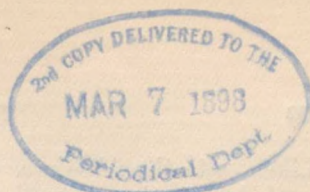




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THE EXODUS

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THE EVOLUTION OF EVOLUTION.

This Soul has appeared in a degree, and in the many varieties of that degree, in the least and lowest kingdom of visible Nature; and in higher and higher degree in its ascent of the Scale of Being, till it appears as the Whole—a man. This story of long ages of creation is retold in embryology. The conception, gestation, and birth of the human foetus is its epitome. The eternal centre of the three circles has been brought forth, and now it is to bring forth, for its seed is in itself. Always subsistent it has become existent by what is called physical birth.

Through Organized Man the way is prepared for Co-ordinated Man; and through natural impression, the way for volitional impression, the way of co-operation with the Great Design. The species preceding the Human have experienced what they felt, and what they felt was created for them by persistence of Initial Impulse. This species feels, naturally, what is, in the same way, created for it; but as potential lord of all, it can feel what it can create by use of that which has used all preceding species.

This species stands at the threshold of a great destiny, the others have completed theirs. This species can suffer and achieve; they could only suffer and die—fall back into the great current, disappear with the ebb tide. Though each species has been an outlet for Universal Soul, no one of them has been capable of drawing it through the opening and individualizing it by incarnation. The forward flow has been followed by the ebbing again till the persistent impulse brings that species possessing the Power of the Whole that can draw into existence all that is subsistent, even to that beginning which is the Absolute.

All that is contained within the outer circle comes for embodiment, as one whole, with the Human species; and this species, only, can draw forth for volitional embodiment what has waited the opportunity—the infinite possibilities accompanying

Likeness to the Absolute. This species accomplishes this great work by meeting natural impression with counter impression; by consciously and volitionally impressing upon itself, by use of its imaging power, an ideal, or subjective image, according to which it shall conform.

The Soul is plastic, receiving any and every impression, but has, within its being, the power to make impression, possessing, therefore, the power to redeem itself from the bondage of natural, and confirmatory theoretical impression. Though first servant it can be master, and between servitude and mastery it compasses the scale of limited or human possibilities, tasting their length and breadth, their height and depth, before being crowned with accomplishment of design. The eternal order is never once contradicted throughout this process which makes of universal Soul, through a man, the Personal or Incarnate God; a process that is according to the nature of the Primal Unit; that is mathematical in nature.

Within the Soul is the power of redemption from all that defiles it, from images unworthy of it. Ability to form an image and impress it upon itself is ability to bring forth from the infinite side of being, bring forth God-Likeness, degree by degree, till the Absolute is brought forth from Impersonal to Personal.

This mighty possibility is the heritage of mankind. What has been called religion, but what is really dogmatic theology, has sought to hold the position of revelator and mediator for human souls, without which they could not be led from the natural to the possible; and this self-constituted revelator and mediator has been the most determined foe of scientific discovery, rejecting its rendering of the Almighty handwriting found in visible Nature because that rendering was "not according to Scripture." "Authority for truth" has been its watchword from the time of its inception; while "Truth for authority" has ever been the rallying cry of those who must know instead of believe.

The commandment "Thou shalt have no other gods before me" has been broken continually by theologians who have meant to be Christians, and they have unwittingly led their followers into idolatry by holding before them, as the One God, consequence instead of cause. They have made the end the beginning, and destroyed for themselves and their followers that eternal and necessary order which Nature has been continually revealing, though to eyes that could not see. They have proclaimed the Personal God as the beginning and author of Creation and all in it, instead of seeing and teaching that the Impersonal only can be that beginning or fixed point whose nature determines all sequences.

With the cart before the horse they have insisted that people should get in and ride in that road and to that end which

their own misinterpretation of Scripture declares is the destiny of man and the way of its fulfilment. Seeing the sins and evils of an ignorant and misled humanity they have failed to see that these are attendant upon the growth from abstract to concrete; from the Impersonal to the Personal. Hearing the loud resounding echo of their own theology they have failed to hear the voice of Nature, that grand chord of many voices that is uttered from the Scale of Being, and that, at last, becomes the living Word; the incarnation of pure Nature and its Absolute principle by the Human Soul.

Theology mistakes the fixity of the Impersonal as the fixity of that Personal that is not yet achieved by the race; that is represented in the New Testament as the achievement of one member of it. It puts attainment in the place of that eternal foundation which makes the attainment possible. Science has done more for Religion (Theology) than this Religion has done for Science. It has compelled abandonment of positions long stubbornly maintained in the face of contradictory evidence. It will yet compel the abandonment of the theological stronghold—a Personal God as the author of Creation and mankind; an abandonment that will render unnecessary the whole orthodox scheme of salvation; a scheme that has bewildered quite as many as it has enlightened.

