

THE EXODUS

Entered at New York Post-Office as Second-class Matter.

COPYRIGHT, 1896 BY GESTEFELD PUBLISHING CO

VOL. II.

NEW YORK, NOVEMBER, 1896.

No. 2.

STILL HIGHER CRITICISM.

The man not fitted to survive is destroyed with or by means of the earth.

"Behold I will destroy them with the earth."

The manifestation of the God-likeness destroys all unlikeness. Where light is there can be no darkness. As Man's being develops, the higher manifestation puts out or brings to an end the lesser.

"Replenish the earth and subdue it."

When the soul reaches the Noah stage it sees that this destroying or subduing is inevitable but that it is safe meanwhile, for it understands that only error is destructible. It is to ascend to heaven, to that ultimate which is conscious unity with its eternal being, the Lord, and dwell there. Only that which is under heaven is to disappear. All living things remain alive when they are with the soul in the ark of understanding.

"Of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee."

As all parts are in the whole, a variety in unity, if the whole persists the parts must continue. Soul is eternal because of its nature. All its component parts must be as eternal. No flood can destroy them. All natures and faculties which in their sum constitute the being, Man, are from and sustained by the infinite Life that is God. But the soul must keep them alive to itself. It must not lose the real in the destruction of the unreal, truth must not disappear with the error that is destroyed. Through understanding of their true nature and source the soul keeps them with it in the ark.

"Two and two of all flesh wherein is the breath of life" is safe; only that flesh which is forsaken of the breath of life comes to naught. The flood of understanding which destroys error bears "up the ark" so that it is "lifted up above the earth;" so that it reaches to what is not yet manifested.

As the soul becomes Noah it finds more than it expresses at the time. However high any previous point of view, it ascends

higher yet in its grasp of knowledge. "All the high hills . . . were covered."

Now, the Lord God has caused it to rain upon the earth (Genesis 2 : 5), and there is a man to till or cultivate the ground understandingly. There is no more obscuring "mist" and self-deception is unnecessary. The soul understands how and why two and two are four and it sends away from itself the raven of belief.

"And he sent forth a raven which went to and fro till the waters were dried up from off the earth."

Belief is restless and uncertain, never secure, always moving about from one point to another. When the saving ark which the soul has builded rests safely on a mountain top, the soul holds belief to itself no longer. It knows instead of believes. Belief is darkness—the black raven; but the dove of the Holy Spirit—"the Spirit of God descending like a dove," Matt. 3 : 16—white with celestial light, abides with the soul that harbors it.

"The dove found no rest for the sole of her foot and she returned unto him into the ark."

It is this Spirit of truth that brings truth to the soul, that shows it where to find more. It brings evidence of what is, of what endures through all the destroying waters.

"And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off."

Another tree is with the tree of the knowledge of good and evil "in the midst of the garden," the tree of life, the "olive tree" of the Bible. Now, the soul can eat from the tree of life where is no evil, instead of from the other tree. It has grown to where it knows the difference between the two, for it understands the mystery of evil. It sees that all is good, that all experience works only good to the soul that has need of it in order that it may outgrow its childhood. It knows that good and God are one, and omnipotent.

By the help of the Spirit of truth—which shall lead into all truth—it has gained evidence that "the earth is the Lord's and the fulness thereof; the world and they that dwell therein." It follows after this spirit of truth, safe from the beguiling of the serpent of appearance.

"Go forth out of the ark."

With understanding there is shelter and rest while the storms of mortal sense rage without, but there is also more work to be done.

"Bring forth with thee every living thing that is with thee . . . that they may be fruitful and multiply upon the earth."

When the student of mathematics has progressed sufficiently to see that the figures visible to him on the blackboard are not numbers, that their destruction affects numbers not in the least, that the value remains unchanged, he is better prepared

for the further work which is his if he would accomplish his purpose and become a master-mathematician.

