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THE EVOLUTION OF EVOLUTION.

Every resistance to the natural attraction of the plane of Specialization, to the force of instincts and impulses, to the drawing power of tendencies resultant from natural impression, to the crystallizing and hardening influence of human dogmatic theories will leave its mark of consequence in that Soul-structure whose apex is the Personal God.

The becoming which lies between the Impersonal and the Personal, the purification of Subjective structure through elimination and voluntary infusion is the record of human experience as the Human Soul moves forward to its crown of Divinity. The wounds it experiences in its efforts to put off mortality and put on immortality will leave their marks which prove the Personal God the consequence rather than the Source; the incarnated overcoming of all check, hinderance, and limitation. The Mental man bears the marks of the Physical and Animal man, the Moral man the marks of the Mental man, the Spiritualized man the marks of the Moral man, the Divine man the marks of the Spiritualized man. The continuity of species from the Amœba to the Christ is unbroken, and its tracings are to be read by the eye that can decipher them, the eye that receives its power from the heart as well as from the mind.

For Jesus Christ, so far from being an exceptional character in past history, the only one having a divine as well as human origin, is the Personal God resultant from the Personal or Human Soul as it learns its nature, and its relation to that All which is Nature, and brings forth nigher species through overcoming—using what is merely natural instead of being used by it. The Christ is the apex of the pyramid, and the Christ body will bear the marks of the crucifixion that has produced it, a body to be seen by mankind only as the veil of the temple is rent in twain.

For, truly, darkness is over all the land, the darkness of dogmatic theology and of crass materialism; and those who are of the darkness can not see the living Christ that has been resurrected from successive dead selves—as they have been

passed beyond in the evolution of the Soul and brought to where only the last veil remains to be taken away; the veil of physical organic structure which, as the unity of shapes or the Human Person, has been the outer clothing of inward embodiment—the cradle of the Divine Incarnation.

The same principle of continuity which has brought the human fœtus to birth in its time and order, brings, without a break, the Christ that is Original Likeness to the Absolute, and as a living Personality. Whether brought hundreds of years ago, or to be brought years from now, it is the same Christ, the same fixed unity of the original composite unity. In this becoming natural tendencies are excluded from incarnation through the insistence of new tendencies voluntarily set up and maintained. The natural man is put to death and resurrected as the spiritual man, through Appreciation and Selection.

The volitional embodiment gives the element of perpetuity to structure, an element which cannot pertain to what is called organic structure—visible bodies—because they are brought. That which can and does bring, through exercise of the power to use, imparts to structure the staying quality that leaves it unaffected by the natural disintegration of visible bodies. The principle of continuity holds all together, each living species sequential from the Human surviving its “coat of skin.” The Mental man wins immortality for himself, by cultivating the Moral man, and he in turn wins the same by cultivating the Spiritual man, each living more truly, more freely and abundantly, in the resurrection than in the more limited sphere.

Ideals draw the Soul from centre to circumference and in this becoming there is constant succession of new images till the “fixed unity,” the immaculate conception, is impressed upon the Soul. Till the mental image, the ideal, is Likeness to the Absolute, till this Likeness is thus impressed upon the Soul, it will not be felt and experienced as the Self. As the Forming Power must form it, as the power must be volitionally used to this end, this conscious and volitional use must precede realization of Likeness as the Self. And this impression must be made upon the Soul in the very face of natural impression from the plane of Specialization. The Soul must be “saved” from the one, and to the other. The insistence of the new tendency must strive with the persistence of the old tendency, the new and volitional overcoming the old and natural, till, as the result, the dominion of Likeness over unlikeness is established and incarnated in Person.

The road from the natural to the spiritual lies through that human experience that is filled with abandoned selves, each self a pattern impressed upon the plastic Soul, which, for the time being, is that self. While there is but one Soul, one common centre of the three circles, its accompanying possibilities, from the

time the Human species appears in that evolution which is the unfolding of the Original Genus, yield as wide variety as that which has preceded this species.

And as the preceding species, recognized to-day as the out-grown and no longer existent, constitute the fossils that testify of the way by which present species have arrived, so these dead selves will be seen—some time—as but marking the way by which the Great Design is fulfilled; the way by which the Personal God comes from the Absolute and Impersonal. And these abandoned selves, useful as fossils or evidences of the way, will be no longer mourned, but recognized instead as “stepping-stones to higher things.”

Evolution compels a letting-go the past. Our pain comes of its persistent urging, loosening our grasp upon what seems so dear and desirable as long as its pattern remains impressed upon the Soul. The “growing pains” attendant upon that evolution of the Soul which is return to Origin are unwelcome because not understood, as they cannot be till the Great Design is discerned and the way of its fulfilment revealed. Each blossoming flower in this way is from ground previously watered by tears. The long procession of selves that are past attend hauntingly the footsteps of the present, silent spectators of that death of the present self that leads to the resurrection of the possible god.

