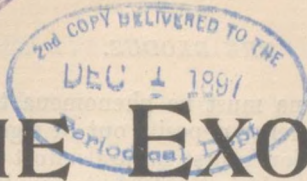


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No. 3.

THE EVOLUTION OF EVOLUTION.

Revelation belongs to the present as well as the past, and in Nature is seen continual revelation of the hitherto mysterious and hidden, when by means of this process her veil is lifted. God walks and talks with man to-day when he becomes able to recognize the companionship. This communion was never more real and vital than is possible in the present time, its strengthening solace never afforded in greater measure. From entertaining angels unawares we may entertain them with knowledge of their nature, with rapture reflected from the glory of their heavenly radiance.

To look upon existence as our initiation into the mysteries of our own fundamental being; trials and perplexities as the needed occasions whereby we develop its resources and strength; destruction as that change which is a pushing along higher; overcoming as the need which carries us to the summit of Creation and the face of the Absolute, is to have a clue in the labyrinth and light by which to walk.

It is to have strength for daily needs, succor for every hour, purpose always before the vision, guidance in all circumstances, love in the heart.

The eternal fundamentals of Nature make her that organic whole in which nothing new can be created, but in which everything can be extended to the limits of its capacity; a consequence which is constant and continuous newness to the expanding Soul.*

At the risk of too frequent repetition it must be said again that diversity in unity is fundamental, generic, eternal; that order is primal, and the element of chance is non-existent in Nature. Chaos is the seeming to the soul that has not penetrated to that order, gained a glimpse of the organic whole; a chaos which becomes cosmos when these are discerned.

Because of this fundamental order and the Soul's relation

* Vol. II., No. 7, p. 112.

to it, Nature's noumena must be phenomena to the Soul, the surface indication of richer deposits out of sight. Observation of phenomena is the Soul's first natural effort in the direction of acquired knowledge. It is the first step in knowing that we know; a possibility for the living, but not for the merely alive, soul.

Shape, with its variety, as one of the fixed factors compelled by the nature of the Absolute, first confronts that looker-on, the Soul. The visible World—Specialization—presents the phenomena that are to draw the onlooker toward the noumena, and through the noumena to the governing Principle. Observation of phenomena may discover a clue leading to this ultimate. Such observation has found related structure, a chain of embodiment.

How to use this clue, however, is a discovery not necessarily resulting from observation of phenomena. It may, it will, be spontaneous in the Soul itself, if theoretical education and training do not restrain and smother it; if "scientific accuracy" does not aim, like the negro sitting on the safety valve of the engine, to hold down the impulse so effectually as to make it inoperative.

Impression from without and impulse from within are the twin educators of the Soul, aids in its expansion to circumference. If either be ignored, the education is defective, the road in which the heavenly pilgrim travels made more difficult. If modern scientific research excludes this aid to discovery, its achievements must be one-sided and lacking. If religion—so-called—ignores the facts revealed in natural phenomena, fails to read the story the world tells of its own growth, its consolations are poor compensation for ruthless sacrifice of truth.

Continuous, related organic structure points to the primal Scale of Being according to which embodiment must proceed; that scale of differing natures and faculties which constitutes the Original Genus. Following this indication, using insight, the sight of the Soul, as well as oversight, the sight of a faculty, that Primal Man is found which necessitates as successors Organized Man, and Co-ordinated Man. "On these hang all the law and the prophets."

Let us now enumerate again the fundamental and fixed factors that constitute Nature, that organic whole within the circumference of the Absolute.

Primal Energy—Essence of Matter.

Individualization—Derived Being. Original Genus.

Cosmic Matter.

Human Energy—Derived Motion. The Forming Power.

Specialization—Shape. All variety of Outline.

Body.

Purpose involved in the Governing Principle and to be carried out by means of this organic whole—Embodiment or Incarnation.

With these factors as a basis the purpose is carried out by organizing the Actual or Self-conscious Man according to their requirements, and then co-ordinating him to the Absolute.

This is the secret of Nature and the Universe, the great mystery which always was and ever shall be, to be solved individually, requiring that initiation which brings every candidate from the outer court of observation of phenomena to the holy of holies, the Eternal One.

Existence, which is the process of organizing the Actual or Self-conscious Man according to the requirements of fundamentals, is also this process of initiation for the Soul—the eternal centre of the Whole. The Initial Impulse sweeps on, into and through all organization up to that Original Likeness which is above all organization, co-ordinating the Actual Man first to the Primal Being and afterward to the Absolute.