He finds that the visible figures or symbols were valueless in themselves though of value to him while he needed them, but that he has finally become able to work without them, or mentally, where before the need for them was imperative. Now, the nature and value of numbers will grow more real to him because he is not held so closely to the blackboard and figures. They can be more "fruitful" for him, can "multiply" more abundantly than ever. While he may continue to use the visible shapes he will not be blind to the natures or realities they veil, as formerly.

"And Noah builded an altar unto the Lord."

When the soul becomes able to understand its nature as related to its being and to God, when it is able to build the saving ark, it becomes able to build an altar also. It becomes capable of religion, a "sweet savour" indeed. Reason, its exercise and satisfaction, are indeed necessary, but the scientific aspect of man's relation to God is not enough. The heart craves her own and will have it.

With Noah we have the first mention of building an altar. Well would it be for the teachers of the race did they first build their arks before they erect their altars in the sight of the people and call upon them to worship. Because they seek to rouse feeling in defiance of reason and even contrary to its conclusions, they must look closely after those in their charge lest they stray from the fold. Stray they will eventually, for some time they must think as well as feel.

In religion the soul finds compensation, God's reward, for all its trials and efforts. Religion is the soul's city of refuge where the pursuer cannot enter. The clamor of war is not heard there. The "still small voice" is teacher, consoler, companion, and friend. The "curse" is removed when the why and wherefore of existence is revealed. What has seemed a curse was only the inevitable effect of the cause ignorantly made operative, and the consequence was good for the soul, however evil it seemed, in that it urged forward that growth which is necessitated by the nature of being.

It was all "for man's sake." He but experienced his own imaginings or thoughts, these were "evil from his youth." The soul is too young, or undeveloped, to know better when it is only the Adam who eats of the tree of knowledge. Not till it perceives (Enos) and understands will its imagination of the heart be true or good instead of false or evil. Then it is in accord with the eternal truth and the way is open for the manifestation of the truth of Man's being as the image of God.

To him belongs "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," but "into your hand are they delivered." The

dominion will be exercised only where and when it is understood to be possible.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat." As the soul grows from childhood to manhood it eats or consumes itself, as childhood eats up infancy and boyhood eats or consumes childhood. This keeping of the Passover, this eating, must continue till only the Son of God is embodied or incarnated, all unlikeness consumed on the way.

Each stage of the soul is food for the next higher. The soul's flesh or embodiment is changing constantly as the soul's development goes on, one body being eaten up or consumed by another body. But when the soul has become Noah it will not eat, it will reject the "blood" of a mortal body; the beliefs which dwell in and circulate through it. They are not food for the soul and must not be carried along by it.

"Your blood of your lives will I require . . . at the hand of every man's brother will I require the life of man."

What keeps the soul—a man, alive? Is it the physical blood in a physical body? Both this blood and the belief that it is the life of man must be given up. This is required of the Noah-soul who is capable of meeting the requirement because it knows better.

It knows that the soul is vitalized by the being—the changeless Lord. That it lives from the being as that lives from God. That it is indestructible even though it loses qualities and characteristics which are not worthy of perpetuation. That it is renewed and regenerated till it is the fulfilment of the divine purpose, of what is necessitated by the very nature of God "in the beginning."

"Whoso sheddeth man's blood by man shall his blood be shed."

Whoever performs this office for another, whoever shows mankind the real nature of the soul, the power of Man as the image of God, accompanying his teaching with demonstration, sheds man's blood, or dissipates and brings to naught the belief that the visible flesh and its physical blood constitutes the living being—Man.

Whoever proves by works while he declares the law of the works, that man does not live "by bread alone but by every word that proceedeth out of the mouth of God," must furnish the final proof in his own person. For his disciples, notwithstanding his teaching, will cling to the visible fleshly man while it remains with them more than to the spiritual man behind the veil of the flesh.

But the man to whom they cling must go, his blood must be shed for them, for their sakes, even though he is beyond its power to hold him to the world.

INTERNATIONAL BIBLE LESSONS.

November 1.—BUILDING THE TEMPLE.—1 Kings 5 : 1-12.

Golden Text.—Except the Lord build the house they labor in vain that build it.—Psa. 127 : 1.