To let go, rather than to have our clutch loosened through pain, is to move with the Initial Impulse toward that grand consummation which is foreordained by the nature of the Absolute and the sequence of cause and effect. The fossil of the “has been” has value for the present only as establishing for the Soul law and order. Its pattern belongs to a dead past, its vitality has been drawn into the present, and the present volitional pattern is the promise for the future.

Progress is impelled by the Initial Impulse, is aided and accelerated by the co-operation of the Human species; the first species to use time, and to thus begin that annihilation of time and space which is the prerogative of the Personal God. Character as flesh or embodiment, the permanent accompanying the temporal outer flesh, in the return to Origin reaches that stage where the Absolute first becomes incarnated; the stage where the pattern impressed upon the Soul by means of the Self-idea is in conformity to the Absolute instead of to Specialization and natural impression. From beginning to end of that eternal, and eternally orderly becoming which is between the Impersonal and the Personal, the plastic Soul is stamped with likeness; first likeness to the natural, afterward likeness to the spiritual, afterward likeness to the Divine, which is the only immaculate likeness.

Hence to the Human species, as the first species capable of using it, belong the opportunity and privilege that await the rev-

elation that will stimulate this species to seize and use what has not been offered to any predecessor. And religion as one face of this revelation, is accompanied by its other face, scientific demonstration. The one shows what is and has been, the unbroken relation between present and past; the other the future that surely shall be, and its connection with the chain that, link by link, leads on from Impersonal to Personal.

And by religion is not meant doctrine, that product of the Human species that proves the Soul's natural susceptibility to impression from without and ignorant strengthening of the tendency. That "graven image" which is its foundation, the anthropomorphic God, is evidence that with its promulgators the time had not come for immaculate conception. Natural impression was too strong for the forming of another and higher pattern of the Supreme; and the resultant dogma has been, and continues to be, impressed upon members of the human race; a dominant impression until met by counter-impression. And a counter-impression is met with fear and resistance so long as self-knowledge is not seen and sought as the most desirable thing under the sun.

The arrival of this desire with the Human species will witness the advent of Religion and the disappearance of doctrine and dogma—another resurrection from the dead. Conception of being must follow upon conception of externals, however long the time between the two; and consequent upon conception of being must come conception of its relation to its cause. The observer becomes the conceiver, and the conceiver becomes the director and critic of the whole process of becoming.

Conception of itself by the Soul is that King's Highway between the Impersonal Absolute and the Absolute Personal that is being trod by the feet of the sons of men; therefore "as a man thinketh in his heart, so is he." And, also therefore, the highest possible self will never be felt as the normal self till it is conceived; for by the forming of the self-idea impression is made upon the Soul. "Taking on" thus the likeness of the Human it will take on the likeness of the Absolute only as conception, immaculate conception, prepares the way. And by immaculate conception Divinity descends into Humanity for incarnation.

This is not the teaching of theology but it is the teaching of Nature and of principle, and its truth may—nay, will be proved by every human soul that aspires beyond the confines of natural limitation; that penetrates even to the border of equally natural possibility. Evolution is the continual revelation of possibility; and the evolution of the Soul, the eternal centre of all, is its affiliation with the presented possibility; an affiliation whereby it becomes more and more while remaining always the same—a paradox consequent upon the nature of the Absolute.

The denominational insistence upon salvation for the Soul,

the need and the way of this salvation that have been dinned into our ears from childhood, have been well-meant efforts to show us the way in which we should travel, regardless, alike, of our own interior promptings or the scientific discoveries of present or previous days. But though well-meant the attendant danger has been the danger that always attends ignorance, danger that the way may be hidden instead of revealed. The age-long battle between the Church and scientific discovery, its insistence that "sacred science" alone is safe, "sacred science" being such disclosures as could be reconciled with the literal letter of the Bible, has deafened, blinded, and led astray those who believed in and were led by the Church. For them salvation depended upon that faith which is implicit belief and confidence in whatever the Church promulgates, and unqualified rejection of whatever it does not sanction; and, consequently, faith in the orthodox scheme of salvation as the ordained of God that is absolute and final.

But as time has passed on, as Nature's steady revealing has brought successive contradiction to "sacred" science, one by one the positions taken by the Church and maintained with all the power belonging to "apostolic succession" have been abandoned in favor of that incontrovertible evidence which declared them unsound. May not the possibility exist that the orthodox scheme of salvation is equally unsound? And that we, so far from looking for a historical Saviour, straining our eyes to see through the tears drawn by his sufferings in our behalf, battling with our sense of justice which says "No one can expiate my sins but myself," seek, instead, for that self-knowledge through which we may look and find that means of salvation constantly awaiting the human Soul, that is not in the exclusive keeping of any sectarian priesthood, but is offered by Nature itself?