All embodiment must be, first, the embodiment of parts and afterward of the whole, if the processes in Nature are in an ascending scale. There must be embodiment of the lesser natures in the Original Genus before there can be embodiment of the Genus itself. There must be limited incarnation of the original faculties belonging to the Scale of Being * before there can be the fullness of their incarnation. Such quota of faculties and powers as belong proportionately to a nature in the whole, must appear as observable phenomena before the embodiment of all the natures and all the faculties and powers can appear.

Organized Man must come as a consequence of organization of all that is less than he; as a follower of the lesser. And Co-ordinated Man cannot appear till Organized Man is in his place.

In the visible world then, or on the plane of Specialization, must be found a continuous chain of embodiment—which has been found and traced up to the highest species preceding the Human. What has so far been traced is Nature's integration which may be called Natural Embodiment. As another element enters into the Human species, it may be called the Special Embodiment, whose successor is Conscious and Volitional Embodiment. Only by Conscious and Volitional Embodiment can Co-ordinated Man follow his successor, Organized Man.

The persistent working of the Initial Impulse, compelling action in and upon Cosmic Matter, results in integration according to Shape; embodiment of the lesser natures with their quota of faculties. These embodiments, seen in the world as "Mineral, Vegetable, and Animal," have been brought; they have not come volitionally. Their wonderful and multitudinous variety has been compelled by the inherent possibilities of the Original Genus, the variety in Primal Being.

This natural integration has been followed by as natural disintegration, appearance and disappearance, a resolving into

* Vol. I., No. 4, page 53.

fundamentals again. This natural integration and disintegration accompanies, will continue to accompany the Human embodiment, but with a difference. Appearance and disappearance to the outer sight continue, but not necessarily a resolving into fundamentals—the sum total which is never added to nor taken from.

The long procession which leads up to the appearing of Human embodiment has a new recruit at this stage—the “Dawn of Mind.” The power which can not be possessed by mineral, vegetable, or animal, because it is the Power of the Whole, acts in its appointed order, when what is prior to it in enumeration has been integrated; and the Human nature of the Original Genus, that qualification of Primal Being which differentiates it from the Absolute, is integrated or embodied.

The Dawn of Mind, the beginning of language, is the speech of the Soul, the hitherto slumbering centre. Only the whole says “I am.” Only that which utters “I am” is capable of knowing that it knows its own multiplex nature and can volitionally use its resources. Neither mineral, vegetable, nor animal is capable of such consequence; and the Human embodiment marks that stage in Nature’s integration which is special, though natural, because an element hitherto restrained has outlet and is set free.

Upon this great fact rests the whole question of immortality for the human soul. From this point phenomena become psychic as succeeding the physical; and with no wall of separation, but with the same harmonious continuity, embodiment proceeds to compass the Scale of Being, having taken up its parts. One by one these have been incarnated, leading on to that period when their sum can become incarnated, a process requiring ages as we reckon time; ages according to observation of visible Nature, moments to that recognition of the Soul which outstrips time.

With the Human species is that possibility denied to the lesser and lower, the ability to use time and see past and present in that relation which with surety foretells the future. The Human species, uttering its “I am,” can see the relation to itself of preceding species without looking upon the wide variety of embodiment presenting itself as physical phenomena, as organic structure; without digging and delving into all the physical minutiae.

When in this orderly process which we call the past, the Soul begins to awaken from its long sleep, its glance backward along the way which has led to this awakening covers in a moment ages of mere time.

This Power of the Whole now set to work finds the bridge between present and future, and as the further extension of the past continuity. The word of the Soul is added to Nature’s word,

and a sentence is formed to be read by this graduate from the world's Kindergarten. The observer is to become critic and director as the sentence with its corollaries is read and understood; as the meaning it conveys is applied by the discoverer.

Through the long ages of dumbness kind on kind has stood mutely in its place, the long procession leading on to and awaiting the time when the flash of self-recognition should sweep backward along the wire of Initial Impulse and gather all into one. Through the long ages of alive things each has had the voice of the merely alive, of that which is brought.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification."

Each phenomenon has signified, or been the sign of a noumenon; has spoken with the voice of the hidden nature represented and embodied; a voice mute as compared to human speech, the assertion of individual being; but a voice which has spoken truly and indicated its relation to both the lesser and the greater.

That which, having been brought, can also go; can volitionally move forward with still higher embodiment, is found only with the Human species, with the one capable of forming and holding an ideal; the one potentially able to live volitionally as well as be kept alive by the Initial Impulse. For this species time can cease to be ages; in this respect be practically annihilated; and, from outward, become that inward observation which gives qualified psychic embodiment; which brings the outward world into the inward consciousness and lifts it up above the circle of Specialization; which draws all within the outer circle in the direction of the Absolute through consciousness of relationships.