David "could not build an house . . . for the wars which were about him on every side until the Lord put them under the soles of his feet" (3).

Perception is not the builder. Constructive work, the reconstruction after what has been mistakenly done, is performed only by Solomon, the understanding heart. Insight shows the soul what needs to be done, what can be done, what must be done, what stands in the way of building that self-consciousness which shall endure through all time as the dwelling place of the Lord.

It makes war upon all obstacles and prepares the way for the building. As it becomes understanding it ceases to war and builds instead; for it understands that the real being, the Lord, is all powerful and that in the strength of the Lord all is accomplished.

Hiram (exaltation of life) "was ever a lover of David" (1). Life is exalted, raised higher, only through spiritual insight, followed by the building according to the divine pattern and with the strength (Tyre—strength) which is above the physical.

When the soul has become Solomon there is "rest on every side" (4), there is no adversary and no evil. There is nothing to fight. All that has been seen as an enemy and evil is now understood as the product of the ignorance of the undeveloped soul; and the good which was under them and back of them all the while is discerned. A phantom of the undisciplined imagination—imaging power—cannot deceive and terrify a Solomon-soul.

In building "unto the name of the Lord" (5) two kinds of work are necessary, that which makes ready the material (hew me cedar-trees—6) and that which puts it in place. The rational nature is "a mighty hunter before the Lord." It must know the why and wherefore of everything. It seeks satisfaction for the reason. None "can skill to hew timber like unto the Sidonians" (Sidon—hunting).

It seeks enduring timber or truth, which it delivers to the builder. With the preparatory work there is noise, but the building is silent. The incarnation of living truth proceeds without noise. All that the rational nature receives and puts into shape is placed in an enduring structure "so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building."

Thought is the silent builder which takes and puts in place the truth perceived and understood. They labor in vain that build who do not perceive the divine pattern and work according to it. This house of the Lord shall endure forever.

November 8.—THE TEMPLE DEDICATED.—1 Kings 8:54-63.

Golden Text.—The Lord is in his holy temple: let all the earth keep silence before him.—Hab. 2:20.

The understanding heart knows that "there hath not failed one word of all his good promise which he promised by the hand of Moses his servant" (56). The Solomon-soul sees the fulfilment of law where the Adam-soul is in fear and doubt; and it knows, not believes, that "in the fulness of the time" the good cometh to pass and the evil comes to an end.

It stands before the Lord as it ministers to the people (54), but in the meekness of true manhood it kneels before the Lord to be ministered unto. It knows that all strength, power, and wisdom come to the soul from its Lord or true being; that it has and can claim nothing worth perpetuating as its own; that all deliverance from the Egypt of sense-consciousness is of the Lord; and it takes no credit to itself for being and doing what the nature of the Lord compels.

It is unselfish as compared with the Adam-soul, and its desires for others are more than its desires for itself. It seeks their good and to help them to hold fast to the one changeless Lord who is God to the soul.

"The people of the earth"—personalities—"may know that the Lord is God (60) and that there is none else," because they can know the abstract only through the concrete; and because that Absolute Principle which is God is individualized as the Lord. Through the David and the Solomon the impersonal God becomes personal to the soul because the soul recognizes the true nature of the Lord.

"Let your heart therefore be perfect with the Lord our God" (61). The heart or feeling must be in accord with truth to prove it. Only as the soul feels what it perceives and rationally understands will it be sure "to walk in his statutes and to keep his commandments."

November 15.—GOD'S BLESSING UPON SOLOMON.—1 Kings 9 : 1-9.

Golden Text.—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10 : 22.

The prosperity which comes at last to the understanding soul is a stronger test of its power to follow the Lord wholly, than any previous experience has been.

Because of the nature of individuality, the soul, even after it has reached the high place of the Solomon, can "turn from following me" (6); and if it turns, if it ceases to act according to insight and understanding and yields to the influence of mortal sense instead, it is cut off, because it cuts itself off, from what it might continue to be and possess.

