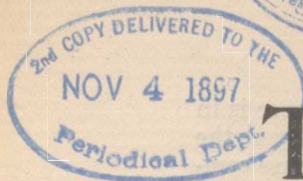


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# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

This thread appears as a metaphysical embryology, a continuous generative truth back of seemingly unrelated facts. By studying both lines, the metaphysical and the physical, may not the unknown cease to appear as the unknowable? To study the physical alone is to continually overlook the "missing link" found only with the metaphysical. To study the metaphysical alone is to overlook the need and opportunity for demonstration of discerned truth. Subject and object, not subject without object or object without subject, should draw and hold the attention—must hold the attention if the seeker shall find the wall of limitation before him continually receding. The "whole truth of Nature and of Man" holds them together in eternal bonds, and prevents comprehension of either without understanding their relation to each other. They must be studied in their eternal relativity to be known; they must be felt in this same relativity to be demonstrated.

Nature, as before indicated, is that orderly sequence of fixed factors compelled by the nature of its Governing Principle; by what this Principle is. Nature, therefore, is eternal. What Nature is *to us* depends upon our measure of discovery. Evolution, as the unfolding of what is primarily involved, is discovery by the Soul; discovery, first, of simple elements or the fixed factors; second, of the variety of their possible combinations. In this statement the whole truth of Nature and of Man is outlined; and, truly, "the practical bearings of this theme are great beyond any other on the roll of knowledge."

Truth is a circle of necessity. From the primal impersonal, through all variety of compounds to the impersonal again—from the eternal and changeless to the eternal and changeless, through that variety of change which individualizes the universal, does the Soul follow its appointed career; appointed not by personal will or fiat, but by the nature of First Cause. The Soul is first the discoverer and then the embodier of Truth. Its career is fully run only when the whole circle is incarnated or made



Flesh; and every single factor necessary for the full career is in Nature. Nothing new is or can be created. All is already in the circle. The discoverer becomes the appropriator and makes combinations which are continuously new *to him*.

The, perhaps, most valuable aspect of the view presented is the light it sheds upon the nature, power, and destiny of the Soul. To see that the Soul makes the man—the Actual Man—is to see that while destiny will be accomplished, fate is in our own hands. Foreordination, predestination, free will, and election, range themselves in order, robbed of the terrors which an ignorant, and consequently superstitious, humanity has bestowed upon them. Religion is purged of its defilement and joins hands with Science, twin sentinels for the Soul who sees no longer an angry God or an impenetrable veil.

The question "Has man a soul?" is answered by "This man, this questioner, is a Soul"; and the interest devoted to past and future centres upon the now. Attention to the Soul supersedes the search for a soul. Time, from a series of experiences in which suffering predominates and hopelessness results, becomes sequential revelation. Environment, from a hedge of thorns with here and there a blossom, becomes the protection from that great beyond which would engulf did it too suddenly burst upon us. Affection, from a realm of feeling in which torture walks hand in hand with pleasure, becomes the nursery in which is grown that greater love which knows not the limit, pain; that Love, which is God in the World.

To see that "the great lines of man's youth" are the fixed principles involved in origin which are necessarily carried out in ultimates is to see that his maturity is but the filling in of that "great outline." What are these great lines? They are the boundaries and inner shapings of the Original Genus. Their continuous filling-in, embodiment according to fundamental requirement, is the evolution seen and not yet seen; an embodiment which progresses as the Soul ascends the Scale of Being.

Again and yet again must it be emphasized that the modern theory of evolution does not account for the fact of evolution; that its accredited supporters do not claim that it accounts for it, or that man is a product of evolution. That man is such product is an inference drawn by many from the fact of evolution, but it is not a truth demonstrated by the fact. The problem of the ages, "What is Man?" is not yet answered by this theory even as it is not yet answered by any branch of modern science.

Claiming to answer it doctrinal religion has but obscured it more and more, and not till the great lines of the Original Design confront the inquirer will the question be answered. But when these are seen, how harmonious, symmetrical, majestic! How orderly that process by which they are clothed upon and made visible! How magnificent that diversified structure which



is one whole, how inspiring the rhythm which beats through all, quickening the step of the soul that sees and hears; the soul that looking to, looks through the equally dead dust of past and present, layer on layer of that which has served its time, therefore its part of the eternal purpose, and sees Plan!

A God who is "angry with the wicked every day" and the element of chance are equally eliminated; the possibilities of the human soul—possibilities which become probabilities and then certainties as "the great scheme" unfolds—emphasized. They show, not as a matter of speculation but as an inherent necessity—when for "man" we read "soul"—that "man differs from every other product of the evolutionary process in being able to see that it is a process, in showing and rejoicing in its unity, and in voluntarily working through the process itself." And the "practical bearings" could not be greater or more valuable, in that this perception and understanding show how to work.

Truly the evolutionary philosophy has led many astray if "in fixing upon a part whereby to reconstruct the ultimate, it has fixed upon what is not the most vital part." Which is the most vital? Bones or Soul? The thing seen or that which sees? Shall we continue to study structure only, in the vain hope to know man and relate him to known antecedents and possible successors? Or in this connection shall we study Builder and Plan?