In the Human species the scale of natures and the scale of faculties meet and blend. They are alive, independent of volition; but such as have not yet reached the limit of capacity are to be extended to that limit by means of this species that utters the "I am." Mineral, vegetable, and animal in the Scale of Being have eventuated themselves, but the faculties are to be extended beyond the capacities of the three.

The limitations of varying and lesser natures have been reached, but not the limitations of faculties and powers belonging to the whole. The lesser are unveiled before the greater, and the Mental Man is the legitimate successor to the Physical Man and his predecessors. The alive is to be made the living, through use. The desirable is to be perpetuated, and the undesirable cut off through disuse.

The Human species can use or refrain from use of the merely alive; can thus individualize the universal; yet, in its infancy, it will be ruled by impulses and only later by faculties. This possibility is included in the Power of the Whole that differentiates the Human from all preceding species.

(To be continued.)

STILL HIGHER CRITICISM

For those who see Bethel instead of Luz there will be "bread to eat, and raiment to put on" while the soul is approaching the "father's house in peace"; for there is no longer any quarrel with temporary conditions as they are, but, instead, the action based on understanding of why they are so that eventually regenerates them.

The quarrel is removed, the woman nature fills its office as helpmeet for the soul when understanding displaces sense as the soul's guide; and temporal wants are supplied from the great storehouse surely, certainly, even though human hands deliver the supply.

When the ladder between heaven and earth is once clearly seen, a stone of fact becomes a pillar of truth for the soul that has made its own discovery; and the Lord grows more real as those experiences which have yielded the revelation are left behind.

"And this stone, which I have set for a pillar, shall be God's house."

Every fact is a supporting pillar for the greater truth above it; and as we, finding the greater truth, "set" the facts in right relation to it, "God's house" is supported by evidence as well as by feeling and desire.

"Then Jacob went on his journey, and came into the land of the people of the east" (Chap. xxix.). The "people of the east" are they who are looking for light—for knowledge of God; looking for the sunrising. All people of whatever country or race who are "religiously inclined" are of Haran.

"And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we." "Haran—an enclosed place."

All religious denominations are of Haran, are people of the east, in that they are giving attention to the things which lie beyond those of mere space and time. Avowedly they are concerned with the welfare of the soul and they seek for God. They are the helpers of the sheep, of those who seek for the water of life. It is their office to help the sheep and to uncover the well. Throughout the world there is no lack of people of the east, no lack of those who shall fill the priestly office. Each race and country has its own, and all are good and worthy. What need then for more?

"Behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth."

Religion, only, yields something which can satisfy the thirst of the soul that has tested the delights of the world and found them wanting. As sheep who first have gone astray we come at last to the well in the field, and lie by it, for a great stone is upon its mouth. We do not drink at once, for we wait for the men of that country to roll the stone away. We want help, Oh! how much we want it! And we look to the preacher to give it to us. We lie by the well looking to him so wistfully, trying to be patient and wait till he shall have uncovered to us what we need and seek; till his efforts shall have given us satisfaction.

At times he rolls the stone away sufficiently for us to get a single draught of water, but puts it back again when we ask him how he knows that what he tells us is true; for if he be not teacher as well as preacher, teacher of eternal principles which alone compel and sustain truth, he cannot continue to hold the stone away from the mouth of the well. And we continue to wait passively, with the patience which accompanies the belief that the preacher is the only one who can help us—lying by the well.

"And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."

We wait for death to make all things plain to us, wait for the gathering of all the flocks together on the other side of the shadowy portal through which we make our exit from this world, confident that when all the sheep are marshalled before the great white throne we shall be placed on the right; for have not our preachers told us so? "Then we water the sheep." Then, we are to have, unrestrained, all that we crave. Then, we are to see God face to face, hear his "Well done, good and faithful servant!" and enter into the full possession and enjoyment of heaven and all it contains.

But when we come as Rachel's sheep and find Jacob at the well the stone is rolled away for us and not put back again, even though it is "high day" and not that evening which is the twilight of the approaching grave. Not after death, but right now in the "high day" of life, amid all the struggle and contention of bread-winning that seems to leave little time for attention to the needs of the soul; right now when the pulse is strong and vigorous and death is too far off to chill with his cold breath the warm blood surging in our veins, we may approach the well, have the stone taken away, and left away from its mouth so that we may drink deep whenever we will.

The religion that bids us look to the other side of the grave

for freedom from suffering and knowledge of God but covers again the well it momentarily uncovers, is woefully lacking in its supply for our needs. That religion which comes of our own instinctive recognition of our need of God, our own instinctive search for Him within the soul, a search that gives Bethel instead of Luz, brings us as Rachel's sheep to the Jacob who can give the help never yet tendered by the one who confesses when called upon to feed and water the sheep, "We cannot, until all the flocks be gathered together."