In the face of so many mistakes dare the Church maintain "I alone am right?" If the Church once admits that the human soul is associated with and related in the least degree to Nature, then it cannot put its finger upon the point where that relationship ceases and the claims of a personal God as originator and Creator supersede it.

Religion necessarily increases in quality, strength, and power; dogmatism as necessarily decreases in corresponding ratio as that true progress which is the evolutionary unfoldment of Primal Man goes on; and not only the necessity but the way of salvation for the Soul will surely appear, and outside the established Church which stands for the sanctity of custom.

Human experience reveals the need of salvation and will eventually reveal the way. The sons of men may find and prove to-day that the way is found, if they will impress upon their own souls Likeness to God, each man being his own Highpriest for the purpose.

THE END.

STILL HIGHER CRITICISM.

In the Soul's varied experiences while gestating the Son of God, the natural and the spiritual are sometimes "absent one from another" in the thought and consciousness of the day and hour. At one time we are absorbed by the things and demands of the sense-plane; at another, the spiritual that leads to the divine is the all for us.

Desire for sense-existence fades away, we are lifted up above its enticements. Then indeed does the Lord watch between, when these are absent one from another. "Mizpah."

"And Jacob went on his way, and the angels of God met him." (Genesis, chapter 32).

The way of the soul is up that ladder that is set up on the earth and whose top reaches heaven, and it is sure to meet the angels of God when its eyes are open to see the descending messengers of the Almighty. True, therefore pure, thoughts are "God's host," messengers of that Divine Will which cannot change and which is always being done for the Soul even when its ignorant personal will strives against the higher one.

As the impersonal truth they are always descending into the human soul, and ascending again as the *thoughts of that soul* or as the personal truth; an interchange by which heaven descends to earth and earth ascends to heaven.

"And he called the name of that place Mahanaim." "Mahanaim—the two armies."

Do not these two armies, the true in itself, and the true to me, fight all the battles of the world? And is not a victory won by seeing the relation of the personal to the impersonal? the limitation of what is true to me, as compared to the absolute truth? the place that the personal truth occupies in the whole truth?

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom."

"Seir—hairy, goat, tempest."

"Edom—red, bloody, or red earth."

"Esau—he that acts or finishes."

In this account of the meeting between Jacob and his brother Esau we see a necessity that confronts the soul when it

has discovered and proved its own power through realization of its origin and destiny. Only as the "quarrel" between the natural and the spiritual is removed can there be reconciliation between them; and only as this reconciliation takes place can they be adjusted to each other by and for the soul.

While there is between them "a great gulf fixed," there may be also the bridge that spans the gulf. And this bridge must be thrown over the gulf by perception, understanding, and realization of that which is not seen by the five senses. The two lines, the natural and the spiritual, tendency and the possible, claim each its own in the progress of the soul.

"With my staff I passed over this Jordan; and now I am become two bands." While the soul, when it reaches the height of its destiny, will leave the natural behind it, because the purpose served by the natural has been fulfilled, it cannot carry along with it any lack of adjustment to the natural and reach the crown of existence. Understanding of the inevitableness of cause and effect, the "staff" over "Jordan" compels reconciliation between Jacob and Esau, or right adjustment between natural tendency and that spiritual possibility that leads to divinity for the soul. This adjustment must include the right relation between temporal and spiritual riches.

Jacob "took of that which came to his hand a present for Esau his brother;" for without the natural as first in order for the soul, the spiritual riches would not be gained. A child is naturally, and not miraculously, a child; but in its childhood are the potentialities of manhood. Certain tendencies however are natural to its childhood and it will act according to them. Experience follows as the consequence of its acts. Through experience it learns of its possibilities and how to oppose possibility to tendency.

Only as it acts upon this knowledge are the potentialities of manhood developed to bring the man from the child; but without the childhood there would be no manhood. The man owes a "present" to his own childhood as a recognition and a reward for what it has been to him—a stepping-stone toward what he has become, even though it is left behind. All the riches, or gains of childhood are consequent upon what is within childhood as greater than it.

"On this manner shall ye speak unto Esau . . . Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

When we find that all that makes life truly worth living, comes from the hidden or spiritual side of our nature, its "present" will go far to "appease" our dissatisfaction with our environment, our trials and efforts that seem to fall so far short of what we have aimed to reach. The understanding and realiza-

tion that can adjust the spiritual to the natural enables us to look the natural man and his order squarely in the face, unappalled by what we see, knowing that not of him is the power that conquers all that stands in the way of the soul's ascension.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

With the view of the meaning of Genesis here portrayed we are not likely to fall into the common error of referring to this incident in the life of Jacob as the time when "he wrestled with an angel." The text itself is plainly "a man," not "an angel"; and the misquotation, heard almost without exception in the sermons of denominational preachers, is probably due to the misunderstanding of Genesis, and of the Bible as a whole, added to a poetic license that embellishes the imagery employed. The "blind leading the blind" have perpetuated this and many another error which only a new education will remove; an education possible only when fear gives way to fearlessness in pursuit of knowledge, and readiness in defending its truth.