Clearly, the greatest measure of practical result must come from perception of unity of plan, builder, and building; of metaphysical embryology, that "mysterious way" by which "the embryo of some lower animal has played a part in the pedigree of the human race." When we see that natures in the Original Genus, which is not a man but Man, have the relativity to each other of fractions in the unit, compelling thus an unbroken chain of manifestation—appearing—the "way" is no longer mysterious but reasonable and credible. Each needed link is in the chain, to be found and utilized by him who knows where to look for it.

Given "an infinite and eternal energy from which all things proceed and to which they are related"—may it not be claimed that experimental research demonstrates this to be fact?—and a circle of necessity is at once established; a circle, because a ceaseless going forth must become a returning to the point of such going forth; and a circle of relationships, the thread of necessity holding all possible variety in unbroken unity.

Return to origin is compelled by this circle of necessity which makes destiny for Man; a return already in some degree manifest in Nature. There need be no doubt as to the destiny, if the origin is rightly discerned. The one compels the other. The future of mankind need not be veiled in the mists of obscurity if the present of the race is understood in its relativity to the all; if the circle of necessity is discerned. Each living



soul, however low or high in the social scale, has its own place in that Scale of Being which is in the Original Genus, and it is endowed with the possibility of climbing to the top, not only the possibility but the impetus in the upward direction.

Survival of the fittest and salvation are one and the same whatever the coloring given by the evolution theory and by doctrinal religion. The saved man is the surviving man. The soul that recognizes and adds by its own volition and impetus to the Initial Impulse, consciously returning to Origin, individualizes the universal, carries out the Great Design, fulfils the Eternal Purpose. It is saved unto everlasting life, or it survives what has been contemporaneous with it, and because it intentionally follows the thread of the circle.

Not till Religion calls to her aid the positive facts of science can man's salvation be regarded as other than a scheme invented to repair the blunders resultant from a previous and very faulty one originating in a will with unmistakable human quality and tendency. So far from being fixed for all time by an epoch in human history, salvation is progressive and is now being worked out; its office compelled by the nature of and relation between, cause and effect, the law which is always fulfilled as History.

Again and again in the past and the present—for how long in the future?—means are mistaken for ends. A misunderstood means of salvation is mistaken for the thing itself and men are justified or condemned according to their acceptance or rejection of it. Individuality, its nature and needs, are lost sight of and a coercive plan substituted therefor; a plan which bears on its face every element of weakness rather than strength.

The Soul in its ascent of the Scale of Being must survive the experiences pertaining to each degree in that scale if fundamentally it is continuous, and if self-recognition and impulse work to that end. Its salvation from limitation and the consequences of limitation have to do with this recognition and impulse; and whatever as a means rouses or develops them is a means of salvation. In the circle of necessity a means will always be forthcoming.

Whether to those concerned it be a past or a present means is of less consequence than that opportunity for individualization of Soul is seized and appropriated. Whether this opportunity is connected with a past or a present Christ, a Christ in Judea or in the within, so it is utilized, salvation or survival is sure. No priestly intervention is needed, the Initial Impulse sweeps on regardless of it or lack of it. An individual hold upon this Impulse is the means which carries the Soul to the Absolute; and no anathema from the lips of humanly constituted authority can prevent it.

If the historical Jesus of Nazareth be *a* means by which one finds and grasps *the* means, as the man so finding and grasping



his salvation from the bondage of the sense-nature, his survival from the perishable portions of his experience is sustained and ultimated by law.

Impersonal principle compelling inherent consequence is offered by the Science of Being in place of defective and afterward corrected scheme; the immutability of the Absolute instead of the mutability of the personal; and salvation for mankind is lifted from a paradoxical and whimsical possibility, to an eternally grounded and victory crowned necessity accompanying individualization of the soul. It is the return to Origin compelled by the circle of necessity, the return of the Prodigal Son to his Father's house, a return consequent upon "I will arise and go."

The inherent power of choice, a power which does not belong to the Absolute, which is found in the Scale of Being, reached and exercised by the Soul, gives it that grasp upon the moving Energy which carries it out of and above mortal tendencies. Salvation, then, is theoretically possible at any time, but is practically possible only when, having proved the insufficiency of a state to satisfy the needs of Soul, there is that inner shining of light over the darkness of its waters which rouses the "I will arise and go."

The modern evolution theory presents no religious aspect or offers solution of the vexing problems confronting those religiously inclined. It states certain facts and is welcomed by those who prefer facts to dogmatic teachings. It upsets the theological view of the creation of the world, the evangelical interpretation of the book of Genesis, the theory of the infallibility of the Bible as so interpreted. Impersonally and impassively it confronts the aged and decrepit dogmas with the perennial freshness of discovered truth, a strengthener and supporter of those possessing too strong individuality to be led in leash; but having yet its own limitations which only a like individuality, possessed of intense desire to find and know more of that great truth to which the fragment must be related, will feel and seek to go out from.