Universal Soul at the point in evolution where the Power of the Whole begins to act, where is the first opportunity for personal incarnation, becomes qualified by the action of the faculties in the Scale of Being, which, as leading faculties having their subsidiary adjuncts, are four in number; viz., the faculty of Outsight or Intellect, Insight or Discernment, Understanding and Knowing.

On this square as foundation is builded the growing Personal Soul, successor to the inherent or Universal Soul. Through the opening from the eternal universal afforded by what is called physical birth, the Great Evolution continues on its uninterrupted way by means of that involution of the Soul which culminates in the Personal God.

The Personal God is builded of the materials made ready "from the beginning"—the eternal fundamental factors which together constitute Nature—and on this square foundation which is within the circle of the Absolute. The species resultant from the Original Genus—Physical man, Mental man, Moral man, Spiritualizing man, Spiritualized man, and Divine man—are the successive stories of this building whose form is a pyramid. Each is the incarnation of a rounded stage in that order which begins with the Impersonal Absolute and ends with the Absolute Personal.

Physical man brings a long train of predecessors with him,

dependents and servitors for the first personal man. Within personal man each successive species is generated—established upon the foundation. With each succeeding species there is further infusion of qualities into Universal Soul to be incarnated in that subjective body, veiled by the visible flesh, that is first as the Nature or Basic body; that is Nature's offering to the Personal man. Throughout this building, by use of what lies at the foundation, infusion and elimination go on together, once the personal man begins to live, think, and act, by Insight as well as Outsight.

Purification of the Soul and its subjective embodiment by elimination of what has naturally, therefore instinctively, been infused into it; purification through volitional infusion of higher qualities, is that Involution that is return to Origin; that building of the pyramid upon the square that brings what is built to an apex; to the vanishing point if it is sought to be compassed and analyzed by the intellect. The apex is not the base, is not either of the sides of the pyramid, is not any one of the successive stories, and yet it could not be were it not for all the rest as contributory to it.

Within this pyramid there is a "King's chamber," a secret place where the work is done within, that accompanies the work done without; where resurrection and ascension go hand in hand with that death which is the forsaking of that no longer holding the Soul to itself, though retaining its place in the order. The victory of the Soul over the merely natural is a successive forsaking of any and every species, through use of it to the extent of its capacity; a forsaking which draws, through purification, each species of the Original Genus after the Soul; which draws all to the apex.

Up to the Human species the Soul has been follower. From this species it may become leader. Here is the opportunity, here is where the building of the human pyramid begins. It becomes the leader as it uses what is found in Nature and in the Scale of Being; and, leading, it says to all contained therein "Follow me."

What an insight was shown by Balzac when he said "Unity has been the point of departure for everything which has been produced; thence have resulted composites; but the end must be identical with the beginning. Hence the spiritual formula: Composite Unity; variable unity; fixed unity." "The Universe is, then, variety in unity. Motion is the means, Number is the result. The end is the return of all things to Unity which is God."

The Impersonal or Absolute is that point of departure for everything that the long ages of the past have contained, for all that confronts the Human Soul to-day. From composite unity has come all the variable unity that by means of the Human

Soul is to be brought to fixed unity. Nature furnishes the opportunity. The soul that seizes it becomes the Personal God, that Fixed Unity that is one with the Beginning. Within the circle of the Absolute is found that composite unity, the Scale of Being, and that variety consequent upon that Motion that puts forth; the variety confronting that common centre, the Soul, which it is to bring to that fixed unity that is incarnation of all in one Person.

Throughout this upbuilding whose apex is this incarnation, attraction and repulsion obtain. Attracted first, and by means of the senses, to the plane of Specialization, receiving natural impression from that plane, through experiencing the consequence the Soul is repelled even while the attraction continues; and this action and reaction play battledore and shuttlecock with the Human Soul till the accumulation of experience impels it to break through the sense of locality into the larger realm of being—till it is "born again." This repulsion is an aid to the higher attraction, to that tendency which, having first drawn all the variety to the common centre, draws that centre to the Absolute.

We do not weary of the "things of the world" till we experience them, till repulsion, which in its hidden side is attraction, has succeeded the natural attraction that makes us of kin to them. Through experience we taste all possible variety, discerning now a little, and then a little, gaining a fragment of understanding here and another fragment there, building our knowing slowly and painfully—till we learn how to build without the pain—feeling the drawing power of environment till, through that character that is builded, objective environment is transformed.

The Soul-world is infused into Specialization transforming it as the species of the Original Genus succeed each other; and the sense of locality, a limitation for the centre of the three circles, is overcome and absorbed by the sense of being; a sense that expands to include all the variety consequent upon "composite unity," and that contracts to the fixed unity—the apex of the triangle.