This wrestling with a man confronts every human soul as a necessity in its experience; and it is an event that marks an epoch in its career—the *conscious* turning from the natural to the spiritual as the *ruling tendency* in our lives; the *conscious* and intentional struggle with our sense nature and victory over it. It is a struggle which every soul must encounter some time, and alone. No one and no thing outside itself can help it here, for it is the time for proof of what is within. Whether the wrestling of Jacob, or the experience of Gethsemane, it is the self-effort and accomplishment that is absolutely necessary for the fulfilling of destiny—for proof that dominion over all things, even over self, is possible unto us.

Only by this struggle with and victory over the sense-man does the divine man stand forth at last as master of all that is possible to human consciousness. To be master of natural feeling by means of that greater feeling which is realization of God-being, is to "prevail" over the natural even while continuing with it, and to have "power with God and with men."

This wrestling must continue till "the breaking of the day"—till the power of the higher soul breaks forth as the light which dispels, for good and all, the darkness caused by the sense-nature. To see what nature is, our natural relation to it which is first—a relation that includes our natural relation to God—and then our possible relation which comes afterward; to *feel* as well as see all this is to wrest the blessing from all that is merely natural; is to take from it and carry along all it can yield for the soul while the soul is making new discoveries along the line of possibility.

Not what we see as taking place in the world, but what we accomplish in our own consciousness proves what God is, and the

power of God. When we find ourselves ruling what has hitherto ruled us, making it serve us as we serve the Great Purpose, we have proof, not only that God is, but what God is as Omnipotence.

It is an inspiring thought that all things in the world are subject unto me; but how much more inspiring is the proof, through experience, that *my self* is subject unto me; that I can, by the realization of my spiritual nature, rule my sense-nature and make it yield me a blessing instead of a curse! Then, "I have seen God face to face, and my life is preserved."

"Thou shalt not surely die" is said to the Soul at the beginning of its career, and because it is destined to see and know God by proving its own likeness to God. Its own sense-nature is what it must wrestle with and vanquish, to see God face to face, for that nature which is not God-likeness stands between.

"Thy name shall be no more called Jacob, but Israel: for as a prince hast thou power."

The soul gains power to adjust itself to all that is natural without coming under the dominion of the natural, keeping dominion in its own hands; and this is the meaning of the meeting between Jacob and his brother Esau from whom he at first fled; a lesson for to-day for those who think that to overcome the natural means to know nothing of it. Ignoring the natural is not overcoming it.

"And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times until he came near to his brother." (Chapter 33.)

The seventh day of creation has its seven days, necessary for completion. Joseph, the youngest son of Jacob, is the seventh day, or stage, of the seventh day of Creation, Adam being the first day. Each soul will experience all these stages, these seven days or degrees of self-consciousness; and realization of God-being must extend back over all of them. Realization of the nature and purpose of each stage, the relation of each to each, and of each to the whole, is necessary for perfect adjustment between the natural man and the developed spiritual man within him.

"He . . . bowed himself to the ground seven times, until he came near to his brother." Each day of the seventh day is necessary to the rest, necessary for wholeness. Our higher consciousness must come down to and take up into itself the natural consciousness, as it will when, through experience, the natural is purged of that which has defiled it.

INTERNATIONAL BIBLE LESSONS.

April 3.—THE WOMAN OF CANAAN.—Matt. 15 : 21-31.

Golden Text.—Then came she and worshipped him, saying, Lord, help me.—Matt. 15 : 21.

“Be not weary in well doing.” The lesson taught is persistence—not allowing one’s self to be easily discouraged. And as we follow the account we see how a cry for “mercy” changes to “worship.” “Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil” (22). “But he answered her not a word” (23). How often is that the case when we in our ignorance cry for mercy! When we expect that the Lord will lift from us that of which we wish to be rid! And so often there seems to be no answer to our petition! Study this story of the woman of Canaan carefully and you will see that she brought herself to where she could receive what she sought—to that recognition which is necessary for the answer to prayer, for prayer is “asking aright.” “Be it unto thee even as thou wilt” (28).

When we become able to recognize that to which hitherto we have been blind, we find the way of deliverance; and this finding is necessary to the result. Here, as elsewhere in the Gospels, we find that casting out a possessing devil, or unclean spirit, precedes mention of the healing of divers diseases; and because this possessing devil is the cause of them. It makes the “lame, blind, dumb, maimed” (30), and to dispossess it is to make “the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see” (31).

