master and Lord, and ye say well for so I am."

There is the name—Master. Lord instead of servant. Ruler instead of the ruled. Only through self-mastery does the soul enter into the temple of being and find God.

This is the name all souls must hear and receive—Master. The soul that tills the ground with labor and sorrow must become the Master of the harvest.



## THE MASTERY OF FATE.

One of the conditions essential to the mastery of all that causes suffering is the ability to let go of the past. To "let the dead bury its dead" is requisite for continued progress and victory.

You have met with a most trying experience recently—one that has wrung your heart and brought conditions which are well-nigh unendurable. Your sense of suffering is keen—so severe as almost to swallow up every other sense. You forget that you have blessings, and you feel only your miseries.

So you hug your suffering closer to you and keep it warm by holding it close, while you fondle it continually, as if it were a well-beloved child. You think of nothing else; you talk of nothing else; it fills your world, covers your whole horizon.

And in this way you keep your grief alive, giving it more and more vitality, that it may sting you again and yet again. And perhaps, meanwhile, you are praying God to take it away from you, imploring Him to remove it, for you cannot bear it.

Someone who is sorry for your suffering tries to comfort and help you, and attempts to show you that your case is not as hopeless as it looks to you; the trial and grief are not so severe as that which another, not far away, is undergoing; the blessings are many and waiting to be counted.

And then you resent what this one tries to do for you—resent the least little tug at that which you are hugging so closely to you; and you say, "She is so unsympathetic! She cannot see how intensely I suffer!"

You are the one who cannot see many things. You cannot see that if the God you pray to were to answer your prayer and take away your grief, He would use human means; and that this very friend is an instrument through which that which soothes and helps may be working. How do you expect anything of this kind can be taken from you if you persistently hold on to it and will not let it go?

What is grief or sorrow? A feeling. What is unhappiness? A feeling. What is disappointment, dejection, despondency? A feeling. How can a feeling be taken away from you except as it is displaced by another one? How can it be displaced by an-



other unless you will do your part, unless you will permit the cultivation of another feeling ?

What do you find in a garden ? Plenty of weeds when there is little cultivation; but with persistent cultivation more flowers and fewer weeds. What we help to bring forth from it is better than what it produces of itself.

Do not be hurt, now, when you are told that persistently keeping your misery alive by always thinking about it is a form of selfishness. Do not be surprised when you are told that you enjoy, yes, enjoy, your grief, even as some people "enjoy poor health."

Perhaps you feel a little indignant at being told this, but that is good for you. Unwittingly you will begin to loosen your hold a little; you will not cling so tenaciously.

Did you ever think, or observe, that nothing is so common as unpleasant, even painful, experience, grief, and even despair ? These are feelings as old as the human soul; and when you say, "Was there ever a sorrow like unto my sorrow !" many in your near neighborhood have experienced its equivalent.

Look out into the world and see that there are others who are bearing burdens every day, far heavier than yours. Look, and then try to find out how you can lighten them, and in that effort you will have to use your hands, and so you will let go of that which you have hugged so close.

One day you will be surprised to find it gone, and in your soul a new, a heavenly guest; a loving tenderness for every soul that suffers; a willingness to spend and be spent if you can give them any relief.

How can you begin to get away from suffering ? By dropping the past. By letting go of even yesterday. What have you to do with "a day that is done" ? It is behind you, and to-day is yours.

By moaning over the past, by dragging that corpse into the present, you are losing glorious possibilities. Your past acts will die their own death if you will only let them. They belong to the past; the present belongs to you.

True, they will bear their consequences and you will have to meet these, but do you think you are better prepared to meet them by groaning, or weeping, or wailing ?

Whatever prevents us from making the best of ourselves to-day is something to be discouraged. Whatever helps us to do and be our best to-day is to be encouraged. Is not this common sense ?

Were you a rascal yesterday ? Then be an honest man to-day. There is no other way of atonement. Stop thinking how you can gratify your own desires at other people's expense, and the rascal begins to die. Think how you can deal justly and honestly with others, even if you cannot thus have all your wishes gratified, and the honest man will begin to appear.

Transformation is possible inside of twenty-four hours. It



is a mountain that is always at hand waiting for us to climb. Any day we may become transfigured to ourselves, and then we shall become transfigured without, eventually.