Character is embodiment within the outer "coat of skin" which is natural integration. It is the flesh within a flesh, the integration of faculties and capacities as succeeding the integration of natures. And at this point in the Great Evolution do we find the "Arrest of Body" because the outer physical body has reached its height and is succeeded by the inner or psychic body which is the enduring body as unaffected by natural disintegration.

(To be continued.)

STILL HIGHER CRITICISM.

"He put his own flocks by themselves, and put them not unto Laban's cattle."

What the soul acquires by its *use* of the natural is distinct from what is brought to it *by* the natural. This is illustrated by what we call the natural relations and necessities. The child born to a family is cared for by the family. Its needs are met, provision is made for it by its natural guardians. Food, shelter, raiment, and afterward the means of education, are brought to it by its natural relation to the family. But there comes a time when it must provide for itself, the time when it must act as the individual instead of continuing dependent upon the family.

The natural is first, but the natural leads on to the possible and hence has its limitations. It would be—has been proved to be—no kindness to continue for the grown man the caretaking necessary for the child. His own growth compels that he meets for himself what belongs to manhood, even though what belonged to his childhood has been met for him. What has been brought to him has its time and place. What he brings to and for himself follows after it. He is to use for himself what has been used for him. This is the necessity pertaining to individuality, a necessity that prevents childhood from continuing beyond its natural limitations.

So the Soul, born into existence as a man-child, is provided by Nature with what is necessary to its existence as the child; but in course of time it must provide for its own house also; a provision that as Jacob it knows how to make by using the natural—the law of cause and effect.

Understanding its own natural susceptibility to impression, seeing its former experiences as due to this susceptibility, knowing that according to the pattern stamped upon itself it brings forth, it volitionally impresses upon itself the pattern according to which it chooses to bring forth; providing thus for its own future because it makes that future for itself.

From the within to the without is the eternal order. From interior pattern-making, or conception, to external birth, is the appointed course of the Soul, and to be followed till it has learned

that its miseries are preconceived, and that its wealth, on all planes of consciousness, must also be preconceived; followed until through its conception of God-Likeness that Likeness is brought to birth as the survival of the fittest.

Our own "flocks" must be by themselves instead of with "Laban's cattle" because they are the results we have brought by an understanding use of that which has used us while we were in ignorance of our nature and destiny. And yet they are all "cattle"—the results are supply for needs, whether our own as the possible or Laban's as the natural. Yet one is "stronger" than the other.

"Whosoever the stronger cattle did conceive . . . Jacob laid the rods before the eyes of the cattle. . . . But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's."

Rather a shabby trick to play upon his father-in-law if we read Genesis only literally; and how people can believe that such characters as are portrayed in this book were special favorites of Almighty God, notwithstanding their despicable acts, is beyond comprehension till we understand the natural blindness of the Adam-soul and its susceptibility to impression. Then the riddle is read and one waits with patience for the opening of the eyes of the blind.

What we gain for ourselves through command and use of the natural is more, or stronger, than what is brought to us by the operation of the natural. The man who is rich by inheritance, whose property has been handed down to him by his father, who has never made an effort for himself, is not as much of a man, we think, as the self made man; the man who has won for himself all that he has. This instinctive admiration for the man who struggles and conquers, as over and above the man who merely inherits, indicates the truth here set forth in the illustration of human possibility that we are considering.

As Adam, the human soul is brought into the world, but it is to outgrow infancy and reach manhood; and to this end it is to bring to itself what otherwise it will not have—the strength that belongs to the self made man. The self made is the stronger, the naturally made is the feebler. We are Sons of God by inheritance, but we must also be self made; and this self making that is illustrated by these characters in Genesis—and in the rest of the Bible—is what pertains to existence; that existence that is our opportunity to bring forth the Christ of God; for this Christ will never stand at the latter day upon the earth without this self making.

"And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory" (Chapter XXXI.).

Note the significance of those words—he hath gotten *the*

glory of that which *was* our father's. Using the illustration from the lower plane of existence, has not the man who has won a fortune for himself by his own efforts, in addition to what he has inherited from his father, gotten "the glory" in addition to his inheritance? Has he not developed and used what belonged to him as the individual, his capabilities and resources, and thereby gained for himself that which otherwise would not be his, notwithstanding his inheritance from his father?

What is his by individual endeavor is more than what is his by natural transmission. It is "stronger" than the other, it is the glory that marks the individual and places him above the natural successor. It is the glory that is possibility and that is above merely natural consequence.

"And Jacob beheld the countenance of Laban, and behold, it was not toward him as before."