As an open door leading to more beyond it is of the most vital interest and importance, a possible means to an end in its fulness far beyond the present imagination to conceive, yet already indicated. Small wonder that so many have been drawn to it! Equally small wonder that so few have seen what is connected with it! Yet the one fact of continuity of structure is so suggestive of a greater continuity; more than suggestive for those who can start right in that process of sequential reasoning that finds a place and accounts for the fact.

*(To be continued.)*



## STILL HIGHER CRITICISM.

In the next chapter (XXVIII.) is found one of the most beautiful illustrations of the soul's experiences as it exercises its birthright, recognizing its likeness to and connection with God. Jacob the supplanter, that likeness which supplants difference and which is to be brought forth to perfect manifestation as it is gestated in the soul, is to take a wife or helpmeet, for development must be rounded, full and complete. But he must not be married to his present environment.

"Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother."

As it was said of Isaac so it is said of Jacob that he shall not unite himself to that which surrounds him where he temporarily dwells, for "the land wherein thou art a stranger" is not the eternal possession. One limitation after another, outgrown and passed beyond, is relative to the soul, but the soul is to be held by none of them.

Bethuel—filiation of God.

Laban—white, shining.

It is to seek its eternal oneness with the Absolute and nothing less than that; seek this by the help of the mother—the female nature which broods over the divine idea and eventually brings it to birth.

Through Isaac and Jacob by means of their marriages and wives that immaculate conception which makes of Abram Abraham, is gestated; a process of spiritual regeneration within the outer natural generation. It is the white and shining truth of being that is to be a flesh within the flesh, incarnating the Likeness of God.

How clearly is this process, its necessity and naturalness, shown by the symbolism of Genesis! In Padan-aram ("that which deceives") is the "house" where needed help for the soul may be found. It has only to be sought.

Jacob's dream, often quoted as a mark of God's special favor distinguishing him above his brother, reveals a profound truth discovered only by the soul that lights upon a certain place.

"And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep."



Soon or late the soul that is on its way to its source must work out its problems alone with God. "The principle of things must interpret them." The soul that goes toward Haran ("an enclosed place") finds this "certain place" where the "stones" are to be handled and put to use; where the present facts are to be understood in their relation to the hidden truth.

Each and every fact at any period of time is a stone which has its place in a possible building. But the fact is always limited because it is only relative to that which is greater. It is an indication of truth but not the greater truth. It is only true. And all facts are to be considered, none shunned, none denounced. Take them for "pillows," rest upon and ponder over them as indications, but never as ultimates. In the enclosed place their governing principle is to be sought, and there it will be found.

"And behold a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Remembering that "earth" is manifestation and "heaven" is expression of God; that manifestation is the appearing of that which is covered or hidden, we have no difficulty in understanding that there is no separation between expression and manifestation, between original Man as the image of God and his complete appearing as the divine Likeness.

There is that "ladder" or connection between the first and the last which prevents, which is a gradual process of becoming. Each fact, in whatever department of knowledge, each demonstration of law of whatever kind, is a manifestation of truth, is a rung in a ladder that leads to the all-truth; but no fact is the whole truth. Each affords foothold in climbing to another, a point of vantage from which to gain more.

As truth is eternal every manifestation of it, even the least, is sacred to the soul that gets a glimpse of this ladder. And as that great Principle which we call God, and which is back of all facts holding them in eternal relation to it and to each other, is discovered, angels are indeed seen walking up and down upon the ladder.

Each man, each member of the human species, stands in individual relation to the great All and may be a discoverer—will be a discoverer for himself when he is ready to go toward Haran and draw from his own inner resources to know God. No other man in the universe can tell him certain things which he may find for himself, which will remain unknown to him till he does find them.

Man's relation to God can be explained by another, but it can be felt only by himself. And this feeling of direct relation with what it involves may—nay, will be a dream as compared to the outer sense-consciousness which is the soul's relation to the



objective world; but as a dream more real and vital than that state which we boastfully designate as being wide awake.

This ladder has also a meaning strictly in conformity to the general trend of Genesis. Self-consciousness has its distinct, yet united, stages from origin to ultimate which are here presented as seven in number according to the seven days of Creation; each having its type in a leading character. Adam, Enos, Noah, Abraham, Isaac, Jacob, Joseph—they follow each other as rungs in a ladder, for the soul is each, and yet more than each, in turn.

As stages of manifestation of being (No. 3, Vol. II.) they follow each other, rungs in the ladder of that self-consciousness which is involved in being, and up which the individual soul is to climb till it meets that being face to face, no interposing obstacle between.

"And, behold, the Lord stood above it." Adam is the first rung, the first foothold for the soul, and whereon it experiences pain—the thorns and thistles of the ground. As Adam it reaps what it has ignorantly sown, learning through suffering what not to do, gaining little by little that perception which tells it what to do, and by which it becomes Enos or mounts to the next rung of the ladder.