Error-thought is the unclean spirit, or possessing devil, that dominates the soul till through right recognition it is dislodged from its stronghold. So long as we continue to think it, so long will it continue to hold possession. Not till we become able to see what we are in our real being, and form our thought according to that reality, will we cast out the possessing devil and be made whole, or become conscious of that real being and its power. We are blind when we see according to the error-thought, lame, dumb, and maimed, in comparison to what we might be—

whole. We lack continually, and therefore can not be complete in self-consciousness, or soul, even though we are complete in being.

We must see and worship truth, however it may contradict our present sense-condition; and we must follow hard after it, not allowing ourselves to be discouraged because our first, or even our second, attempt to lay hold upon it is unsuccessful. With an understanding faith all things are possible, and "in the fulness of the time it cometh to pass."

April 10.—SUFFERINGS OF JESUS FORETOLD.—Matt. 16 : 21-28.

Golden Text.—He was bruised for our iniquities.—Isa. 53 : 5.

Easter Text.—Now is Christ risen from the dead.—1 Cor. 15 : 20.

"From that time forth began Jesus to shew unto his disciples, how that he must . . . be killed and be raised again the third day" (21). How? He showed them *how* this was to be done by showing them *why* it was to be done. And this how and why could be shown then—can be shown now, only to disciples; only to those who are learners instead of passive followers of traditional beliefs. Throughout the Bible we find the repeated declaration, not only that the Messiah should come, but that he should also go again. Jesus says of himself that all things written of him must be fulfilled. "The Son of man goeth as it is written of him." Looking upon Peter as the type of perception grown to understanding, it seems strange that he should not understand this "how" and "why." "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee" (22). In the preceding portion of the chapter we see that Peter answers the question "Whom say ye that I am?" correctly. If to see the soul as that which is really living; to see the soul that animated the fleshly Jesus as "the Christ, the Son of the living God," is necessary for understanding, why should Peter be rebuked when he says, in reference to Jesus' declared death, "This shall not be unto thee?" We may find the answer in our own day by listening to and observing many who have grown to where they discriminate between the fleshly Jesus and the Christ; between the Son of man and the Son of God. They say "Because the Soul is the living part of the personality and makes its own body, the body can not die or be taken away when the Soul knows its own power. Death even for the body is impossible for the perfected Soul." And immortality in the flesh means to them perpetuity of the visible coat of skin. According to this view Jesus Christ had power over that coat of skin to carry it with and keep it with him forever. But the Science of Being contained in the Bible

does not teach this. It discriminates between the Soul-body and the outward coat of skin which belongs to Nature and will be left with her even by the Christ-soul. Understanding that the Christ-soul is the Son of the living God, and the fleshly Jesus is the Son of man, is good and necessary; but understanding must go far enough to make this discrimination. Hence Jesus' rebuke to Peter, for "this" can not be "far from thee, Lord," because it is natural. The coat of skin that veiled the Christ-soul belonged to the plane to which it was native, and was laid off by what mortal sense calls death. It was, and is, "the remains"—all that remains to the sense that sees only visible phenomena, when the living Soul formerly connected with it has left it. Well may Jesus say "Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." The view that the visible skin, nerves, bones and muscles are to endure forever is "an offence" to those eternal processes that constitute Nature and which even "the Son of the living God" can not alter, for they are "the things that be of God." The "risen Lord" has risen above them, having first used them; having "paid the debt to Nature." If we would see Him we must not be deceived by the coat of skin—by its presence or absence.

April 17.—THE TRANSFIGURATION.—Matt. 17 : 1-9.

Golden Text.—We beheld his glory, the glory as of the only begotten of the Father.—John 1 : 14.

We find the same disciples with Jesus on the Mount of Transfiguration that were with him at the raising of Jairus' daughter and that are mentioned the most frequently. That process of transmutation by which the human consciousness is gathered up into the divine consciousness that is illustrated in the life of Jesus will always be accompanied by these attendants. Peter—perception joined to understanding. James—realization. John—impersonal love. To them transfiguration is possible. They can see more than the fallible, mortal, human being. They can see the purpose worked out by existence and on the mountain of right recognition have the vision of that which is veiled from the mortal sense. They can see beyond its limitations and look, there, upon unveiled truth of being in the person of Jesus. "His face did shine as the sun, and his raiment was white as the light" (2). All colors are in the white ray. Wholeness is white, limitation has color. Jesus Christ is the wholeness of Creation, of all that is from First Cause or God. He is the crowning glory of Creation because its one, or whole, incarnation. In him is no lack. All is there. For those who can see, as represented in our New Testament, he is more, far more, than any denomina-