The Lord appears to the soul only when it is lifted up above this sense (Gibeon—that which is lifted up). If it descends to that plane, no longer following the Lord, it will gradually become blind to its real being and lose the power its lifting up enabled it to possess.

It must progress, not retrograde, to fulfil its divine destiny. It must "walk" (4) and move forward in accord with the everlasting truth which is to be manifested; which can be manifest only as the soul moves with instead of contrary to it.

It must move on "in integrity of heart," not dominated by mortal sense emotion but ruled by that deep abiding feeling, the love of truth and righteousness, which increases continually till all personal vanity, selfishness, and desire are swallowed up and gone forever.

The soul must either rule mortal sense or be ruled by it. If it rules it is king and it builds its own as well as the Lord's house (1). When it sees the nature of this sense and chooses to rule and not to be ruled, it builds for itself with its own free will because it seeks to build for the Lord.

"There shall not fail thee a man upon the throne" (5) when this choice is made and put in practice. When it is abided by unswervingly "I will establish the throne of thy kingdom upon Israel forever." Nothing can overthrow it or prevail against it.

November 22.—REWARDS OF OBEDIENCE.—Proverbs 3 : 1-17.

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3 : 6.

Forget not that the law of cause and effect is immutable and rules all things. In it there is no personal purpose to punish

or reward. It is impersonal, absolutely true in itself, and it moves majestically to its own ends.

Let the feeling which we cultivate (thine heart—1) be based upon the recognition of the impersonal which is alike for and toward all. Commandments are the necessities of unvarying law.

November 29.—THE FAME OF SOLOMON.—1 Kings 10 : 1-10, 13.

Golden Text.—Behold a greater than Solomon is here.—Matt. 12 : 42.

The soul is dual in nature, male and female, rational and intuitional, reasoning and feeling, in one. In its progress development must be round, not one-sided only. The male or rational nature must answer and satisfy the female or intuitive nature. She will come to and commune with him "of all that was in her heart" (2).

He must give the why and wherefore of what she feels. She will "prove him with hard questions" (1). Each nature must gain understanding to make a perfect whole.

But it is "concerning the name of the Lord" that she seeks to find support for what she feels, for she knows that the greater knowledge contains all the lesser. She feels the all-ness of the mighty Lord. He understands why the mighty Lord is the only Man. "There was not anything hid from the king which he told her not" (3).

And when he tells her she sees through reason the confirmation of her feeling; the infinite variety of the one truth she treasures in the heart. She descends to the rational nature (takes a journey) to see its ascent to the same truth which she knows in her own way (5). She sees "his ascent by which he went up to the house of the Lord."

The half is not told her (7), one half is told her by her own nature, the other by the male nature. She knows in her way, he knows in his way. He confirms by his way what she feels and has to see.

Judgment and justice (9) belong to him, the doing or active effort pertain to his nature. She gives to him, he gives equally to her. Each has need of the other for the soul's destiny to be fulfilled.

He will give to her even more than she asks (13) and she will carry all to her own country for his is not her home. But that which is of his country can dwell in hers when she takes possession of it; and what she brings to him can endure in the land to which she has brought it, because it is true riches.

When Sheba and Solomon have exchanged riches, "the city of the vision of peace" is at hand and a greater than Solomon is in this Jerusalem.

THE MASTERY OF FATE.

If you would be master where you have been subject you must learn the power of words and how to utilize it.

Till the soul is awakened to its birthright we do not dream of this power, or that because of our ignorant use of it we have been making our experience. But we have groaned over this experience, an O! dear! with every breath, and wished ourselves out of it, someway, somehow, no matter what way or how so we were rid of it.

We have prayed that it might pass from us, not realizing that we had to pass from it, that we, as souls, must keep the Passover to the end. We have been blind to our own inherent ability to make experience, to regenerate ourselves.

But you are one who is awakening to this fact. You do not want to remain bound to environment, hereditary tendencies, poverty, weakness, suffering. You want to master these and get them under foot, and you see faint glimmerings of wonderful possibilities in this direction. The wonder of it almost takes your breath and you say "Can I really stand free from these conditions which have bound me so long? Is this possible while the whole world groans under them?"