It is all in thought. Never a robbery was committed, a foul deed done, but it was performed in thought before a member of the body moved to execute the will.

"Though your sins be as scarlet, they shall be as white as wool."

How do we get rid of our sins? By forsaking them. How do we forsake them? By ceasing to think the thoughts which are the sins. The outward acts are only expressions of the thoughts. To be clean in thought is to be clean in life, and there is no other way. To become clean in thought is to let go the past and start anew.

We are all pilgrim souls, journeying together in a common road that leads to a common destination. Remember, the fleshly body is only something we use for a time and drop on the way, while we keep right on travelling. No one can afford to say, "I am holier than thou." Well for us if we can say, "I have been tempted and I have conquered. Let me help you."

As souls, the full stature is what we must reach. Why, then, hold on to the childhood? Why be so loath to let go its experiences that look smaller and smaller as we go on, if we will not persist in lugging them along with us?

Do not hold to the illusion that it is lovely and commendable in you to be so devoted to the past. It is nothing of the kind. It is like trying to travel with a ball and chain on your ankle. Cut loose from it in your thought. Stop revolving round and round it as the one centre which draws everything to itself. You have a greater orbit to move in.

Climb that Mountain of Transfiguration which is sure to be found sometime in our pathway, and see yourself anew. Then think "according to the pattern shown you on the mount."

In your real being you are the child of the eternal God. As a soul you have to find your Source. Your past experiences were only missing the way. Hard, indeed, they were, for the straight line is the only safe path, and to wander out of it is to bruise ourselves and become bewildered. But thanks be to God! not one soul shall miss finding its way home.

Recreate yourself in thought, and the sinner shall become the saint, the wandering soul shall find itself in the Father's house. Only when we let go the past, let it go with all that belongs to it, girding our loins for the present and all that belongs to it, feeling that we are able to meet it, do we know A Happy New Year.

The first of January may come and go, and come and go again, and it is but the Old Year repeating itself till we make time new; till we stand over it instead of under it, bound to what it holds in the past.



The dead will always bury its dead if we let it. To press forward to that which is for us, no matter what we have ignorantly made for ourselves on the way, is the only hope of victory at last. When our thought is liberated from the past and set free to bring our destined future into the present, we begin to know "the freedom of the Sons of God."

Speak no more "I have been vile and wicked," but "I am made whole." Think love, and purity, and goodness, and truth. Fill the inner world with these creations, and the outer world will be changed, even glorified.

You cannot lie, you cannot steal, you cannot mourn and grieve, you cannot be covetous and selfish if you are at work with these thought creations; for then you are reproducing God's handiwork and there is no place for unlikeness. Beauty and joy and gladness shall dwell with you all day long, and sorrow and sighing shall flee away.

Oh! this is such a beautiful world, and the Good is everywhere to be seen in it, when we get those blinders, the unhappy past, away from our eyes; when we are "new every morning and fresh every evening"; when we breathe deep draughts of the Breath of Life and say, "Because of what I am, this day is mine, and I am no longer the slave of the past. I am king in my domain."

"And I saw a new heaven and a new earth: for the first heaven and earth were passed away."

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"The Science of Being" is knowledge of being, verified by correct thinking, reduced to law, and embodied in system.

Let your thought dwell on your blessings and you will forget your miseries.

"There's many a slip 'twixt the cup and the lip," but none between cause and effect.

"Many are called and few are chosen," when those who are called do not choose to follow where the call would lead them.

The fool's paradise is next door to the wise man's heaven.

Doing, rather than believing, unlocks the door of the kingdom of heaven.

Has the dove brought you your first olive leaf?



## THE BREATH OF LIFE.

(When there is difficulty in letting go of the past.)

I am no more what I was. I am new-born.

I am awake to my eternal being in which is all glory and all power.

What I was when I was asleep is gone. It belongs to the dead past.

In the recognition of my possible divinity I am resurrected from the dead. I leave in the tomb all that belongs there. I carry nothing of it with me; I desire none of it.

I see that no soul cometh to the Father except by the resurrection and the life. I am quickened from on high and I rise above the region of graves.

I am not holden of them, neither indeed can I be. I am new, all things are new, my future is new.

Though my soul-journey is not finished, I know that my face is turned in the right direction and the land of graves is behind my back.

Through the quickening spirit in me I shall conquer as I go, and find my home.