It is the inner, the intuitional nature, that leads us in the higher direction and brings us to that discovered truth that makes us no longer satisfied with theories about it. The soul that has seen the great ladder and knows that above it stands that Lord which is his own God-being, eternal in the heavens, has no more need for death as the opener of prison doors. It has found its freedom in the "high day" of life, and having found can roll for others the stone from the mouth of the well. It can say to those who are lying by it, waiting, "Up and drink! It is for you, and you need never go thirsty again for the well may remain uncovered."

Without the virgin the immaculate conception is not gestated. The sense-nature, the natural sense-impression from without, cannot gestate and bring it to birth as the begotten Son of God; for it is not there. It does not result from sense-impression but from the soul's susceptibility to its own divinity, to its own God-Likeness.

The begetting of divinity in humanity, that inner reproduction in the outer existence that, completed, finishes Creation, which is illustrated by Genesis, is our own possible NOW, rather than something ready waiting after death; a possibility made fact only as we recognize the virgin nature and her share in the work.

Beginning with Sarah, the free woman, this begetting of God's, rather than man's, son is illustrated by Rebekah and Rachel; Leah illustrating the continuity of the outer natural that veils the inner spiritual.

"Leah—weary, tired."

The natural is the elder, the inner is the younger that is most loved and desired by the Jacob soul.

"And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter."

"Seven years" indeed must this kind of service be given, for seven sevenths are required to make a whole. Seven is the number of completion in Genesis as is shown by the seven days of Creation; the seventh day being the existence of what, as the six days, is subsistent. Manifestation through Representation must follow that Expression which is the Image of God; and not till Manifestation is complete is Creation finished.

Much of the seeming obscurity of the meaning of Genesis and many of the complications encountered in the effort to extract it from the text are removed for the one who can see clearly and keep constantly in mind these fundamental factors constituting that logical necessity which makes Creation an organic or orderly whole. Genesis being written deductively, it requires deductive reasoning to follow it; but also is it true that intuition must be the lamp which lights the way.

Though the soul may choose the spiritual it can not immediately cut loose from the natural; for the natural existence is as orderly, and having its place in the whole continues, even while the higher order is growing and gaining strength sufficient to displace the natural. First the natural, and afterward the spiritual.

"And Laban said, It must not be so done in our country, to give the younger before the first-born."

We do not choose the spiritual till we have experienced the natural. Till we have tilled the ground in the sweat of the labor and reaped the thorns and thistles it has brought forth unto us, we do not endeavor to forsake the natural sense of self and of existence though we may weakly desire a higher and better. Not till the thorns wound sorely do we make effort to cut loose from their cause and ascend the ladder whose top is in heaven—the heaven of realized God-being.

Why do we not at once, as Adam, know the divine mysteries? Because a child can not at once be a man though he has in him all the elements of manhood; because that process by which the elements are incarnated, by which the potential becomes actual, is necessitated by the law of cause and effect—God's law. "It must not be so done in our country." God works logically, mathematically, not according to a changeable disposition, and it is for us to bring ourselves into accord with the eternal order.

Weary and tired indeed (Leah) is the natural man before he is ready to cease sowing thorns and thistles and sow, instead, that wheat which later shall be "gathered into the Master's barn." He must prove the mistake of his self-sense, the futility of striving for mastery from its basis, the nothingness of what at first has so much value, and become ready to "seek first the Kingdom of God and his righteousness." Growth is by effort, and by effort comes development of God-given resources and powers.

Use affirmations more than negations in speaking your word. Then your word is *the* word.

INTERNATIONAL BIBLE LESSONS.

December 5.—CHRIST'S HUMILITY AND EXALTATION.—Philippians 2 : 1-11.

Golden Text.—Let this mind be in you which was also in Christ Jesus.—Phil. 2 : 5.

Two things strike us forcibly in this text—a mind which Jesus had, but which we have not, and one which we can “let” be in us if we will.

As we are “minded” we, as souls, become. We are mortal in our self-consciousness or soul quality when we are mortal (carnally) minded. We become spiritual in our soul quality only as we become spiritually minded.

How do we think? What is our self-sense, our self-idea? The natural self-sense and self-idea is that we are of the same material we see when we look upon the visible world, and this thinking holds us—living souls whose birthright is dominion over all things—to its level. But if we will let the true, the spiritual self-sense and self-idea enter into and take possession of us, we may prove the nature and power of the Christ.

Christ Jesus—Son of God and Son of man united, “being in the form of God,” (6) in that Lord or real being which is the Form of the formless God, came forth to manifestation through the human shape or Person; or “took upon himself the form of a servant” (7). For this visible shape we all wear is but a servant for the doing of that work which belongs to the seventh day of Creation; and as such it belonged to Jesus as to ourselves.