It is possible. Freedom is a possibility. But there is one grand essential. "The truth shall make you free." This is what accomplishes the freedom—the truth. It is very simple.

When the boy is working his mathematical problem, the truth is the remedy for the mistakes he has unwittingly made. He pegs away hour after hour, bound to the consequences of these mistakes, his work coming to naught so far as the correct answer is concerned, till he makes a discovery, till he sees the truth that reveals the mistake.

But this truth was, it subsisted all the while his error existed. And all this time it was waiting to be manifested; but it could not appear in its unlikeness, in the error, could not appear at all. Why not? Because it had to be known.

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

Though the truth frees us from bondage, from subjection to fate, this freedom will not be our conscious possession till we find or know it. This is the first step. Then comes the second—

apply the truth. Apply it to the error to be removed, to the condition to be overcome.

What must this boy do when he makes his discovery? When he finally sees that truth which reveals his error? He must use it. To contemplate it is not enough. He may be delighted to find it and look at it, so delighted that he shouts Hallelujah! But if he only keeps on shouting Hallelujah! he will not accomplish his work. Even this natural result of his discovery may be a stumbling-block in his way if he does not look out.

He has something to do, now that he has found the truth, something that he has never done before. He has to apply it to his problem. And it is only through his work of application that he becomes practically free, not only from his previous mistakes, but from their consequences.

Now take this illustration right home to yourself. Your bondage is the consequence of your own, and the racial, errors, made when you were ignorant of the truth of being. This truth can make you free from it. The power to make free is inherent in the truth. Latent energy is locked up in truth, an energy that is resistless.

What then is to be done? This energy must be released. It is like a great storage battery. Resistless force is stored there, but it must be set flowing, and whatever this current acts upon is bound to move. Here is where your part of the work lies, a work that cannot be accomplished except you do your part.

You have found the truth. You see this wonderful and glorious truth of being that shows you the eternal real of yourself. You see, too, the temporal actual, the problem on the slate with its incorrect answer. You stand between the two, a mediator if you will.

You can turn your back upon the slate and give yourself to the contemplation of "this beautiful truth" and you will have a real good time—while your contemplation lasts unbroken. But it will be broken some day because you have simply hypnotized yourself, and when you turn around again the problem on the slate still confronts you.

You have yet to apply the truth which you know through seeing; for you have to know it through doing as well. And your knowing is not perfected till you have done as well as seen. You have to fulfil the New Testament as well as the Old.

When we see the truth, "unto us a son is born . . . and the government shall be upon his shoulder." But this power of government must be exercised in order to be proved; and it must be proved to be manifested. This "son" must be manifest in the flesh. It is your doing, your application or use of the truth you see that will "order and establish" it.

You have to prove the power of the truth of being to bring to the soul freedom from the bondage of sense-conditions by your own use of it to that end. Here, you are working according to the New Testament. "Faith, without works is dead."

If you see now what is necessary for freedom, for regeneration of self-consciousness, we can find out what to do and how to do it. First, the truth makes free; therefore we must find the truth—we must know it. Second, we must know it through doing subsequent to knowing by seeing.

What shall you do? Speak true words and refrain from speaking error words.

What are error words? Those utterances which are contrary to the nature of the eternal individuality and which express only the mistaken mortal sense.

What are true words? Those utterances which express the nature of the eternal and perfect individuality.

What does it matter how I speak if this truth is fixed and changeless? How you speak has no effect whatever upon the truth itself, but has marked effect upon yourself, for "according to thy word be it unto thee." The truth cannot free you till you speak it, till it is your word.

Why? Because its latent energy has to be released. "Whom will ye that I release unto you?" And the energy or power of the word is released, or made operative for you, when you speak it.

All words, true words and error words, are storage batteries. They contain energy. This is the occult power of words. You as a speaker of words, the mediator between that energy and its result, release it to do the work belonging to it. See to it that you do not release Barabbas the robber, the power of the error word that will keep you from your birthright as a child of God.