Does the merely natural appear quite the same to us after we have proved our power as the individual? Becoming existent as a child born to a family, we have our natural relationships which are all to us till our growing manhood or womanhood reveals new relationships, duties, and possibilities. As we feel and act upon them the old ones do not wear quite the same face that they used to present, and we see that new ideals and new opportunities, while they do not destroy the natural relationships, compel something more than they.

Our relation to the impersonal comes to the front. Our duty as a citizen modifies our intents and acts as a member of the family. New relationships are compelled by the fact of individuality.

"Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

After manhood and womanhood have been reached and the experiences belonging to them encountered, the lessons learned carry us back over the whole ground of natural relationship. We become fathers and mothers and go back to our own childhood in our realization of what parenthood is. We return to our kindred and the land of our fathers in those experiences which reveal their nature, a revelation not natural to us as only the children of our parents.

Not till we experience what is possible to the individual do we truly know the nature of the natural; but by this experience, when we have gained its revelation, we understand why all has been as it has, and is. We see the orderly unfolding of human nature that brings, finally, what at one time was not natural *to us*, though we were in the order of Nature. As children we act according to what our parents and caretakers say to us, and rightfully so. But there comes the time when, as the individual, we act according to another voice which we hear within ourselves. We act independently, we say, having come of age; and yet we act according to our inner promptings.

"Whatsoever God hath said unto thee, do."

Jacob's flight from Laban and return to Canaan illustrates our review of, and reconciliation with, the natural order, relationships and experiences, which we did not and could not appreciate at their full value till through further development we could look back upon them. The Soul sets its face toward the mass of testimony.

"And Jacob . . . set his face toward the mount Gilead."

"Gilead—the mass of testimony."

"He carried away all his cattle, and all his goods which he had gotten, the cattle of his getting . . . for to go to Isaac his father in the land of Canaan."

When human experience is understood, when the Soul realizes its meaning and the great purpose that is being carried out, it returns to Isaac—to the turning point in its evolution which is the immaculate conception, the true self-idea, and makes reconciliation between the natural and the possible; between the Son of man and the Son of God as pertaining to and brought forth by human experience.

The Son of man without, and the Son of God within, go on together, the one to natural end, the other to eternal survival, as this reconciliation is accomplished that is illustrated, first, by Laban's pursuit of Jacob and afterward by Jacob's meeting with Esau, his brother. Preparatory to this reconciliation the natural God is "stolen."

"Rachel had stolen the images that were her father's."

A God who acts from choice, as the Creator of the Universe, is but a graven image made by the soul for itself out of its own limited sense of being and existence. The Adam-soul gives its own person or shape to God, not understanding that this graven image cannot be the Absolute. And as understanding makes of Adam, Noah, and the beginnings of realization of the one true God and the one true Man brings Abraham, the true conception can be formed that is the promise of the manifestation of the Absolute. With the proof of the truth of the new conception of God and Man, with the face set toward the mass of testimony, the old image is stolen away to confront the Soul no more.

"And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad."

In reading the text we find that Laban and Jacob reasoned together and made peace with each other. The natural is good, not evil, the spiritual is good, not evil, and yet the one is evil to the other if they are not reconciled with each other; but with understanding and realization neither will "pass over this heap" of testimony as to the nature of each and their relation to each other, for harm; for only good, whatever the seeming of the moment, can come of each.

INTERNATIONAL BIBLE LESSONS.

March 6.—JESUS AND THE SABBATH.—Matt. 12 : 1-13.

Golden Text.—The Son of man is Lord even of the sabbath day.—Matt. 12 : 8.

What is lawful and what is unlawful are problems for those who do not live contentedly and unthinkingly upon the plane of the senses. And before we see the necessity of becoming truly individual we accept as lawful or unlawful what others tell us. Opinions formed according to the letter of the Bible are handed down from generation to generation as law which we are bound to accept and keep. They become the written law that keeps us from seeing what is written *in* the eternal law. We must first learn how to read if we would know what is lawful. To abstain from work on Sunday and go to church instead, has been "keeping the Sabbath" for many generations; and this law has been greater than ourselves. But Jesus the Christ shows us how we are greater than this law. It is one "more honored in the breach than in the observance" because it is due to ignorance of the true nature of the seventh day.

The seventh day, according to the Bible, is the day in which creation is finished. As creation is, first, the expression and afterward the manifestation of God, the seventh is the day of manifestation. Therefore, we are living in it now. It is the day, or period, of existence, in which God is manifested by the manifestation of our own Likeness to God. "To manifest" means "to make plain, clear, visible." Therefore our original, fundamental, Likeness to God, that Likeness which is ours as the image of God, is to be made plain, clear, visible, in our existence. This seventh day, then, is the Lord's day, for it is the period of existence in which our real being—the Lord—comes forth to visibility; and as it appears its Likeness to God must be seen. But this Likeness is seen only by those who can understand, and these are not the "Pharisees" who believe that to do any manual labor on Sunday is wrong. "In it thou shalt do no work" because the coming forth to view is of the Lord. We do not make manifestation in the seventh day. It is made. We keep the conditions under which it is made. When we plant a seed and water the ground a plant grows and a blossom results, but we do not make the blossom. Because it is primarily in the seed, and because we keep the

necessary conditions, what is first *in* the seed grows to perfection *from* the seed; but we make none of it. "Thou shalt do no work" but rather let the great work be done, or finished, by keeping the day according to its nature.