tional doctrine makes him; for this, at least, can not make him more than a denominational God—a color, not the whole, or white ray. In Jesus Christ the impersonal Absolute has become the absolute personal—all that the personal can be. The beginning and the end of Creation meet, and “it is finished.” But our mortal sense is so wedded to the visible person that except with the help of these disciples we do not see what is presented in that person. If we would truly and effectually follow Jesus’ example we must become able to see more than that sense reveals to us; we must see him transfigured, “white as the light” to see our own higher nature and ability to conform to his example. When we, too, have lifted up our eyes (8) we shall see no other man—see that any kind of a man less than the Jesus-type is not truly, or completely, a man; is not all that a man can be. But when we tell others to-day what Jesus was, what a man can become, we see the wisdom of his injunction, “Tell the vision to no man, until the Son of man be risen again from the dead” (9); for until souls have risen at least a little way above the mortal sense plane they can not understand you, and they hear blasphemy where you hear “This is my beloved Son, in whom I am well pleased; hear ye him” (5). Truly, Elias “must first come and restore all things” (11). The individual and native power of perception and judgment which people have put from them through ignorance and fear and the disinclination to do their own thinking, must be restored to them before they can receive the message that will enable them to ascend the mountain of Transfiguration and experience what belongs there. The “Son of man” suffers from this ignorance and fear continually (12). They do unto him what they will, and all the while he manifests the Son of God.

April 24.—A LESSON ON FORGIVENESS.—Matt. 18 : 21-35.

Golden Text.—Forgive, and ye shall be forgiven.—Luke 6 : 37.

What constitutes forgiveness is a lesson to be learned. In this selection compassion seems to play an important part and yet the justice of payment of debt, of discharge of obligation, is not ignored. No amount of willingness to consider a debt cancelled can alter the fact of the debt itself. The law of cause and effect compels the fact of debt if one owes that which he has borrowed. Beyond all desire to free a friend from debt stands the debt itself, an incontrovertible fact. No petition and no plan will alter it. But the debtor may not remain the debtor to the one whom he owes; for that one can overlook the debt—can cancel it if he choose, so far as he is concerned. Here the individual is more than the law, in that he can do what the law can not do.

THE MASTERY OF FATE.

"I saw such a dreadful sight on the street to-day and I can not shake off the feeling it gave me."

This is not an unusual experience. We have all shared it at some time, and the impression made upon us by what we saw has haunted us for days. This lingering of the impression was due to our ignorance of the way to remove it, our lack of knowledge of self-protection.

Remembering that you are a soul, not a physical body, you will see that you are naturally susceptible to impression. Because of what you are as a living soul, standing between God-being on the one side and the objective world on the other; because your five senses are the natural avenues through which impression is made on you; because the education of existence begins with impression, you naturally receive it, first, from the objective world through the senses.

Because impression is thus made upon you, you, though out from God, are identified more with matter than with Spirit; and you live, think, and feel on the plane of impression. Because you have divine possibilities in you, though you are naturally susceptible to impression, you can, when you know how, set to work to remove any impression previously made and of which you wish to be rid. More than that, you can learn so to protect yourself that sights, which otherwise would make a profound impression upon you, leave one slight in comparison.

Your whole work as a soul, a work that is to bring you from the infancy to the glorious manhood of self-consciousness, is first, the experience of, then resistance to, then victory over natural impression. This is your line of destiny in which you master your fate.

You are fated to be susceptible to every impression through the senses, for this is the consequence of what you are as a soul, the consequence of the law of cause and effect. But you are destined to overcome all undesirable impression, to rule instead of be ruled by it.

If you will observe yourself carefully you will see that you are being impressed continually with one thing after another, and that existence is a succession of impressions. Some of them are from without and others are from within. You see something disagreeable and immediately your thought goes to work

to stamp that impression more firmly upon you. You keep thinking about it, thinking according to it, dwelling upon it, incubating it, till it hatches into a feeling that you can not shake off; till it possesses you.

From impression to possession is not a long process unless something interferes to check it. Now you had better get yourself well in hand and set about interfering in this process that leads from impression to possession, for until you get ready to interfere you will be a victim to it. Do not stop to beg God to save you from it, but set about your self-salvation, for from God you have your power to accomplish it. Use of what you have, rather than supplication for what you think you have not, is the means to be employed.

Are you ready? Then begin to do this one simple thing—meet the undesirable impression with the contrary thought.

Simple enough, is it not?

“No sense in it,” do I hear you say? How do you know unless you have tried it?

You want to know why such a simple thing shall bring a result? Because impression from thought is as natural to you as impression through the senses, and impression from thought *can be volitional*.

By purposely holding a thought which is counter to your sense-impression you make a counter impression upon yourself, and the strongest one will win. Action belongs to nature, and counteraction belongs to you. As a living soul you are impressed, but also as a living soul you can impress, and according to your choice.

