

# THE EXODUS

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## STILL HIGHER CRITICISM.

"I will establish my covenant with you."

When we understand the nothingness of visible figure and the allness or value of invisible number, and through this understanding gain a glimpse of the immutable principle back of both, the absolute truth itself establishes its covenant with us.

We become, in a measure, united to it where before we were held by and to the figure because it was all we saw. And through this unity it can manifest itself through us.

God's covenant is established only with Noah, the understanding soul. This covenant has been waiting for the soul from all eternity, but the soul has only now reached that stage in its growth or development when the covenant can be established, or become the practical and proved fact as well as the abstract possibility.

"I establish my covenant with you, and with your seed after you, and with every living creature that is with you."

All the things and creatures which we see in the world disappear in time from the outer sense. This sense says, "they have come to an end." But to the inner sight and understanding they are "saved alive." They are "with" the understanding soul, they have place in the ark, and they remain to it as it progresses further.

In God's economy nothing is lost. Every original factor which has place in that eternal sequence necessitated by the nature of God, keeps its place. Only the mistaken sense about it is lost, destroyed in the flood of understanding which recognizes and gives to each its true place and value.

The eternal relativity between these factors, and between them and their principle, the harmony, becomes "established" or as true to the soul as it is in itself. Now the way is open for the higher "earth," the first "earth" being subdued. A higher manifestation of the nature of Man and of God than has yet appeared can come forth because the obstacle that hindered has been removed.



"Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

The mistaken sense of the boy who is working the mathematical problem places the obstacles in the way of the truth that would otherwise appear or be manifested. When that sense is removed by understanding, the "covenant" between him and the truth can be made "for perpetual generations." As he adheres to and works with understanding there will be no breach of the covenant. The eternal truth will appear more and more till the "all" stands revealed to him.

"I do set my bow in the cloud and it shall be for a token of a covenant . . . when I bring a cloud over the earth . . . the bow shall be seen in the cloud."

In the rainbow we see seven colors which have been called the seven primary colors. A ray of light is white, but in it are these seven colors. When we see the colors we see the parts of the unit, the one white ray. In looking at the unit we do not notice the colors, yet they are there.

There is a certain order to, or relativity between, these colors, an order that is always preserved. If we know this order, though only one color is visible to us, we know the others are there, or connected with it. The one we see is evidence of the others we do not see.

Living soul, as its nature is taught in Genesis, has its seven stages or colors, each stage being a "day" which has its personification or type in the characters of the book. These characters follow each other and bear the relation to each other that belongs to the colors in the white ray.

Adam—Red; Enos—Orange; Noah—Yellow; Abraham—Green; Isaac—Blue; Jacob—Indigo; Joseph—Violet.

When the soul is red in color it stands at the bottom of the ladder up which it has to climb. It is the sense-soul that wanders in the nightmare of its own mistakes, is held in the bondage of its own imaginings. These are "evil from his youth" or because it is not yet grown enough to know better.

As Insight operates for the soul it is orange, and the way begins to open for it to become wise—to have the true knowledge which is wisdom; and as it becomes Noah it is yellow. Yellow is the color of gold, a symbol of wisdom in the Old Testament.

As it becomes yellow or wise it grows to where it can see its future stages of development, the other colors which belong to its "birthright." It understands that all parts are necessarily in the whole; that its own perfection is waiting to appear.

Here is its foundation for faith, the "firmament in the midst of the waters" on which faith can rest securely. It knows without seeing objectively, seeing only by insight and understanding.



that a higher and higher quality of self-consciousness is sure to come because of the nature of being and the mighty force which is ceaselessly pushing through it to manifestation.

Though a "cloud" may be "over the earth," though this higher manifestation of the nature of Man and God does not yet appear, is still veiled by the objective flesh and world, it is there and waiting to appear. It needs to be brought forth through appropriation. It is to be laid hold upon.

"Behold, I have given you every green herb for meat."

The soul rises in its color from yellow to green as it eats or appropriates, claims, lays hold upon, its own higher nature; as it begins to realize its true being or Lord.

Abraham follows Noah as the type of that realization of the eternal changeless individuality which is founded upon understanding of the true relation between visible person—the figure—and invisible being—the number. To this realization belongs faith, "the evidence of things not seen, the substance of things hoped for." Of the "seed of Abraham" comes the Christ, the perfected soul, the pure white ray.

Realization, from a sure foundation, grows or increases. With it the soul grows from Abraham to Isaac—blue—and to Jacob—indigo—and to Joseph—violet. More and more realization of the true being, of the nature of the Lord, raises the soul from Abraham to Christ, from Adam to Jesus.