March 13.—THE WHEAT AND THE TARES.—Matt. 13 : 24-30, 36-43.

Golden Text.—He that soweth the good seed is the Son of man.—Matt. 13 : 37.

Jesus taught the nature of the kingdom of heaven by showing what it is like. "Spiritual things are spiritually discerned" and he never taught a material heaven. This has been the teaching of mortal fallible opinion. His parables were illustrations, not of the local boundaries of heaven, but of its nature; illustrations drawn from the things and circumstances of every-day life; and he showed thus, not only what the kingdom of heaven is, but the relation to it of the visible world. The seed is a favorite illustration and doubtless because it reveals so much of that truth "hidden from the foundation of the world." Whatever is inherent in the seed will come forth and appear in the harvest.

So even though good seed is sown, the harvest will not be an unmixed good if there has been other than the good seed sown. If a contrary seed has had opportunity to bring forth, what it brings forth must appear. Our personal sense, our self-deception, sows the tares even while we try to sow the good seed. The tares are sown while we are sleeping (25) the sleep of sense-consciousness, not yet fully awake to our divine destiny. Our mortal-sense thoughts are seed which bring forth according to their kind, even as our true thoughts bring forth according to their kind; and both the tares and the wheat grow together till the harvest. Yet this is not evil, and because it is law. Every seed must bring forth after its own kind. And we, as Adam-souls, are naturally ignorant both of the nature of the seed and the law of its growth. It is only as we find that tares are undesirable and wheat is to be desired that we look to see why we have tares instead of wheat only. So they serve a good purpose for the natural man who "discerneth not the things of the spirit." They help to bring him to where more than what is first natural to him can be seen. They are the evidence of what to avoid. They show him that unless their seed is sown they can not appear in his harvest. So we must "send forth his angels" (41) to gather together all that offends; all our wishes and thoughts that are contrary to our real being and destiny; all "vain imagination"; and destroy them with the fire of truth. They are destructible because they are not the eternally true; they are only true to mortal sense. Those who do this are "the

righteous" but, by no means, the self-righteous. They belong to "the kingdom of their Father" (43).

March 20.—JOHN THE BAPTIST BEHEADED.—Matt. 14 : 1-12.

Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4 : 23.

"He is risen from the dead; and therefore mighty works do show forth themselves in him" (2). *Show forth themselves.* To rise from the dead, to get above the level of the sense-man who, as the real man, is dead to us, is necessary for the mighty works which are not done by us in our own strength, but which show forth themselves; even as the blossom is shown forth because of the nature of the seed. It is not the letter that produces mighty works, but the spirit. The letter of the law, the letter of truth, is but the forerunner of that which is greater; and the works or demonstrations are of the greater, not the lesser. While the letter of exact statement is first necessary for us, and for a time, as we grasp the meaning which is the vitality of the letter we take the life of the letter. It has served its purpose and reached its natural end, because a statement is only a natural means to an eternal end. It is a temporary means by which we appropriate truth and make it our own. When we have made it our own we are no longer dependent upon the means by which we first laid hold upon it. This means becomes unnecessary. It is first shut up in the prison of its own limitation, we having a wider field of operation, and then beheaded as having no more work to do for us.

But although the letter is a help to an end that is good for us, it is also a stumbling block in the way when we wish to do only that which pleases us, or is good to us. When our hearts are set upon carrying out something that we want to do, the "Thou shalt not" of the law stands between us and our desired enjoyment; and when, as the natural man, we persist in carrying out our desire, we shut up the law in prison for the time being, disregarding it and believing that for ourselves it will be ineffectual. And we persist till we kill it for ourselves, kill it as something that disturbs and haunts us in the midst of our enjoyment, which can not be complete as long as the "Thou shalt not" is alive for us. And one day we are surprised by a resurrection from that which we thought was dead, for had we not taken the law into our own hands and killed it? Nevertheless the works which follow confront us and we have to reckon with them.

March 27.—REVIEW.

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16 : 16.