He was “found in fashion as a man” (8) or presented the same physical aspect that we wear; but he was not “minded” as we are before we learn our mistake and “let” his mind—his self-sense and self-idea—be in us to rule us in place of the old one which brought us suffering and subjection instead of peace and power.

He became “obedient unto death” because he knew his own power over death. “I and the Father are one” was his self-idea. “I and matter are one” is our natural self-idea, and sharp must be the consequence that drives us to forsake it.

"Wherefore God also hath highly exalted him" (9) because he first exalted himself, honoring God by recognizing that the effect must be like the cause, the Son have a likeness to the Father. And in this recognition and realization he was Master of sense-consciousness and all the consequences of that sin which begins with a false self-idea.

This is the name of Jesus (10) at which "every knee should bow, of things in heaven, and things in earth, and things under the earth"; for the Soul that knows its God, because it knows and realizes its Lord, is Master of time and space and circumstance. And indeed it is "to the glory of God the Father" "that Jesus Christ is Lord."

December 12.—PAUL'S LAST WORDS.—2 Timothy 4 : 1-8, 16-18.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4 : 7.

"Watch thou in all things" (5) if you would earn the name and be called Master. "Make full proof of thy ministry," if you desire to grow to the Christ stature and to glorify God in the flesh. This may necessitate a way of thought and effort to conform to it in life that makes others forsake us (16); for at our answer to the questions, "What art thou? Whence art thou, and what thy destiny?" they find themselves unable to stand with us in our recognition of the truth of being.

It is too grand, too great to be true, and in their ears our answer is blasphemy. So it must not be "laid to their charge," for they are not able to bear it at the moment they hear it. Nevertheless, though as far as they are concerned we stand alone, yet we stand not alone, for "the Lord stood with me, and strengthened me; that by me the preaching might be fully known and that all the Gentiles might hear": that all who know not yet the nature and power of the indwelling Christ, because they have not had this kind of a Christ preached to them, may see by our example the ability of the fortified soul to stand, to live and work, alone.

We give proof of our ministry, which is to preach the gospel of glad tidings by example as well as by precept, when we show forth our own deliverance from the bondage of ignorance and error; a deliverance which makes us apostles of God rather than teachers of tradition. But this deliverance comes of fighting "a good fight," (7) resisting the natural with the spiritual, keeping the faith that what is not accomplished to-day will be to-morrow, because we have found the way of accomplishment, and feeling sure that we shall finish our course even as the great Teacher finished his.

December 19.—JOHN'S MESSAGE ABOUT SIN AND SALVATION.—
1 John 1 : 5 to 2 : 6.

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins.—1 John 1 : 9.

John's message is the message which Jesus delivered, which can be redelivered to-day, for all times are alike in their possibilities for the human soul; and the promise of what should be accomplished by the one who received the message holds good to-day.

"God is light, and in him is no darkness at all" (5) because God is Omniscient Mind and the darkness of ignorance cannot be there. "If we say that we have fellowship with him, and walk in darkness, we lie" (6), for there is and can be no fellowship between light and darkness. They are opposites and contradictory to each other. To fellowship with darkness is to be out of the light, and to fellowship with light is to know nothing of darkness.

But we can, if we will "walk in the light" (7). We can walk out of the darkness of ignorance, of sense-consciousness where we say "I and matter are one," into that light which is God-Wisdom where we say "I and the Father are one." Changing one fellowship for the other, we also have fellowship with each other, seeing that what is true of one is true of all; and in the nature of Jesus Christ as God's Son we see that truth of being which cleanses us of all the error or sin we have ignorantly believed to be the truth. In him we see the possible regeneration for ourselves that displaces darkness with light, mortality with immortality.

"If we say we have no sin, we deceive ourselves" (8), for "all we like sheep have gone astray," but what we have we can put from us and know it no more. What we are must remain. "Whoso keepeth his word, in him verily is the love of God perfected" (2 : 5). When his word or truth is our thought, we, as souls, are perfected in the divine Likeness.

December 26.—REVIEW.

Golden Text.—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3 : 16.

Steadfastness in speaking the word, in living the life which we see is the necessary life after God's son has been revealed in us as well as in past history, is essential for that strength which meets undismayed the experiences of the sense-plane and overcomes them. "To suffer as a Christian" is very different from

suffering as an Adam. The Adam knows not the Christ and is bound to his suffering. The true Christian knows—if only in an infantile degree—the Christ, and is bound to him; a service which eventually frees the soul from suffering because the soul steadily, even if slowly, outgrows the liability to suffering.