Take care, rather, that by speaking true words you open the way for your own perfect being to be manifested. When you speak words you are dealing with a mighty force, the force that creates. Your spoken word is the utterance of your mental word or thought. When your thought is uttered, energy is released or has a wider circuit to move in.

Eventually the error thought must be rooted out, but it can first be checked, and by checking the uttered word. "The tongue is an unruly member" because we have allowed ourselves to speak from impulse. We rule it as we train ourselves to speak from perception.

You can begin to establish that freedom which is possible for you, because it belongs to the truth of being, this very moment by speaking or uttering what you ever so dimly see, as opposed to what you at present ever so strongly feel. You oppose the truth to the error. You check the activity of the energy of the

error word by checking its utterance. You check and lessen its creation. You release the energy of the true word by speaking it, and you forward its creation.

This much you can do if you are the merest novice in these things. You can be watchful and exercise control over your tongue. This will lead to watchfulness and control over your thoughts. This will lead to control of creative energy; and this, in turn, to control of condition.

The way for the mastery of fate is prepared. All we have to do is to walk in it. And we walk in it when we see the line of destiny and follow it unswervingly. We are destined to conscious divinity. With our destiny we master our fate.

How are you speaking now? This way, probably. "O! dear! I am so weak and lifeless I cannot possibly go down town to-day. I know that errand ought to be done but I cannot do it. I have not the strength."

You have released Barabbas the robber. You will feel more weak and lifeless than you did before, probably, because you have given a wider circuit of operation to the energy stored in those words. You should have shut off the current and turned on another one. You should have set the truth to work for you. Instead, you have opened the way for error to accumulate itself.

Speak true words and you will say, "I am not really weak and lifeless. That is only mortal sense, and this sense has no more power over me than I permit. Because of what I am in my real being I am full of strength and life this moment. I am in everlasting unity with the infinite Life. I am fed constantly from that great reservoir and I cannot exhaust the supply. Nothing can cut it off. It is flowing into me now and filling me with vigor and power. My vitality is eternal and sufficient for all right demands. I am able to do all that belongs to me to do. I am able to go down town. My body is not I. It is my servant and it obeys the word. My feet will move whereunto they are sent. In the strength of the Lord I shall accomplish it."

Speak right words, check the utterance of error words, speak them because you begin to perceive the truth of being and want to feel it, and you have taken upon you the yoke of the Christ.

You have linked your soul with the immutable truth and your word will be made flesh. What you declare will appear as condition. Where before your work was hard labor, now it is light and no labor, for that truth is pulling the load with you.

It is yoked to you even as you are united with it. Its energy is increasing your own momentum in the right direction. You are steadily outgrowing old conditions and leaving them behind. Only as you outgrow them will they cease to have place in your consciousness.

THE BREATH OF LIFE.

(When there is proneness to anger.)

Because of what I am in my real being, I, as a human soul, am greater than my parts. Even though the impulses of lesser natures are in me and make their voices heard, I am not bound to obey them. I have power to rule them.

I call up this power now. I call upon the Lord and I know he will deliver me. As the Lord's own I have wings and can fly above where these impulses walk with four feet.

They have no power to tear and rend except I permit it. And this I do not permit, for I love my fellow-men. I have no desire to smite, but only to love and bless.

I put from me all selfish desire, all vanity, all pride. No one can wound my self-love for I have none to wound. I am not stiff-necked and rebellious, I am meek with the meekness of Christ.

No one can smite or buffet me; they can but strike mistakenly at themselves. If any soul believes itself to have this desire, in the light of the Christ-likeness it shall see its error.

The lion and tiger in me are redeemed. Their strength is taken up to a higher plane and use. They no longer prey upon and devour me, they minister unto me.

I use them for all there is in them worthy of perpetuation. What is unworthy I leave behind and know no more. They lie down in peace together because I have made peace with them.

I war no longer with my divine nature. I let it have its way with me, while I give unto God all the glory.

I open my heart to the heavenly Christ. His glory shines in and through me. No impatience and anger can live in his presence.