By death and resurrection within the flesh it climbs higher and higher, each rung of the ladder held to its orderly place by the two sides, the two great aids to progress, experience and revelation.

Neither, alone, is enough, both are requisite for that foothold from which more and more consciousness of that Lord that stands above, eternal in the heavens, is gained. The one balancing the other, the soul is afforded a road in which to travel, one that lies up, not down, an ascent indeed in which climbing is not always easy, but in which it is sure, if the sides of the ladder are grasped firmly as the foot is lifted for the next step.

It can not fall, it is held above and below by the eternal Principle of being and the law of cause and effect keeps every rung in place. Only the soul that can discern, though ever so dimly, the face of the Lord will climb with surety and confidence instead of with fear and trembling.

Enos leads on to Noah, and understanding strengthens hands and knees. Then the heart responds to the drawing power at the top of the ladder, the soul is quickened by the divine, and the Son of God is found by the side of the Son of man, taking all the burden of the climbing upon himself, turning mourning into singing and sorrow into joy.

Realization of divinity, of likeness to God, growing fuller, stronger, richer, deeper, makes the two sides of the ladder the great pillars of eternal justice and love, insuring to every soul final victory over its own sense-nature. Resting upon that foundation of fundamental necessity—the evolving or appearing of



that which is primarily involved—they can not be overthrown, and they will always await, as they ever have awaited, the hand of the soul strong enough to lay hold upon them and raise itself to its destined home.

Adam is a fact, he is one stone "of that place." Enos is another, Noah another, and so on. But neither Adam nor Noah, nor even Abraham is the whole man. No one rung is the whole ladder. A kind of man indicates more than it supplies, and is related to other kinds all of which must be understood in their relation to their governing principle before they can be understood in their relation to each other.

"Behold, I am with thee, and will keep thee in all places whither thou goest. . . . I will not leave thee until I have done that which I have spoken to thee of."

Not till the nature of Man as the expression of God is fully manifested will the soul's pilgrimage end, but all the while its Lord is at hand.

"And Jacob awakened out of sleep, and he said, Surely the Lord is in this place; and I knew it not."

All that lies between expression and manifestation, between being and perfected soul, is "knowing it." The process of knowing that which in itself is eternal, is the ladder of Jacob, is what is presented by the Bible as a whole. That which is in itself, becoming that which is to us, is the secret of the whole matter, that divine mystery which, as the veil is lifted, gives us fellowship with Jesus of Nazareth.

"And he called the name of that place Bethel: but the name of that city was called Luz at the first."

Bethel—house of God.

Luz—separation, departure.

We find with Adam that he was turned out of the garden of Eden, separated from that which was for him. The soul that is deceived by its own natural sense of appearances departs from the reality of itself and things, is turned away from that reality through its own mistake.

But it is turned from the garden of Eden into the house of God; for all that lies between the sense-Adam and the divine Christ is consequent upon what God and Man are and what their relation involves and necessitates; and in this "house" it is to find its Lord; for there, even there, is the gate of heaven.

God's house is not built with material hands; they build monuments to dogma and creedal despotism. Not in the without but in the within—in Haran—is the revelation gained that every soul is in God's house, can not get out of it; that the great world we live in and all that goes on in it is there, though indeed it is sometimes made a den of thieves. But when the Master comes to his own with a strong hand he drives out that which pollutes and proclaims the divine wisdom which illuminates it for those who have eyes to see.



## INTERNATIONAL BIBLE LESSONS.

November 7.—PAUL IN MELITA AND ROME.—Acts 28: 1-16.

*Golden Text.*—We know that all things work together for good to them that love God.—Rom. 8: 28.

To a Paul all experiences bring good and not evil; for however they seem to mortal sense they are understood as the means by which we learn to see and know that good rules in and over all. The soul knows good at first only by contrast, and contrasting sensations are named by it good and evil. But this good *to* the soul is not always the discovery of the good *for* the soul; and it is this higher that is the overruling good. It is this highest—superlative rather than comparative good, which is made manifest through human experience, and sometimes when the experience seems anything but good. Outwardly Paul is a prisoner, inwardly he is free from that which is holding in bonds those who think themselves free. He has power over the sense-man; they are in bondage to the sense-man. Because of his power, gained through his realization of his likeness to and oneness with God, he comes unharmed through an experience which others might have found fatal (5). To them the result is a miracle because a demonstration of a higher law of which they are at present ignorant “After they had looked a great while” (6). These higher possibilities, proofs of a growing mastery of circumstance, that accompany the soul that knows its Lord, are not readily seen or acknowledged by those who have not yet made their exodus from bondage. They have to look long and earnestly sometimes, because sense-consciousness has so strong a hold upon them; but so surely as they look “a great while” refusing to be discouraged, they will begin to see the god in the fleshly man who is ruler of the flesh when he is permitted to come into his kingdom. It is this god in the fleshly man whose word is power; and when it is spoken a vibration goes forth that is stayed only by the confines of the universe. The power of the word is a healing influ-



ence which may be felt by souls in suffering; and which is a testimony unto them of the true source of power. After looking "a great while" suffering is seen in its true light and it no longer appears evil, but, instead, a natural consequence of ignorance whereby truth is sought and found. Had souls no incentive they would not voluntarily grow higher. "The struggle for life" is good, and only good is triumphant at last.