The soul that knows it is born free asserts its birthright of freedom, even when held in outward bonds. Whatever the external circumstances it stands fearlessly, looking upon the outward strife with that confidence which comes of the knowledge, "I am with thee"; and it can offer itself a sacrifice to all manner of experience that it may afford others evidence of the nature and power of the Christ-knowing soul. To it approbation and condemnation are alike in their power to move it out of the course it has elected to follow.

When brought before judges, those who know and value "all the kingdoms of this world and the glory of them," but are ignorant of the kingdom of God and where it is to be sought and found, it will confess the Christ as the inspiring and conquering power by which all real victory and enduring glory is obtained. No shipwreck of mortal affairs can destroy its confidence and trust. It will always come safely to land, always feel the stable foundation under its feet. It will see what is worked out by means of what is called good and evil and know that all things, even what is called evil, work together for nothing but good for those who can see below the surface and discern the great purpose which is coming to fulfilment through human experience. It will not be ashamed of this gospel of Christ though the "high priests and elders" laugh and deride. It will wear an impenetrable armor from which all shafts will fall harmlessly because it is "strong in the Lord and in the power of his might" rather than in its own mortal consciousness which it knows to be weak.

It will watch how it is minded, knowing that the mind that was in Christ is the only one to harbor and encourage. It will keep the faith that this mind will reveal the power and majesty of God and put all things under foot. It will fight a good, not an evil fight, its weapons not carnal, but mighty to the pulling down of strongholds. It will feel and prove fellowship with light rather than darkness and strive to walk in the light that it may know nothing more of the darkness that deceives. It will forsake sin to know God.

To do our duty is good, is much better than indulging ourselves regardless of others' claim upon us. But to be able to "love your enemies," without the thought of duty and effort to hold ourselves to it is best. To "let" the soul show forth its God-likeness is highest of all.

THE MASTERY OF FATE.

Have you found by this time that as a living soul you are either to master or be mastered? Has this truth struck you so forcibly that you have awakened from the sense-sleep and set yourself to the work of mastery?

If so, you have ceased to read your fate in the stars and you are making endeavor to follow instead the line of destiny.

Perhaps you have been strongly inclined to think that "the stars in their courses" have marked out what you are and what you shall do and become; have settled your life experience so positively that there is no use in trying to work against them. If this has been the case, you have snapped a pair of handcuffs around your wrists and attached a ball and chain to your feet and crippled your own endeavors to accomplish anything higher and better than what you read in the stars.

Here, as in other directions, you have mistaken an indication for a fixed reality, a suggestion for a positive truth, a letter for the spirit beyond it. In looking intently at the stars you have overlooked your own nature and possibilities; in reading the register of mortal fallibility you have failed to find and read the register of divine and eternal immutability. You have allied yourself with the lesser, whose nature and limitation you will have to discover through experiencing all that you read, when you might have allied yourself with that eternal push which nothing can withstand.

But to-day an opportunity is yours. You can choose which you will serve, the stars, or that which the stars themselves serve.

Standing on one of the thoroughfares of a great city you see a large car full of people moving along a track without any visible means of propulsion. That moving car has its point of departure and a terminus. That is all settled. If you board that car you will be carried to the terminus *unless you get out before the car reaches it.*

But this is your option as the individual, and when you give the signal to stop, the gripman knows how to bring the car to a halt though the cable underground is still moving, driven by the power at the power-house. The gripman is subject to your orders though the power still impels the cable. Your resolve,

your mental motion, causes him to stop the car even though the cable does not cease moving; to do that which enables you to get out of the car at any moment though the other passengers are carried to the terminus.

And what is possible for you is possible for them. You would laugh at any one of them who was so ignorant as to believe that he had to be carried to the terminus of the road whether he wanted to go or not; and you would tell him that he had only to use his prerogatives as an individual to escape being carried there, if he did not want to go. More, you would show him that he could use that car as a means to help him to a certain point on the road instead of walking there, if he did not wish to walk; that he was master of the situation instead of a victim, if he chose to act as he was able to act.

Have you believed yourself to be a victim to that fate marked out for you by the stars, moving along to the terminus in spite of anything you could do to prevent it? Then it is time that you signalled to the gripman to stop the car and let you get out, and if it does shake you up a bit when the car comes to a halt no harm is done.

That cable moving along unseen underground has brought you to the point where you act as you choose, and it has served you well. If your fellow passengers are carried to the terminus it is because they do not know enough, or, knowing, do not choose to get out. They are being used, while you have used the same power. It carries them whether or no; it carries you only as far as you choose to go.

What is called fate, your future as indicated by the stars, can run the course indicated, carrying you along, a victim; or you can say STOP! The Zodiac is a book, a writing to be read; but the hand that wrote it and the soul that reads it must be greater than the writing. If the soul reads "Finality! Inevitableness!" it is carried along to the terminus of the mortal road. If it read "Only mortal tendency!" it rises in its strength and majesty to say "Thus far shalt thou go and no farther."