I take his yoke upon me and the beasts are dumb. They lie quiet in the outer court while I pass into the sanctuary.

I feel the higher love which dwells there. It is flowing into and filling me with its sacred fire. I can do all things, dare all things, for the love I bear to others.

I lift my hand unto the highest heaven and invoke its blessings upon them.

Let them pass over me, O Lord God Almighty! so these are ministered unto! Make me more and more a worthy mediator between them and thee! Purge me utterly till all that is unlike thee is gone!

I offer myself a living sacrifice. I lay the creature in me upon thine altar. Let thy fire consume it completely. I pour its blood upon the ground for it belongs not in thy dwelling-place.

PUBLICATION DEPARTMENT.

"THE EXODUS" is issued on the first of each month.
Annual Subscription, \$1.00. Foreign Subscriptions, \$1.15, in advance. Single copies, 10 cents.

Remittances should be made by Money Order, Registered Letter, or draft on New York Bank. We cannot be responsible for remittances made in any other manner.

Notice of Change of Address should be sent promptly, giving both the former and the new address. Strict attention to this is necessary to insure prompt and regular delivery of the magazine.

Subscribers will please notify us of their failure to receive the magazine.

Communications.—Those of a personal nature should be addressed to the editor, Ursula N. Gestefeld, and all business correspondence to The Gestefeld Publishing Co., 337 West 23d Street.

EDITORIAL.

A word to the wise.

Many are greatly disappointed because they have not yet gained a result for which they have been strenuously working. They say "I do not understand it at all. I have treated and treated myself for this rheumatism and it is not gone yet. I have been trying for a long time, as faithfully as I knew how, to get rid of it."

The matter is easily explained. They have been trying, not to live the life because it is the most important thing in all the world, but to get rid of something disagreeable. They have made an incidental the ultimate. They have lost sight of "the one thing needful" in the one thing desired. The aim has not been the highest, the motive the purest. The aim has been a good one, only there is a better and one more fruitful of result.

The life must be lived for the life's sake, the work done because the recognition of truth compels it, the truth declared and abided by in thought because it is the truth, regardless of whether the immediate result is, to the mortal sense, either profit or loss, for the healing of bodily conditions to follow as a natural consequence.

Whoever works for the betterment of bodily conditions as the first object, and "the kingdom of God and his righteousness" as the second object, is bound to experience disappointment sooner or later. Only when this kingdom is the first object are all those things added thereto.

If only there were as much steadfastness in thinking and speaking the truth as there is struggle to get rid of a sense of pain and suffering, the pain and suffering would disappear because they would come to their legitimate end.

Stop struggling with your rheumatism. You are wasting strength, misapplying energy. Let it work in another channel. Watch your thoughts. When you find yourself thinking, and even though you do not give utterance to the thought, "O! how damp it is to-day! This will bring on my rheumatism I am afraid!" call a halt the instant you notice what you are doing, with a positive unyielding "No! that is not true. Because of what I am in being dominion over all things is mine and this

means dominion over atmosphere and weather. I am in no danger. In God I live and move and have my being. I am encircled by the omnipotent Love."

Concentration as a means for soul-development does not mean treating one's self continually either for rheumatism or any other ailment. It means steadfastness in holding the God-Man as the mental model according to which all one's conditions, all impulses, inclinations, and environments are judged and pronounced upon.

"Whatsoever Adam called them that was the name thereof."

Our thought tendencies and our utterances are always according to the dominant idea. This constitutes our mental model or standard of comparison and judgment. We have to lay hold upon the spiritual in order to displace the natural. We never need struggle to put the natural idea, thought, and word away from us. We need only lay hold upon the spiritual idea, thought, and word and the natural goes away.

Steadfastness instead of struggle. Here is the grand secret. By means of it we enter into that kingdom of heaven which is always at hand for those who will enter in.

URSULA N. GESTEFELD.

WORKS BY MRS. GESTEFELD.

PHILOSOPHICAL.

A STATEMENT OF CHRISTIAN SCIENCE. Cloth, \$2.00.