The human soul has a fleshly person and a God-derived being. Its natural sight includes only the fleshly person and the other objects belonging to the same plane. It is naturally blind—blind from, or because of, its youth to that real being which is its Lord. Its growth is from the natural to the spiritual, or toward this Lord. There is no growth possible in a contrary direction. But for progress in self-knowledge and for proof of its truth, the baptisms are necessary; that of the letter and that of the spirit. That of the letter, the whence, why, and how, is for the rational nature; that of the spirit, realization of what is, ever was, and ever will be, without regard for the why and how, is for the emotional or feeling nature. Satisfaction for both natures enables the soul to meet and master temptation on the natural and on interior planes, and prepares it, through its own struggles and victories, for a work of ministration to others. Itself ministered unto through renunciation of sense-enjoyments as the all-important, it proclaims to the world the way of that blessedness that is above mere happiness.

From the mountain top of understanding and feeling, with the clear vision that no sense-illusion can obscure, it points the way out of human perplexities and miseries into that promised land of freedom that is God's kingdom come. It teaches how to ask aright that the blessedness may come in answer to the prayer. It proclaims the impossibility of serving opposites, the desirability of serving the real being, living according to its requirements till the seed has brought forth its blossom; a service that compels the exclusion of anxious thought and the encouragement of confident and trustful thought; a seeking for the eternal things as paramount above the temporal things. It sees and teaches the necessity for following the Lord, whithersoever that nature may lead, even if the leading compels departure from old customs and the beginning of new ones. It proclaims the sacredness of individuality as above the sacredness of tradition. It shows those whom it teaches the necessity of giving in their turn even as they have received, and of proving, by demonstration, what they have heard in the ear. By their works they must confess before men the truth which they hold within themselves. It will heal the sick, cleanse the leper, raise the dead. It will give rest from struggle and strife to those who through understanding and feeling can cast their burdens on the Lord and be yoke-fellow with the Christ.

THE MASTERY OF FATE.

"It is such a comfort to know that all my sins have been taken away!"

Yes, one would suppose that such an assurance would be a great comfort. But what if there is no sound basis for it? What if it is a belief that is not true?

You can not suppose such a possibility? Well! perhaps you had better suppose it long enough to make a candid examination of the case. Did you ever hear of "a fools' paradise"?

Not that you are considered a fool for believing what you do. Not for a moment. Your belief is quite natural because of your religious training. You have been taught to believe that the Bible is literally true, every word of it, just as it stands; and the Bible says that Jesus died for your sins, that he has taken away the sins of the world. So, of course, if you believe that he did this and that he was the Son of God, you are freed from your sins and they are gone. There is no more score against you.

But suppose this view is not true? Impossible! you say. That is what people said when Columbus declared there was another world, when the claim was made that a message could be sent around the world in a short space of time, when it was said to be possible to remain in your own house and speak so as to be heard by some one miles away. And yet all this impossible has been proved possible; and why may not much of our "impossible" to-day be proved possible in coming days?

But the possibility must have examination. It has always been those who would admit the possibility when others cried "impossible!" to whom the proof has come, for only they have eyes with which to see.

Now look at yourself, candidly, for a moment. You are what is called an individual, are you not? That means that you have your own body with its differing members and organs, your own stomach, nerves, and brain, your own faculties and feelings, your own ideas and opinions. Bodies like your own, members, organs and faculties, even ideas and opinions, like yours are all about you, are common to human kind; but *yours* are not common. They belong only to you. They are individual.

You experience them and what goes with them. Your digestion is your own. You eat and digest your own dinner with your own stomach. You do not eat another's dinner or digest it with his stomach. You do not feel his feelings, you feel your own. Yours may be like his, or his may be like yours, but yours are your own and his are his own. There is likeness between you and him, because you are both of the same kind, the human kind. There is likeness between your bodies, organs, processes, faculties, feelings; but for likeness there must always be at least two, for likeness is betweenness—to coin a word for the purpose.

With the human kind there are more than two, there are many, and there is, also, a general likeness between the individual members of the kind; but each member is what we call the individual, and though all that makes up the individual is common to the kind, he has only his own.

Hence where one million stomachs are carrying on the digestive process, literally there are one million stomachs, one million digestions, and one million consequences; but mystically there is but one stomach, one digestive process, and one consequence. There is but one organ that is the stomach, that is not anything else; and this one organ has a certain function and this function has a certain consequence. The multiplicity of human kind does not affect or alter this oneness of organ, function and consequence; a oneness which compels one experiencer—that is a dictionary word, though rarely used.

You are the one experiencer of all that pertains to human nature, hence you are the epitome of the whole, for the one million can experience no more and no less than yourself, because they are but repetitions of the kind.

If you become thoroughly acquainted with your own stomach, digestive process and consequence, literally you know only your own; but mystically you know the race stomach, process and consequence.

If you find how to help your own and bring a consequence that is still better than the purely natural one, literally you have improved yourself, and, mystically, you have improved the race. Literally you have dealt only with your own organism and brought to yourself a consequence that is beyond the one merely natural to the one million because of likeness.