*November 14.*—PAUL'S MINISTRY IN ROME.—Acts 28: 17-31.

*Golden Text.*—I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

The gospel of Christ is indeed "the power of God unto salvation" but to-day as in Paul's day it needs to be "expounded" (23). Though so simple that "a wayfaring man, though a fool, need not err therein," it is covered or hidden by the letter of its presentation. And the letter is mistaken for the spirit, the form for the substance, by the sense-man who becomes bound to his own mistake and its consequences, requiring a redeemer. The redeemer is one who sees the spirit and substance, who sees through the covering and lays hold upon the naked truth. As mediator he stands between the truth and those blind to it, expounding to them what they of themselves do not see. The spiritual truth contained in the law of Moses (23) and in the books of the prophets, but hidden by their letter of statement, is necessary to the salvation of the soul, to its ascent along the Scale of Being till it shall have fulfilled its destiny. To see the true nature of Jesus and of his mission, to accept him as the mediator for all souls, it is necessary to find and know those principles which were embodied in him and manifest in his life; for he was the incarnation of what is contained within the law of Moses and in the books of the prophets. As the naked truth revealed to Noah—truth stripped of all the accretions of time and sense—as the embodied truth in the man, Jesus, as the same naked truth which was being embodied in the man, Paul, that same truth waits to be revealed to and embodied in us to-day; a possibility fulfilled only as we are Gentiles rather than Jews—as we become free from the bondage of the letter, and the customs of our forefathers; free from the veneration that is accorded to age and which blinds us to truth. It requires some courage at first to proclaim and defend what one sees when "the veil is taken away"; but the increasing revelation so fills us with the joy of possession and desire to uncover to others that "with all boldness" we declare "the kingdom of God" (31) and teach "those things which concern the Lord Jesus Christ with all confidence."



November 21.—THE CHRISTIAN ARMOR.—Ephesians 6: 10-20.

*Golden Text.*—Be strong in the Lord and in the power of his might.—Eph. 6: 10.

To become the embodiment of truth, the Word made Flesh, the incarnated Son of God, it is necessary indeed to "take unto you the whole armour of God" (13) "for we wrestle not against flesh and blood"; therefore we do not depend upon flesh and blood armor. We neither condemn nor wrestle with the body. We give thought to that which is more than the body. We strive against "principalities and powers" (12), tendencies and influences, that are natural and strong, but which have to be resisted and dominated if the soul would stand at last as Master. The soul can never be Master till it can "stand against the wiles of the devil" (11), till it can resist successfully the temptation to think, speak, and feel according to appearances instead of according to righteous judgment. It must stand alone so far as environment is concerned, appearances all against that truth discerned with the inner—the "single" eye; and in spite of them "render unto God the things that are God's." Without truth the soul can really do nothing, with it it can do everything. Girding the loins (14) it upholds and supports even while the knees tremble with weakness. Righteousness—right thought, word and feeling, is indeed a protecting breastplate. It saves the heart many a wound. Desire for peace with all men, no strife save the holy war waged by the soul against its own tempters; willingness to accord to others all liberty of conviction and choice of action, saves friction in the daily life and enables the feet to walk more surely. This armor all can have, and all who recognize the soul's possible mastery and how it is attained will seek to put it on. But there is one thing more to be done after having done all, odd as this may seem; and this is "to stand" (13). Having put on the full armor, having spoken "the word of God which is the sword of the Spirit" (17), we have to wait for it to come to pass; and this waiting is not lying down in doubt and uncertainty, but standing firmly yet patiently till the word is manifest. Here is where so many of us lack. We really try to put on the armor, but we forget that consequence is "first the blade, then the ear, then the full corn in the ear." We want the full result all at once, forgetting that effect follows cause, and that time lies between. Faith and patience pertain to him who knows that he is well armed and has power to meet and conquer any foe that can assail him. He can open his mouth boldly (19) and "make known the mystery of the gospel" for he is its "ambassador." For him the mystery is solved; as ambassador he can help to solve it for others, having nothing to lose and so being able to give all.



November 28.—SALUTARY WARNINGS.—1 Peter 4: 1-8.

*Golden Text.*—Be ye therefore sober, and watch unto prayer.  
—1 Peter 4: 7.