You do not want to be ruled by a tendency or any number of them. You do not want to be drawn down by gravity; you want to rise above tendency; and this is your possibility as the individual.

You are greater than visible nature. All that you see in this visible world says "Come! read me!" and if you, not understanding your birthright, are appalled and weakened by what you read, you suffer the consequence of your own ignorance. No star, or any number of them, has power to determine what you shall do, or what others shall do to you. Though you may read, if you know how, variety of human tendencies, the relation between them, and the effects which naturally follow causes, you have

but to see and begin to apprehend your God-being to say "Stop! you shall no longer rule me. With my divine birthright I will begin to rule you."

Here is where you get out of the car and move on your own feet in any direction you choose.

You say "I see operative law and what it naturally brings; therefore now I can use the law which has hitherto used me, and I will use it to the ruling and overcoming of the natural tendencies which are pictured to me in this great World-Bible, the Zodiac. I will no longer be the servant; I will be the Son who puts all things under his feet."

To consult the stars every time you contemplate an action to see what they will tell you about it is to strengthen a tendency which should be outgrown; which can be outgrown only as its nourishment is withdrawn. By this course you keep it strong because you keep feeding it and thus give yourself more work to do eventually.

The kingdom is in you, not in the stars. You say Lo! here! and Lo! there! when you should see the throne of power in yourself. You overlook the greater to fasten yourself to the lesser and be carried along to the terminus of the road. You will never be truly individual till you act as the individual—the Son rather than the servant. Because of your relation to Almighty God you have all the privileges of that relation—sonship; and you prostitute that relation and those privileges when you bend the knee to any lesser power.

You are to be crowned King, for you are the heir-apparent. Why should you crown a natural tendency as king and permit fate, instead of destiny, to rule you? Why should you bow before that which should bow to you—which will bow to you if you assert your right to rule?

The natural man is the sum of tendencies which are strong and forceful. The spiritual man is the ruler of those tendencies who makes their very strength serve higher purposes; who sees and works according to that destiny compelled by origin and conquers the fate incidental to human ignorance of divinity. Why prolong the merely natural, when the greater waits to be appropriated? Why look to the future for what you can begin to accomplish to-day?

Oh! how much we need to learn that we are in eternity now and that time is of our own making, its duration dependent upon ourselves! How much we need to learn this in order to live in the present, instead of in the past or future!

We are apt to live mainly in the has been, or the to be, overlooking that present which is all we will ever know, and so overlooking what is possible *now*. In our eagerness to grasp the two birds in the bush we let from our hand the bird of the now. In our desire to succeed in whatever we undertake we let go the

very means we need for success and accept, instead, that which "gendereth to bondage."

Cease looking to the stars to see if they are propitious and look instead to that Lord of all their hosts which is your own God-being, in which is all that is needed for the work you have to do and the success which is for you. "Look unto me and be ye saved."

A sign of the times to-day is the inclination of the people to look outside the theological fences for knowledge. This is good. It shows a desire for understanding and enlightenment; but one can tell the degree of progress reached by observing where the seeker looks to find what he needs. In proportion to the real enlightenment will attention be withdrawn from the external world and concentrated upon the human Soul till its slumbering divinity awakens to become Master.

Whether stones or stars, each tells a story; but the reader of the story is greater than they.

To claim the birthright is to be done with the has been and ready for the to be, through possession of, not subjection to, the present.

Will you get out of the car or be carried to the end of the road?

Try to feel that comparative good and evil are but the temporary aspects which existence wears to the soul that is on its way from the Adam to the Christ. The way is of God; what the soul finds in the way is of its own making, first ignorantly and afterward intentionally. Through all that to it is good or evil runs the thread of absolute good that knows no opposite, the thread of manifestation of God. Positive, good; comparative, better; superlative, best. These degrees are for the soul which finds and experiences one after the other, till it joins itself to the best and knows the lesser no longer. The difference between a limited and the unlimited good is what it must experience in order to know the best, and volitionally unite with it—to dwell forever at the right hand of God. From the level of sense-consciousness evil is a terrifying reality. From the ethical standpoint there is something better. From the spiritual, there is the best that is all. On the plane of sense-consciousness the soul is a common servant; on the plane of ethics it is an upper servant that would like to be a ruler instead, but does not know how to become one; on the spiritual plane it becomes ruler through knowing its own sonship.

THE BREATH OF LIFE.

(When there is a sense of discouragement.)

Be not cast down, O! my Soul, neither be thou dismayed.

I look steadfastly to my real being, which stands changeless and immovable amid all the ups and downs of experience.