A statement of those fundamental principles of the Science of Being which were classified as "Christian Science" before the term represented a dogma and a sect. Most useful for beginners.

THE SCIENCE OF THE CHRIST. Cloth, \$3.00.

Explanatory of the distinction between Jesus of Nazareth and the Christ.

A CHICAGO BIBLE CLASS. Cloth, \$1.50.

The why and wherefore of our experiences as symbolized by Jesus's life.

A MODERN CATECHISM. Paper, 25 cents.

Showing, in the form of question and answer, religion as distinct from denominationalism and its unity with science.

For the use of those who are outgrowing their swaddling clothes.

FICTION.

THE WOMAN WHO DARES. Paper, 50 cents; cloth, \$1.25.

A novel whose heroine, Muna Kroom, seeks to find and realize her own individuality, and, having found, dares to maintain it in the marital relation. "Coming events cast their shadows before."

THE LEPROSY OF MIRIAM. Cloth, \$1.25.

The story of a woman's over-cultivation of her mental faculties and blindness to her spiritual needs. A case of "blinded by brains." An example of the intellectually advanced and spiritually retrogressive woman who is in evidence to-day.

The Metaphysical Magazine, Monthly.

The only first-class magazine in the world devoted to the higher (or Metaphysical) side of every important subject of life, presented in a trustworthy manner by the best writers of the day in all parts of the world.

DEPARTMENTS OF MENTAL HEALING AND PSYCHIC PHENOMENA.

Subscription Price, \$2.50 per annum. Single Copies, 25 Cents.

At all news stands, or mailed to any address upon receipt of price.

Send your address for *Descriptive Catalogue of Important Books*, issued and for sale by THE METAPHYSICAL PUBLISHING COMPANY, importers and publishers of *Occult, Philosophic, and Scientific Literature, Books and Periodicals Relating to Progressive Thought, Works on Metaphysical Healing and Mental Philosophy.*

The Metaphysical Publishing Company,
503 Fifth Avenue, New York.

Universal Truth.

A monthly magazine devoted to the entire field of Metaphysical thought, from the abstract truth to its concrete image, showing that the Christ philosophy of living is practical now.

Subscription price, \$1.00 per year. Single copies, 10 cents.

The F. M. Harley Publishing Company,
87 Washington Street, Chicago, Ill.

Metaphysical Publications.

THE ROSTRUM, 424 Greene Ave., Brooklyn, N. Y., monthly, \$1.00 per year. Frank E. Mason, editor.

THE BRAHMAVADIN, Madras, India, fortnightly, \$2.00 per year. Send subscriptions to Walter Goodyear, Box 2773, New York City.

DAS WORT, 2405 N. 12th St., St. Louis, Mo., monthly, \$1.00 per year. H. H. Schroeder, editor.

THE NEW THOUGHT, Melrose, Mass., monthly, 50 cents per year. M. J. Clarkson, editor.

THE NEW MAN, Beloit, Kansas, monthly, 50 cents per year. Prof. P. Braun, editor.

HARMONY, 336 17th St., San Francisco, Cal., monthly, \$1.00 per year. M. E. Cramer, editor.

THE CHRISTIAN METAPHYSICIAN, Masonic Temple, Chicago, Ill., bi-monthly, 75 cents per year. Geo. B. Charles, editor.

THE LIFE, 2623 Holmes St., Kansas City, Mo., weekly, \$1.00 per year. A. P. Barton, editor.

FREEDOM, 168 Humboldt Ave., Boston, Mass., weekly, \$1.00 per year. Helen Wilmans, editor.

UNITY, Kansas City, Mo., semi-monthly, \$1.00 per year. Charles and Myrtle Fillmore, editors.

THE PERFECT LIFE, San Diego, Cal., monthly, 50 cents per year. Rev. Solon Lauer, editor.

THE INNER VOICE, 407 Sidney St., St. Louis, Mo., monthly, 50 cents per year. R. S. Hill, editor.

ELEANOR KIRK'S IDEA, 132 West 14th St., New York, monthly, 50 cents per year. Eleanor Kirk, editor.