This whole armor is "the mind that was in Christ Jesus." As Adam-souls we are subject to sensation. As Christly-souls in the flesh we are not insensible to sensation but are dominant over it. Jesus of Nazareth suffered in his humanity and conquered in his divinity, as it is possible for us to do eventually. How can one be a mediator between suffering and the "freedom of the sons of God" unless he knows both? How remove pains and sorrows unless he knows their nature and their antidote? "Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind" (1). Jesus is linked to ourselves by a common nature, in which he experienced what we experience *but not as we experience it*; for the Christ in him was dominant over his mere humanity and he led captivity captive. Feeling sensations, and even the sharp contrast which we feel, he was never dominated by them but in his Christ-nature was always over and above them, keeping them subject to himself—to his God-self; and because his mind was "stayed on God." Jesus's every thought, desire, wish, and impulse was ruled by the Christ-self. Mortal sense though alive could not rule him. It was felt, but the Christ-nature and power were also felt. He lived his "time in the flesh" not "to the lusts of men, but to the will of God" (2). We shall never see the beauty and power of the Man of Nazareth, his character, and value to ourselves of his example, till we see him as a member of the common human family, instead of an exceptional being exempt from the nature pertaining to that family. Only as such can he be our example or even our Mediator, and as such our Redeemer. But he was that member who knew his origin and destiny, as the others do not know it, who lived with and to his Source instead of with and to the world and the things of the world. Sonship was incarnate in him. His thought, constant and unceasing was, "I and my Father are one." He knew and felt all that afflicts humanity; and he knew and felt what pertains to divinity. In him the two met and the lesser yielded to the greater. In him the battle between the angels of light and the hosts of darkness has been fought for all time, and the victory he gained proved possible for all. *It has been done*, therefore neither you nor I can say "It is impossible." He *established* in himself "the kingdom of God and his righteousness," and in power over the limitations of the human nature. Let us see to it that the rest of our "time in the flesh" is lived to the same purpose, for then we cease from sin and redemption draweth nigh.



## THE MASTERY OF FATE.

"Agree with thine adversary."

At first that seems a queer statement, for an adversary is one who is opposed to us, who will work us ill; and why should we agree with such an one? Why not resist instead? That seems the natural thing to do, for, surely, we must overcome an adversary if we would not have him overcome us. This is plain common sense.

But perhaps after experience has begun to open our inner eye we may discover that the best way to overcome an adversary is to agree with him. Does this mean to go over to his side utterly?

No. It means to maintain our own, but to find out the nature of the adversary, why he is such, and the way by which his nature and its action can be made to befriend instead of hurt us.

It means to find out the reason why, and from what source, we suffer, and through added knowledge to avoid such consequence.

All forms of ignorance and their progeny are adversaries for the soul that has a great destiny to fulfil. They stand in the way of that fulfilling, obstacles to be overcome. When they are attacked and fought by another form of ignorance they are not conquered, and continued strife and confusion result.

You, probably, are suffering from an adversary. Though "his name is Legion" you know his particular name for yourself. He stands squarely in your path, and look which way you will you see his threatening face. How shall you be able to get beyond him and leave him behind? How shall you escape his power over you?

By ceasing to regard him as an adversary. By ceasing to fear and seeking to understand him. By gaining knowledge of his nature and why he confronts you; why he seems to have the power to cause you suffering. By coming into this agreement with him, the agreement which is understanding in place of ignorance; understanding his relation to you, and the purpose he serves.

This understanding can not be gained so long as the Great Purpose is unseen. But you see it. You see that you are a living soul, not merely flesh, and that you have inherent possi-



bilities which are infinite. You see that you are to do your part in the development and actualization of these possibilities; that their grand fruition is impossible without your coöperation.

Seeing this, you know by logical inference that nothing which now seems an adversary can always successfully oppose you. There must be a limit to the power of all adversaries, if you, the living soul, are immutably destined to immortality.

Seeing the fact of logical limitation on the part of the adversary, and as logical survival on your own part, the next thing to determine is "Can I find and prove the limitation of his power right now?" And understanding answers "You can."

Now, how shall you agree with him? By believing that he can make you suffer in spite of yourself? No. By seeing, first, the naturalness of suffering, its place and uses in the journey of the soul. The soul's first teacher is sensation. The experience that involves sensation gives the first revelation. Sensation rouses resistance, a resistance which though at first blind, acts as an impetus forward for the soul.

With the revelation of experience a wise, therefore a directed resistance follows; a resistance which is government instead of a running away from. Sensation is natural to the soul, always accompanies the soul, but changes in quality as the soul learns how to agree with its adversary. One kind is escaped only as another is cultivated.

Your adversary is named "dyspepsia" is he? And you are very much afraid of him, are you? You do not need to be. You have but to agree with him "quickly, while thou art in the way with him." As a soul moving forward in the ultimating of your own potentialities you are "in the way" where is found the consequences of ignorant use of Thought-Force; consequences which are overcome only by wise use of that force. And you now are able to use this force *against your sensation instead of with it*; for you know that dyspepsia is disorder and waste of energy.

You have been told from childhood that you had "a delicate stomach" and must be very careful what and when you eat; and this from being a dominant thought in your family has come to be a determining thought with you; and this thought is your adversary which appears threateningly before you every time you think of eating.