To see this "bow" in the "cloud" that is "over the earth" for us now, is to see and know that "order is heaven's first law," and that "in the fulness of the time it cometh to pass." Because some development of the soul is a demonstrated fact beyond the possibility of speculation, we know that more is coming; that its stages are interdependent and will follow each other absolutely; that its whole progress is governed by unvarying law, immutable principle, and its ultimate is sure. "This is the token of the covenant which I have established between me and thee."

How clearly is shown with Noah the sure foundation for religion! Not an historical incident merely; not a tradition, a dogma, a belief; but the perception and understanding which gives you, the individual, a religion of your own, a religion which nothing can take away from you, which nothing can overthrow, which can withstand all assaults because it is founded upon a rock. Time will never change it, only ripen it.

To the one who has religion instead of a belief, is given the keys of heaven and hell; and whatsoever he looses shall remain loosed, and whatever he binds shall remain bound.

Realization is cultivated. "And Noah began to be a husbandman, and he planted a vineyard."

"I am the vine, ye are the branches."

The Christ is the true vine which is planted in the under-



standing of what we are, and that our destiny, being involved in our origin, will be fulfilled according to that origin. Our gradual realization of our divine origin and glorious destiny constitutes the branches of that vine which is planted by the husbandman—understanding put to practical use.

Its fruit is intoxicating indeed. A new world opens to the soul, a world filled with beauty and joy, with hitherto undreamed-of possibilities.

"He drank of the wine and was drunken."

In this world, sin, sickness and death have no place, and fear, suffering and despair cannot live. No beguiling serpent is there. The naked truth of being, the pure truth with no admixture of error, stands revealed. But it is naked only to the Noah-soul. To others it is still clothed with a garment.

Its nudity or purity is revealed only to that clear seeing of the soul itself, which is a divine intoxication. All other faces are "backward," for the relation of past and present must still be preserved. But the power of direct vision for the soul, and of direct rather than roundabout knowledge of truth when it has some of the fruit of its own husbandry—Ham—are "the father of Canaan," "the promised land."

"Ye shall be as gods," is the declaration of the serpent in the garden; and when the veil has been taken away, when the soul beholds with unveiled face, its God-likeness is revealed to it. Then it sees and knows its destiny.

This is the product of that root which is planted in the understanding of the relation between Cause and Effect, a relation which is to become a consciousness for the soul; a "promised land" of which it is to take possession, for from all time it has been waiting for appropriation.

To see and know through understanding while all other faces are backward; to be compelled, because of direct vision and direct knowledge, to make effort for realization of the truth unveiled, seems, to the mortal sense, a curse indeed; for that soul will be "a servant of servants . . . unto his brethren."

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."

But to the interior, the higher than the mortal sense, there is no curse. This soul is content to serve, for by serving it rules.

"Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth . . . and Canaan shall be his servant."

Ham will serve Shem (continuance of understanding) and Japheth (the human soul) shall be enlarged.



## INTERNATIONAL BIBLE LESSONS.

*December 6.*—SOLOMON'S SIN.—1 Kings 11 : 4-13.

*Golden Text.*—Let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10 : 12.

When the soul understands instead of believes, when it rules where before it was subject, it has reached a high place. And it would seem that now it is safe, now there is no liability of a fall from this high place.

But one may understand perfectly and yet not follow that understanding perfectly. Through affection for others one may be led to compromise instead of standing firm. "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God" (4).

However clear and true the intellectual understanding may be, the "heart" or feeling must be fully in accord with it before there is no possibility of compromise with what the soul sees and understands as absolute truth. The feeling must be "perfect with the Lord his God" instead of only partially in accord with the truth of being.

We are sometimes led out of the straight and narrow way through our affections when we think we are continuing in it. If one shall become a perfect mathematician it is not possible to compromise with the view of our dearest friend when he says, "Four miles and ninety-nine one-hundredths of a mile make five miles" and "let it go that way."

Our "heart," if we feel willing to do this, is not perfect with the absolute truth. David (Insight) sees that there is but one God and the soul ruled by David can never admit that there are others, or give to anything the power that belongs to God only.

"Perfect . . . as was the heart of David his father."

The smallest compromise is "evil in the sight of the Lord," for it leads to a false conclusion.



*December 13.*—CAUTIONS AGAINST INTEMPERANCE.—Proverbs 23 : 15-25.

*Golden Text.*—For the drunkard and the glutton shall come to poverty.—Prov. 23 : 21.