I have no useless regrets. In my heart of hearts I am thankful for the measure of wisdom which is mine to-day, and which my past experiences have brought forth to me. They have borne some fruit; they will bear more.

But in the strength of the Lord, by the help of His Christ, I shall gather this fruit with rejoicing and not sorrow.

By it I am made strong. By it I prove my power of mastery over all unlikeness to God.

I am exercising this power now. By means of it I get farther and farther from the dead past. I am resurrected continually into more abundant life.

All is good. There is no evil.

All that I have called evil has been good for me, for by it I have learned something. I have no sorrow, no regrets. I am filled with praise and rejoicing.

I know that I am being weaned from my mortal sense self that I may show forth the divine likeness. All that this sense calls affliction are but the growing-pains which are sure to be left behind.

Nothing that anyone can say of me can hurt me or turn me aside.

I press forward steadily, with no thought of blame for them who judge me according to the dead past. I know but one Judge and one Deliverer.

All malice, hatred, and enmity are left with that past. I know only love, I feel only love, for every human being.

I begin to know God, for God is Love.



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## EDITORIAL.

For those who have labored for the advancement of the thought that brings light and freedom to souls that sat in darkness, in bondage to afflictions, the signs of the times are encouraging.

Impersonal teaching, utterances that are based upon the solid foundation of principle, and are free from personal leanings and preferences, is making its way steadily and gaining recognition of its nature. More and more in different directions doors are opening to invite it in, and wherever it enters it bears its own witness to its truth.

The perception that such is the only teaching that will not accrete to itself dogma; that such teaching is the only sound basis for a real, enduring religion, is gaining ground.

Many, and more will follow, are asking the question, "Why can I not find God except through the established church? Why, if I came from God as an individual, originally, can I not as an individual find and know my Source?"

And, little by little, the enduring church that is founded upon the rock of individual understanding of the soul's relation to God is being established. This understanding is to become—is becoming, universal; and as it grows, the real mediator is seen—the spirit of truth that leads into all truth.

The time will come when everyone who has attached himself to a personal leader as necessary to his growth and progress, will be weaned from that attachment through the experiences which come of it, and which open his eyes to his higher need. Only then is he a candidate for the true Church of Christ, the invisible church which exists in soul-unity.

He cannot be a partaker in this soul-unity till he is able to stand alone. Its members are men, not children in arms. They, only, drink the blood and eat the body of Christ.

Modern science, through its representatives, is crossing the old border-line between visible and invisible, entering boldly the domain that was called, formerly, the latitude of speculation. It is pushing this line of demarcation farther and farther away,



and proving that it is an adjustable limitation. In the X-ray, matter is not what formerly it appeared to be.

It requires no exalted seership to see two long lines of travellers approaching the temple of Truth from opposite sides, lines which stretch away dimly into generations yet to come. To one it is a Sanctuary; to the other, a University. To the one it is an ingathering; to the other, an outgoing.

And it is one Temple.

Those who approach it by way of the Sanctuary lift the enshrouding veil and pass in alone. Receiving, they pass out and distribute.

Those who enter it through the University, enter in company, giving and receiving as they go. But they, sometime, stand before the Sanctuary, and hands are stilled, voices are dumb. They, too, pass in alone.

"For other foundation can no man lay than that is laid."

The eternal relation between God and Man, the relation between Cause and Effect, is the eternal foundation for all our building; and only as we build thereon, whether our work be in the domain of Religion or Science, can the building stand. When we attempt to lay another foundation and build thereon, the higher we build the more it totters to its fall.

Our city shall not always be called Babel. Already there are indications of the common language that destroys the confusion of tongues.

Is it a New Year with you?

URSULA N. GESTEFELD.

When an apple has grown to maturity on the tree, it is smooth, symmetrical, rich in coloring. Yet it needs another quality. Fair as it is to look upon, it is hard. It needs mellowing. Perfect apple though it be, it needs perfecting. This is what Love does for souls. Grand, noble, moral though they may be, they need mellowing. This is the work of the divine.

The publisher of "The Life" announces the issue, this month, of a bi-weekly child's paper, at 50 cents a year, called "The Child Life." It is edited by his son, Ralph Waldo Emerson Barton, aged five years, assisted by his mother. Subscriptions are to be sent to A. P. Barton, 2623 Holmes Street, Kansas City, Mo.