Or, as a business man you have been so intent on making a success in business that you have almost entirely overlooked making a success as a man—as a soul; and you have pushed and hurried, and hurried and pushed, giving yourself and your own requirements no time because you thought you had none to give. You have eaten and drunk, slept and dreamed business, directing your own energy and Thought-Force into that channel and diverting them from where you have needed that nourishment which comes from coöperation with the Great Purpose.



This side of your nature has its rights and you have violated those rights in your haste to get rich and dazzle your fellows with your success. Look upon this adversary of yours, "dyspepsia," and find his nature and meaning that you may agree with him. You can not help but agree as you trace the sequence of cause and effect. He is a consequence, and you have but to find the causes that have brought him and set Thought-Force to work to destroy them, to have him dissipate and disappear. Your painful sensation incites desire for a better one, desire to seek for its cause as a way out of bondage to it.

Perhaps you thought you had found it and found also the truth that makes free; and you are surprised that the adversary still sometimes confronts you. Well, perhaps when you had that sense of distress in your stomach yesterday you did not agree with him *quickly* but let the sense-thought get in ahead; and so of course the judge delivered you to the officer and you were cast into prison.

This judge, you see, has no personal preferences and you can not be his special favorite, so escaping what otherwise he might impose on you. This judge is absolutely impartial. As the law of cause and effect it sentences you to the consequences of such causes as you permit to operate; and it delivers you to the officer of experience who casts you into the prison of sensation, where you remain till you pay the uttermost farthing of your debt to the law.

To agree with your adversary by understanding his nature and relation to you is the first necessity, and the second is to agree *quickly*. Do not let the sensation-thought get in ahead of the truth-thought. Whatever your thought, Thought-Force in its ceaseless action tends to bring it to pass. Your own thought of tendency to and suffering from dyspepsia, added to the general current of like thought, draws that current into you as a channel for it to pass through and leave its deposits.

You must repel instead of attract it. You attract it by the sensation-thought, you repel it by the truth-thought; and the truth-thought attracts to you the great stream of truth, the living waters, as a channel through which it shall pass and leave its deposits.

You are the chooser, you determine, and if you agree with the adversary quickly while you are in the way with him—on the instant that the sensation-thought presents itself, you will escape being cast into the prison of suffering because the judge will not have to deliver you to the officer who executes that judgment. Your adversary, whatever his name, always delivers you to the judge. And because this judge is absolutely impartial, if you have understanding you know what the verdict will be and that it is just.

Take heed therefore to act—to think quickly whenever the



sense or thought of evil, pain, sorrow or suffering of any kind presents itself. The prolongation of so many of our miseries comes from negligence in this respect. We are too apt to be lazy; it is so much easier to drift than to swim. We are so prone to excuse ourselves with the plea "But, of course, I can not expect to be entirely free from these conditions till they are lifted from the race."

How are they to be lifted from the race? Only by your doing your part. You are a member of the race. If each member does his part, the whole is done. You are accountable to the race as a member of it. It has a right to demand of you the best you can do for it. You are also a soul in which dwells the Power of the Whole. The Absolute demands of you the exercise of this power.

The tendency to excuse ourselves is a tendency to be discouraged, but with right understanding we shall be merciful to ourselves. That golden mean between indulgent indolence on the one hand and fanaticism on the other is the place where we need to stand. From this point of vantage we gain the best results. Here, the power of the individual soul over environment and tendencies is found, felt, and demonstrated. Here, the Power of the Whole can be put to practical use with the signs following.

You want power. You can have it by finding it, and you may find it within, for it is already there, waiting your recognition to work for you.

The Likeness of God—what does that mean? God is Absolute. You, as a living soul, are absolute to your sensations and sense-conditions. They are only relative to you and consequently they are the lesser while you are the greater. They are for time, you are for eternity. They dwindle and die, you increase and remain. Their possibilities are finite and limited, yours are infinite and unlimited. You can understand them, they can never understand you.

Hence you must agree with them for they can not agree with you. You are eternally over and above them, you can not remain conformed to their pattern. Outstrip them you must, for the Divine Energy is constantly pushing you on. Whatever your adversary, however he is named, the name of the Lord is writ upon you, and the power of the Lord is within you. Your eternal Individuality is unaffected by any of the adversaries which confront you as a soul; and this is the resource from which you draw all that is needed for the overcoming of adversaries.

And the overcoming is through that agreement which uncovers their true nature and place, and strips them of the power ignorantly imputed to them; that agreement which checks what otherwise would be a consequence through imposition of a contrary consequence.



## THE BREATH OF LIFE.

(When deliverance from suffering seems long in coming.)

I wait upon thee, O Lord!

I know that thou, my real being, art free from suffering for thou hast dominion over it. In thee who art all-perfect I have my habitation.

Though now a sense of suffering attends my uprising and my downsitteing, I know that this sense is temporary and that from thee is the power to dissipate it.

I know that this sense is not I, it is but a shadow of great darkness that must disappear in thy light. It is no part of me who am of thee alone.

I repudiate all fellowship with darkness even though I still look upon it.