You have demonstrated the possibility of the individual that lifts him above the plane of mere natural likeness to the race, and in so doing you have offered proof to each of the one million of what can be done. Mystically, you have done this for them by doing it for yourself; but what you have done for them does not preclude the necessity for individual doing on the part of every one of the one million.

If you, as the individual, can better the consequence of the natural function of the natural organ, each of the one million

can do the same. But *will* each do it? This is another matter. What you have done for them does not touch this question of what another, or all individuals, *WILL* do.

While there is, mystically, only one stomach, one process, one consequence, literally there are many to experience that one; and while you have improved upon the merely natural, and have done this, mystically, for the whole race, each member of the race must experience, literally, what you have done, to have its benefits. While the betterment is *for* the one million it must nevertheless be experienced *by* each one before the experience can belong to the million.

Suppose that there was a defect in the digestive process due to ignorance of the nature of the organ, function and consequence. You gain knowledge of this defect and why it is and how it can be removed, apply this knowledge in your own person and see the defect disappear; and you have found and proved for the whole race the way out of the difficulty.

But what you have done does not put them out of it, literally. Only in a mystical sense have you brought to them salvation from the defect and its consequences. The literal salvation depends upon individual doing. So whether you gain knowledge of how to remedy defects or how to improve upon the merely natural, it is your doing that proves what can be done; and it is only the individual doing that can experience the result.

The individual experience of the result is not, and can not be, the literal universal experience of the same result. The literal experience can be had only by the individual doing.

Now apply this illustration to the doctrine of salvation from sin through belief in Jesus Christ, and see where it brings us. We have committed sin, we say, but it was natural, we did not know better. This however does not excuse us from paying the penalty, for God must be justified. But belief that his Son paid the penalty will excuse us and justify God.

How illogical! "As a man soweth, so shall he reap." This is Jesus's teaching. Does he say that some one else, himself or another, will reap for us and relieve us of this necessity? The word is "*shall*," not "*may*," and there is no "*perhaps*" in the statement.

If you eat food, you, and no one else, will digest and assimilate it. You, and no one else, will reject or put from you that which is not to be retained. No one, above or below, past or present, can do this for you, for it is compelled by Nature and Nature is no respecter of persons. The law of cause and effect is not, and can not be, broken for you. It is deaf, dumb, and blind to mortal desire and petition; but it serves royally him who knows.

If you stole something from your neighbor last year, how can anything that Jesus did, or anything the Bible says, wipe

out the fact? Your error is not taken away from you by one or the other. Whatever your sin, or error, whether it be the subtle error in thought or the more obvious sin in act, must you not *put* it from you if you would be rid of it? Must there not be this individual doing if you would experience the result?

The world has rested too long in the inertia of the belief that "Jesus did it all"; meaning that you and I have not to do what he did, but believe instead that he was the Son of God offered as propitiation for our sins. He "did it all" indeed, but he did it for us only mystically, not literally; and this is the huge mistake of Christendom—making literal that which is only mystical.

He showed in himself what is possible to you and myself. He saw, taught, and proved the way out of the Adam-sin and its consequences. He was, pre-eminently, the individual. His understood relation to God was brought to bear upon the merely natural with consequences that are the heritage of the human race. He proved the way out of sin, misery, disease, and despair, by walking in it, to its end, going before us to show us where to plant our own feet. He did for us all that the New Testament relates of him, but mystically, not literally.

Hence we are not, and can not be, relieved from that doing on our own part, which is the putting away from ourselves all sense-defects and the putting on that divine Likeness that is an improvement upon the merely natural. He showed us what needs to be done and how to do it. There his work ended. This he could not have showed had he not the same human nature that pertains to ourselves, and the *consciousness* of the divine nature that we have not yet acquired.

He bore our sins because his human nature was our own. He took them away because with his divinity he triumphed over them. What he did we can eventually do if we walk in his footsteps and thus work instead of believe what is fundamentally untrue.

"Though your sins be as scarlet they shall be white as wool" when you have done your part as the individual. You can cultivate a consciousness of inherent divinity till you bring it forth in victory over the sense-errors of your human nature. You are not a puppet or an automaton. You are an individual, and you should recognize this fact.

All dis-ease is consequent upon sin, and sin is, originally or fundamentally, error in thought. All unhappiness is from the same cause. All weakness and sorrow has the same origin. All ease, happiness, strength and joy is from truth in thought. You are the individual thinker. Where then shall you look for the disappearance of the one and the appearance of the other?

Your thoughts are your own, and their consequences are your own also, however common the kind is to the human race.

THE BREATH OF LIFE.

(When assailed by doubt.)

I sought thy face, O Lord! that art my real being.
My feet were weary and my knees shaken as I followed hard
after thee.