Here is your power, which, if you recognize and use it, will make you master where you have been servant. You do not have to be possessed by an undesirable impression; you can dispossess it by possessing yourself. Read the New Testament and see how the healing of all manner of dis-ease followed upon the casting out of possessing devils.

You have ignorantly allowed yourself to be possessed by natural impression; you must rescue yourself from this possession by your own volitional impression made by your use of thought-force. This being the necessity, begin at once to form the habit of “speaking the word” to the sense-impression at the moment it is made.

You are walking along the street, you see a crowd, and some men pass you bearing a mangled form. “Oh! dear! he has been killed! How dreadful!” is your impression. Quickly— No, his life is not at the mercy of accident. He is a living soul, and nothing that mars his fleshly body can rob him of life. His life is “hid with Christ in God” and he still *is*, whatever mortal sense may say to the contrary.

Impress this thought upon yourself and it will tend to coun-

teract the sense-impression. To do this quickly is to avoid the feeling which would be generated by the thought according to sense-impression; avoid it in the measure that the counter-feeling is generated. Do not forget that thought generates feeling. To understand this and act upon the knowledge is to emancipate ourselves from a dreadful bondage. Without this knowledge and its practical application, without self-protection, a sense-impression will color everything in life.

When you saw this "dreadful" sight on the street, not understanding what you could do to counteract the impression it made upon you, you described it to your family when you went home, and to the friends who were with you in the evening, going over and over it, keeping it before your mental eye. When you went out the next day you were "so nervous!" that any sudden noise made you jump, the sight of a crowd made your heart beat and a faint feeling came over you, and you were sure that another accident had taken place. For days you expected to see or hear of something dreadful as having occurred and you were really unhappy because you were "so sympathetic."

That nervousness, expectation, and fear, were the consequence of being possessed by an impression. If you do not possess your own soul, it will be possessed; that is sure. And your pride in your sensitiveness and susceptibility to suffering—for you have rather plumed yourself on your tender-heartedness—is proof that you are possessed by a devil as well as by an impression.

An error-thought, the result of ignorance, made active through a sense-impression, has you in its grip, and it must be cast out to free you from that tender susceptibility in which you have so much pride. You must dislodge it by putting a truth-thought in its place. You can do this because you can, if you will, think contrary to the impression, instead of according to it. Thought is curative. Your truth-thought will help to counteract the impression made upon you, which keeps you on the lookout for accidents and makes you suffer one nervous shock after the other.

"It gives me such a fright whenever I receive a telegram" some one says. Why? What is there in a piece of yellow paper to make your heart thump and then drop way down to your shoes? It is your thought of what that message *may* be, that makes you have that feeling.

A death in the family or among your friends has been announced to you in that way, and now you can never receive a telegram without thinking of death, because the impression previously made upon you has not been counteracted, but allowed to remain. It has become strengthened by your dwelling upon it. Your thought has revolved around and around it. You have "lived it over" again and again instead of setting yourself to work to efface it.

You have ignorantly allowed yourself to become possessed by your thought according to natural impression, and this is a natural consequence, but for you there is a possible consequence, and that is emancipation from such possession.

"Ye shall know the truth, and the truth shall make you free" from it. Now you do not get knowledge of the perfect truth of being—what you are in the real of you and what your possibilities—through your sense-impressions; and as long as you continue to think according to them you think yourself away from that truth that makes free from bondage instead of towards it.

You cannot appropriate it, make it your conscious possession, until you put it into your "self"—into your own soul; and you appropriate it by thinking according to it in the very face of that sense-impression that is contrary to it. By this means you "right about face!" and because you are looking at the higher reality you have the sense-plane behind your back.

Every soul must sometime thus turn unto that Lord that is its real God-being; and when that time comes for you, you will draw strength and courage into your own self, or soul, that will tend to give you mastery of sense-impressions.

Grief is persistence of impression. It can be counteracted. Make an impression purposely. Make one with a purpose in it. You can if you will try. But you indulge your grief, indulge the impression, strengthen it by thinking according to it continually. And here, without intention, you are becoming selfish. The remedy is to become selfless—become another self, for this one that is so full of grief and sorrow is not a kind to be perpetuated. You need to get rid of it; the less of it the better.

Action is natural, counter-action is possible; and with this possibility the power of the individual is pitted against natural tendency; and the final victory is on the side of the individual through the power pertaining to individuality.

Stop excusing yourself for this or that because you were "born so." No matter what you were born, you have as great possibilities as ever pertained to any one who has lived in the world. Your excuses are paltry. Seek for self knowledge instead of sheltering yourself under a "I can not help it." "Know Thyself" and divinity is possible unto you, but it is attained by mastery of the natural; not by violation of the natural but by compelling it to serve you. All that Nature—all that the Universe contains is *for* you, but you must take possession of it.