I know that I am with thee and thou art with me, and from thee I have power to pierce this darkness and see its hidden side.

I know that thou art fighting for me against all sense of suffering and I can hold my peace.

I know that with me patience is to have her perfect work, that I may feel myself perfect and entire, wanting nothing.

I am not resigned to suffering, for I know it is from my own lack of realization of thee; but I am willing to let thy handmaid, Patience, serve thy purpose with me.

I know that thy deliverance is at hand and that my mortal sense of time can not blind me to believe that it may not come.

With that birthright which is mine through my relation to the Eternal and Supreme I now declare myself free from the dominion of suffering, and the temporal sense has no power over me. Its time is but a day and thou art forever the changeless One.

In thy strength I rise above the temporal, and from the steps of thy throne I look upon the kingdom wherein I rule with thee.

By the help of thy Christ I subjugate all it contains unto me, even as I am subject unto thee.

Cheerfully I face what each mortal day contains for me, for from this place my feet can not be moved.

From this place I use the strong hand of power, and I know that nothing which thy nature demands of me is impossible unto me.

I know that time is only the accomplishing of what thou hast given me to do, and that no sense of suffering can keep me from finishing thy work.

However others may see me, I see myself as at one with thee and not with the sense that disputes thy power and supremacy.

Thou art glorious over all, O Lord God! that art my real being. Thy sceptre is in my hand and all that would dispute keeps silence before me.



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## EDITORIAL.

"Do you disregard modern authorities and assert the Science of Being to be absolute authority?"

In the teaching set forth by THE EXODUS there is no intention to disregard anything which appears logically true; but an attempt instead to find the place the fact occupies in the larger truth; an attempt which can not be successful unless that truth is discerned.

Specialists are and should be authorities in their own domain; but there is one domain they can not enter—the individual conscious relation to God. Here the soul is its own authority, and from this vantage ground the authority extends to the confines of the universe. Whatever is seen by it as true carries with it the authority of truth. Poised above a section of Creation instead of dwelling only within the limitations of a section it is able to take that wider view that includes discovery of relationships, the relation of part to part because of the relation of all parts to the whole.

The one who dwells behind barriers may be authority for what he sees within them, but not authority necessarily for what lies without them. Above them is obtained, clearly, the widest range of vision; and principles, not theories, yield the largest quota of truth.

Truth, only, is that absolute authority from which there is no appeal. Who to-day has it all? It is for the individual student to discover for himself if the Science of Being yields to him more than he has found elsewhere; if his understanding stirs to activity stratas of his nature which have not previously brought forth results; if his own quickened powers lift for him veil after veil as fast as he can bear the light. If so, what does the evidence suggest?

URSULA N. GESTEFELD.

## THE EXODUS CLUB.

The Exodus Club of Chicago opened its season's work on Sunday, October 3d, in Handel Hall, with an audience which filled nearly every seat in the auditorium. The subject of the morning was "A Modern Exodus."

Mrs. Gestefeld, the lecturer and instructor of the club, used



the Israelitish Exodus as an illustration of that time which comes eventually to all when we are obliged to get up and out of what has hitherto been accepted as true and binding; and because progress compels a passing beyond temporary limitations. She pointed out the difference between that revolution which is a turning against what has been good and necessary in its time, and the evolution which is normal growth beyond it; an evolution compelled by new requirements which come with the progress of the individual and the race.

Progress as that evolution of our nature which brings forth reserve necessities and powers, was shown as no violation but as the fulfilling of the law of God and the purpose of Nature; a fulfilling foretold by the Scriptures and demonstrated by modern science. She emphasized the necessity of a higher than the usual self-idea as essential to this evolution and as marking that exodus from the "worm of the dust" period which makes possible a "land of freedom" from the conditions contingent upon it; pointing out that this "land" is in Chicago to-day for those who are ready to seek it—that it has no fixed geographical boundaries.

She mentioned as a part of this exodus the seeking for the spiritual significance of the Bible, coming out from that inherited bondage to its letter which prevents us from seeing its greater nature and usefulness. In this exodus nothing true and valuable is to be lost, all is to be conserved that is of real benefit and carried along in the greater truth as the ornaments that belong to a longer place and time than a period in the history of one nation.

Without an exodus from creed and dogma into the vital principles taught by Jesus we can not have a religion which yields salvation for both soul and body, here and now. Less faith in creed and more understanding of these principles, their application to all affairs of daily life, she showed as that way of salvation, possible to all, which should accompany as a practical fact those who had the courage to face a possible wilderness, having experienced the bondage of their old position.

Faith in one's own inherent possibilities as succeeding faith in a dead past was declared to be the great lesson which all experiences conspire to teach; and the education of the human soul which develops the slumbering divinity within it, the great work now in process of accomplishment.

These services of the Exodus Club on Sunday mornings are open to the public; and all who have any interest in the teaching given under its auspices are most cordially invited to attend. After the address questions are invited and answered that as much helpfulness as possible may be extended to all.

ELLA H. STROBHART, *Secretary*.

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