A "wise heart" is indeed a cause for rejoicing (15). With every soul there are impulses and appetites which, although they are natural, it is not wise to indulge. They are natural because the being is composite and all natures are in it. The animal nature, and lesser ones, are in the human nature as parts are in the greater.

Because they are in the being they manifest with the soul; and the "natural man," the sense or Adam-soul, will feel the impulses of these natures. It will have appetites and passions, in consequence, which are strong and which tend to rule it. This is why one man is a drunkard and another a glutton.

Intemperance in a man or woman is the free course of an impulse belonging to a lower than the human grade of soul, unchecked by the higher desires and power of control. Gratification is sought, the desire for it is instinctive.

But the man makes a mistake who thinks that he can get it by drinking, or eating, or any other indulgence of an impulse in him; because he is more than this impulse and the lesser nature to which it belongs, and he cannot gain what he seeks this way.

Were he only that creature which has the desire he might get satisfaction through indulgence; but because he is more than it he never can.

And because he insists upon being this creature only, his manhood sinks to the level of his animalhood for a time, only to be forced by bitter pain and suffering to rise again to where it belongs. Even though this soul lays off its coat of skin, it has its salvation from the bondage of its own animal propensities still to work out.

*December 20.*—THE BIRTH OF CHRIST.—Matthew 2 : 1-12.

*Golden Text.*—And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2 : 10.

From the third chapter of Genesis through the Old Testament we trace the generation of Jesus Christ, that process of soul growth which ultimates in the begotten Son of God.

When the four heads of the river have watered the garden, when each leading faculty, as there enumerated, has brought forth its fruit and the God-Ideal has become full of fruit (fruitful, Gen.



1 : 28), the perfected soul which is the Likeness of God is born in Bethlehem (house of war or house of bread).

This process from the first to the second Adam, from the sense-man to the divine man, is one of war, in that the "flesh wars against the spirit." The sense-consciousness strives with that spiritual insight that reveals the real man, and with the realization of that reality which finally destroys the conflicting sense. The war is waged successfully and the heads of the river (Gen. 2 : 10) overrule mortal sense.

But all that lies between the earthy Adam and the second Adam who is "the Lord from heaven," is bread or food for the soul, by means of which it grows from its infancy to its manhood.

This begotten soul that is the Christ is born "in the days of Herod the king" as another King who will contest Herod's power to rule. Herod (the glory of the skin) must eventually give way to the glory of God manifest in the flesh. The physical has no glory of its own that can shine in the presence of the divine and eternal.

They are wise men who seek for the born King, to worship him rather than the claimant to kingly authority and power. Those who know that this eternal King is to come to the world, and that he will be born in the same Bethlehem, are the wise men of to-day; and they are ready to lay all their treasures of knowledge at his feet, for he will know, even in his childhood, more than they.

They know that out of Bethlehem shall come the Governor; that all time and space, with all that these include, are subject unto the Lord's Christ. And this "good tidings" "shall be unto all people," for God is no respecter of persons and his Son shall be born to all nations through that member of the nation or race who has first awakened to his own divinity.

#### *December 27.—REVIEW.*

*Golden Text.*—Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Ecc. 12 : 13.

By Insight (David-Hiddekel) the soul is shown the true Man, the one and only God, and delivered from the bondage of intellectualism (Saul-Euphrates). The kingdom must depart from Saul and belong to a more worthy successor. "Out of the house of David" is to come the Governor, he who is born King.

But Insight must lead to Understanding and Solomon (Understanding—Gihon) succeeds David. With David the way to get wisdom, that wisdom which is more than knowledge, is seen; with Solomon it is gained.

The soul grown wise rules in the kingdom of mortal sense,



and so long as it rules according to the wisdom, following the Lord wholly, all goes well. When the understanding heart is desired more than all that the mortal sense calls glory, all these things are added unto it.

When the "kingdom of God and His righteousness" are first, and all else last, everything comes to the soul. It is illumined by the divine wisdom and it speaks truth in proverbs. It builds according to the eternal pattern seen in the mount, instead of the one seen only in the "valley of the shadow of death." It acknowledges the Lord as the only Man and silences the dissenting voices of its own natural impulses.

Because the wise soul cares nothing for mere worldly fame, it has it. It possesses what it renounces. Its kingdom is sure so long as it adheres to the absolute truth; but if it becomes indifferent and begins to compromise with the absolute, through any personal inclination, the kingdom begins to depart from it.

It cannot wholly depart, for understanding once gained cannot be lost. A remnant will remain. The absolute truth, the Word which is "in the beginning" will be made flesh, will become the living Word as Jesus Christ.