Though what I experience is changeable, I, in the real of me, am from the forever to the forever; and nothing which occurs has power to overthrow me.

My roots lie deep in the eternal.

Though all the winds and storms of sense-consciousness pass over me, I remain when they have ceased.

Though I bend to their force, they can not carry me with them or break and destroy me.

My roots are secure and through them new life, vigor, and power flow into and fill me.

"Thou restoreth my soul."

For all that is temporarily lost a fresh supply is given.

"Thou spreadest a table before me in the presence of my enemies."

I am fed from on high. Nourishment is mine in as full measure as I can receive it; and enough is flowing into me *now* to enable me to withstand all feeling of discouragement.

I know that "God giveth the increase" and that if I do not accomplish to-day what I seek to accomplish, all is good; for the harvest is sure, and it will come in God's time.

I need not fear, I do not fear for results or the lack of them. I know that I am responsible only for the effort, and I will do my part, leaving the rest to that great power which brings all to pass.

I thank thee O! God! and I praise thee O! Lord! that I am able to withstand all temptation to discouragement; that I am able to wait on the Lord.

I am strong, I am not weak.

I am content, I am not unhappy.

I am confident, I am not doubtful.

I have clear vision, I am not blind.

I have perfect trust, I am not fearful.

Though I feel the storm, I feel also my security.

"I know that my Redeemer liveth."

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EDITORIAL.

Almost periodically, it would seem, the question of prayer presents itself for answer, coming from those who do not yet find themselves able to determine what they should do.

They have been taught to petition God for what they want and that He would surely answer them, if they asked in faith, nothing doubting. To be told now that such petition is not necessary because God has already bestowed a perfect and all-dominant nature upon them, leaves them somewhat troubled, though they admit the logic of the conclusion; and "Shall I pray? How shall I pray?" confronts them.

There is no wrong method of prayer, though there is the asking aright which Jesus advised. Prayer is the impulse of the soul Godward; and such impulse is always right. The form of its expression, its utterance, will vary because the Soul ascends from plane to plane, and on each will feel the impelling to reach higher.

Therefore follow your own impulse *now*, and pray as seems natural to you. Give utterance in such form as seems to meet your need, your desire; and feel that it will be met and answered. Spontaneity is of more consequence than conformity. Do not sacrifice it with the mistaken idea that you must do as some other does because he does it. His prayer cannot be your prayer.

Pray your own prayer, do not attempt to copy. "After this manner pray ye"—with that spontaneous utterance which is your own impulse toward the divine; with that earnestness which is your sincerity and single-mindedness. Do not think of how your attitude and prayer would look and sound in other people's eyes and ears. When no thought of aught but yourself and God influences you, you are praying aright.

URSULA N. GESTEFELD.

THE EXODUS CLUB.

The Exodus Club of Chicago closed its first month's work, which began on October 3d, with most satisfactory results.

The classes in the "Science of Being" taught by Mrs. Ursula N. Gestefeld have not only been well attended, but the deep and sustained interest manifested foreshadow the far-reaching influence and success of the work undertaken.

The readers of "The Exodus" know that the "Exodus Club" is primarily educative in its purpose. Four classes in the "Science of Being" are held each week; a morning and an evening class for the Basic course; one for the second course on "The Nature and Destiny of Man," and one for the fourth course on "The Evolution of Evolution."

This is the first time the last mentioned course has been given in Chicago, and it is proving of great interest to those interested in this line of thought, especially to the students of the Science of Being.

They realize more and more the significance of the name of the club, and see the necessity for that exodus on their own part which shall be the beginning of a passover for them; a passing over many experiences which others, without the help of this knowledge, pass through, and with pain and weariness.

All admit the value of a growing recognition of power in themselves through that unveiling of their own nature which the Science of Being affords; and that as truly to-day as of old the Lord goes before to show the way out of bondage into freedom. Seeing that their own God-being is this Lord, they apprehend the value of this ideal in all practical affairs of life.

Beginning Sunday, November 14th, a "Children's Hour" is to precede the regular exercises in Handel Hall.

All information about the "Club" and the classes to be given this winter can be had on application to the Secretary at the office of the Club, room 602, 40 Randolph Street, Chicago.

ELLA H. STROBHART, Sec'y.

NOTICE.

A Training Class for Teachers of the Science of Being will be opened by Mrs. Gestefeld in Chicago on January 12, 1898. The work of this class is designed specially for those who wish, through understanding of fundamental principles and what they connote, to teach these principles systematically, rather than talk about them desultorily. The student must be acquainted with them as presented in THE EXODUS, or by Mrs. Gestefeld in her classes, to secure admission to this class. Private instruction preparatory to it can be arranged for on application to Mrs. Gestefeld at the office of the Exodus Club, 40 Randolph Street.