Thick clouds were before me and thy face was veiled.
I stretched forth my hand against the cloud and it moved
not. I could not put it away from before me.

My strength failed me, and then I cried unto thee.
From the midst of the cloud thou didst answer me.
From the midst of the cloud came thy right hand to draw me
unto thee. And the thick darkness sped away.

My companions say "There is only a dark cloud" and I look
toward thee as thy right hand draws me, and I see light.

From the midst of the cloud that is darkness to them that
hear not thy voice, thou hast sent out thy light unto me.

Glory and honor and praise unto thee, Lord God Almighty!
that draweth my Soul hard after thee even though it be through
thick clouds.

When my mortal strength failed me thou didst redeem me
unto thyself.

With thee I endure and no mortal thing, time, nor circum-
stance, can rob me of thee, or thee of me.

Though they that stand by laugh to make me afraid, thy
voice and thy hand hold me fast and no fear or doubt can blot out
thy light.

Calmly I enter the cloud that is darkness to them and light
to me.

I am free from fear, weakness, and pain.
I feel thy strength, thy harmony, thy peace.
I am free from all that afflicts, I know only that I am of thee
and that thou art in me till I am no more my own self.

I am thy self, for thou hast redeemed me from the doubt
that separated me from thee.

Thou that art my God, lift me and draw me yet nearer to
thee till thy face is my face.

All that I am I offer unto thee that I may be no more, for
thou art all in all.

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EDITORIAL.

One who has observed the progress of what may be called the metaphysical movement in the last twelve or fourteen years, cannot fail to be struck with a tendency which has ripened in that time, to where, to-day, it is most marked as something not altogether pleasant to meet or contemplate.

With many of those in favor of and allied with this movement, has developed a set of stock phrases, a species of cant which makes a by no means favorable impression upon those who hear it and who are not yet interested in the movement itself. Such are frequently repelled when, without this objectionable feature, they might have been attracted toward the ideas represented by these phrases. While the sense in which they are used is perfectly understood and appreciated by those who have reached a certain understanding through a new education, this meaning is not conveyed to those who have not this understanding; neither will they thus be made to seek it.

"Are you in the thought?" is a question so obscure in meaning as to appear ridiculous to the one questioned; as also the seemingly self-satisfied assertion "I am in the truth." This appears but another way of saying "I am a sheep and you are a goat." Many expressions are used by and are good for one who has undertaken a certain self-discipline, but which are utterly meaningless and absurd to others thus addressed. We may say to ourselves, as an auto-suggestion that is good for us with the purpose we have in view, "There is no pain or disease; all is good" but when we say this to the uninitiated we cast a reflection upon our own sanity. To be loyal to truth does not mean that we must be offensive, necessarily, to other people. Continued repetition of stock phrases shows a poverty of ideas and of language; whereas if one is really "in the truth" versatility in this direction will be the result.

"Ye shall know the truth, and the truth shall make you free."

A certain freedom belongs to the soul that has been born again, born into the wider range of the metaphysical world; a freedom that is the spontaneity of the soul, and that has before been held

in check by the limitations of the natural world. When this spontaneity is set free there are numberless ways of saying the same thing. Poverty in any and every direction is overcome by the riches it brings with it, even poverty of ideas and poverty of language.

A little thoughtfulness when we speak to others—"What will this mean to him?"—will break up this tendency to a cant and prevent the formation of the habit of using it. Inflexibility in principle and adaptability in practice is what we must be capable of, if we would lead others in the way that leads to the kingdom within.

URSULA N. GESTEFELD.

THE EXODUS CLUB.

Increasing earnestness and growing perception mark the continued work of the club. Since the beginning of the year a number of members have been received, the nature and work of the club having become better understood. As the means of a valuable educational work, a larger measure of result can be accomplished by it than without it. The fear of an organization, due to previous observation of, and experience with, differing organizations, is disappearing in a better understanding of the purpose served by the Exodus Club. Its members see that fifty hands united as one hand can pump a larger stream and water more flocks than one hand can; and that true organization is only that voluntary co-operation for the common end that is the truest exercise of individuality. As the first organized effort for the systematic teaching of the Science of Being in Chicago, it is following along the lines so clearly marked at the close of the nineteenth century—the growing tendency to a co-operation for a common good which leaves the individual his freedom of thought and action outside of that one work; a co-operation that emphasizes the difference between a church and a club. The attendance at the Children's Hour increases steadily, and even the little ones are gaining an understanding of the law of cause and effect that makes them wise in their generation. Visitors are given a cordial reception on Sunday mornings and the invitation to come again is more often accepted than rejected. MARY H. ROBERTS.

Club office, Room 602, 40 Randolph St.

NOTICE.

A Training Class for Teachers of the Science of Being will be opened by Mrs. Gestefeld in Chicago on MARCH 2, 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.