Stop weeping and go to smiling. Smile purposely, deliberately, and religiously and thus make an impression upon yourself. Keep it up persistently and the impression will become strong enough to dominate and dispossess the "weepy" one. What you are naturally, is fixed, but you can become what you will.

THE BREATH OF LIFE.

(When one is a prey to anxiety.)

I know that Nature is a friend and not an enemy.

I know that those who are dear to me belong first to the Great All.

I know my relation to Nature is good and not evil.

I know that their relation to it is also good and not evil.

I know that nothing can "happen" for all is law and there is no chance.

I put from me all worry and anxiety, for I see and know that whatever comes into existence for me or for them has a meaning and a purpose and must therefore be good and not evil.

I am free from fear of what may come because I know that whatever comes is good for me.

I am filled with confidence and trust and there is no room for anxiety in me.

I make my peace with this three score and ten years that others call my lifetime, and it makes peace with me.

It makes no war upon me; it is I who have warred with it because I did not understand.

It is good from beginning to end. All that enters into it is good.

No harm can come to me, whatever occurs on the sense-plane.

No harm can come to my dear ones, no matter what mortal sense says to me about them. Their life is "hid with Christ in God" even as my own.

I have been seeking my own way and will, but now I seek them no longer.

I seek thy will and way, O Lord, and I put from me all that is unlike thee. I desire it no more.

I lay down my life to find thy life; and I know that thou art at my right hand. I shall not be moved.

My dear ones stand there with me. They are in thy care, not mine.

Though my mortal sense cries out "Let them not suffer or be disappointed," I know that thy way is the way that brings them to know thee.

They are safe now and always even as I am forever safe with thee; for this flesh that is of the ground is but the darkening shadow that obscures the light.

Even though my eyes still look upon the shadow, and my heart would fain cleave unto it, I know that thou art the real behind the shadow, and I render to thee thine own.

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EDITORIAL.

In the effort to make THE EXODUS as helpful as possible a series of articles dealing with the practical aspect of Evolution will be begun in the next number. Recognizing that the ideal and the practical must go hand in hand if real progress shall result, the theory propounded under the title of "The Evolution of Evolution" will be dealt with in these articles in its application to our present existence and the problems it presents.

THE EXODUS aims to set forth both the natural and the possible, ignoring neither, but rather seeking to bring them into that adjustment that shall give satisfaction, both to the student seeking knowledge and the sufferer seeking relief. As the exponent of the Science of Being it desires not only to afford the relief, but above all, to impart that understanding that shall make it permanent instead of transient; that shall help to carry out Nature's great purpose—make the individual, as successor to the dependent.

Some of the subjects of these articles will be as follows:

The Evolution of an Invalid. His alter ego—the Healthful Man.

" " " a Liar. His alter ego—the Truthful Man.

" " " a Thief. His alter ego—the Honest Man.

" " " a Miser. His alter ego—The Benefactor.

" " " a Libertine. His alter ego—the Friend.

" " " an Egotist. His alter ego—the Self-forgetful Man.

" " " a Usurer. His alter ego—the Philanthropist.

" " " a Flirt. Her alter ego—the "Divine Womanly."

THE EXODUS will endeavor to show that the contrast be-

tween these two selves is a matter of science as well as of sentiment; and that the passage from one to the other is helped by the compass afforded by the Science of Being as well as by an appeal to the moral sense. From time to time other changes will be made as it is seen how to best adapt THE EXODUS to the needs of its readers. Under the head of "Still Higher Criticism" the book of Genesis is nearly finished and the book of Exodus will next receive attention. By means of interpretation we shall have, in time, a new Bible which will enhance the value, not rob, the old one.

URSULA N. GESTEFELD.

THE EXODUS CLUB.

The club continues its good work in presenting the Science of Being to the people, both in weekly classes and in public addresses on Sunday mornings. Explanation, not condemnation, is its watchword. Endeavor to enlighten rather than to overthrow is its constant endeavor.

Since the beginning of the club year, the classes have grown steadily larger, and without noise, only by quiet persistence, the club is coming to be recognized as one of the factors in the progressive movement in Chicago.

The Children's Hour, under the direction of Miss Emma Reusse and Miss Eloise Beardsley, still holds the interest of the little ones.

The officers and directors have learned others' needs by their own, and the spirit of helpfulness makes common bond between them in their efforts to supply ministrations.

Weekly programs of the lessons and subjects are printed and distributed every Sunday morning, so that members and visitors have no difficulty in following their order. Other features will be added from time to time as increase in membership makes them possible. Satisfaction for both heart and mind is gained by membership in the Exodus Club.

MARY H. ROBERTS,

Secretary,

Club Office, Room 602, 40 Randolph St.