From that original purity of the soul which is its ignorance—as experience—of the nature of its being; through the experience which gives self-knowledge; through the insight that discerns the being; through the understanding that establishes this truth; through the realization (kings of Israel) that transmits it into feeling, comes, at last, the soul that knows its being and its God; the soul that is King of kings and Lord of lords.

Then the kingdom of God is come, is at hand. Then God's will is done on earth as it is in heaven. Then, the work which is the soul's to do, and in the seventh day, is finished.

The glorifying which has awaited it throughout all time is reached. It is glorified "with thine own self, with the glory which I had with thee before the world was."

Then "the Word" is embodied as the living Word, is incarnated as the begotten of God, and God is manifested in the flesh.

The glory of the skin (Herod) disappears, for the glory of the divine Self outshines it.

The power of the Herod is not sufficient to destroy the power of this soul. Whatever the attack from the without it is always safe, for it knows its own power and the source from which it receives it.

This born King is the way, the truth, and the life for all lesser souls, by which they may enter into that kingdom wherein it is King; by which they may cease to be servants and become sons of the same royal lineage.

"Out of Egypt have I called my Son."



## THE MASTERY OF FATE.

Do you believe in two equal powers forever contending with each other? Then it is no wonder you are at war with yourself and with all the world. You will remain at war as long as you believe this.

What but perpetual warfare can result from the clashing of two equal powers, good and evil? Victory can belong to neither. This is self-evident. When one or the other appears to triumph, it can be only luck, not law.

With this belief you have no firm ground under your feet. No wonder you stagger and fall and bruise yourself. Do a little thinking and you will see how impossible it is for these powers to be equal if there is law instead of luck. One must be stronger than the other.

Evil is the greater, do you say? And because you see so much of it in the world? Because it obtrudes itself upon you, look which way you will?

In midwinter you see snow and ice and cold all about you. Wherever you look the thick blanket presses down upon the earth and buries all the greenness you would like to see. There is nothing but cold snow, you say, no warmth anywhere. But that very snow that is so cold to you is a warm covering for the plant-life below, protecting it till its time comes to shoot forth into bud and blossom. And the sun still shines steadily above.

You know, because experience has proved it to you, otherwise you might not, that in due season the ice and cold will disappear and that which was covered will appear. And come forth the more abundantly because of that which appeared undesirable, and even evil, to you.

So when you look out into the world the good seems to be covered so thickly with evil that but few indications of its presence pierce the crust. But it is there.

"Overcome evil with good."

If a victory is possible one power must be the stronger. If evil is stronger than good, progress for an individual, a nation, a race is impossible. Steady retrogression and annihilation must be the order. But we do not see this steady retrogression. On the contrary we see the reverse. Then good must be stronger than evil and consequently the power to be used to the removal of evil.



What is the origin of evil? Why is it permitted? What a vexed question to settle is this mystery of evil! And yet for those who can see, how simple it is!

Is God the author of evil? No.

Where then did it come from if God made everything that was made? It never was made in the sense of a creation by God.

What is Creation according to the Science of Being? It is the Expression and Manifestation of God. Evil neither expresses nor manifests God. It expresses and manifests our ignorance of God.

Here, right here, is its origin. It is a parasite which feeds upon and is sustained by human ignorance. It will come to an end only as its nourishment ceases. As souls, living souls remember, we have been ignorant of our true and eternal being that images or expresses God. This ignorance is natural because the Adam or sense-soul cannot have, all at once, the knowledge which is the product of its growth.

This first soul—first in the sense of order, not as a beginning in time—is pure and undefiled. It is all right in every respect and there is no evil in it or anywhere else. But it is very small as compared to what it is to be. It is only “I am” or “I am conscious that I exist.”

That is all, and that is good. There is nothing wrong about it. It is Adam before the fall, the primal innocence of the soul. But a self-idea must be conceived by the soul. It is very natural that if we are conscious that we are, we shall begin to form some idea as to what we are.

The self-sense uttered in “I am” compels some idea about what I am. This is a natural sequence because of the nature of soul. The limitations of this first soul—it is a very little one—induce a limited self-idea because the self-sense is so limited. And this limited and mistaken self-idea begets all that we call evil.

Right here is its origin; and with the true self-idea begins also its destruction.

The amount of evil you see in the world, the proportion between good and evil, depends upon your self-idea. They belong together. When you see so much evil around you, you are seeing through a pair of spectacles which lend their own coloring to what you see.

What is your self-idea? What are you? You know that you are, that you exist. But what are you? What is man? A being born some years ago to die some years hence, and meanwhile to suffer all imaginable ills?

That is the coloring afforded by your spectacles. He is nothing of the kind. Your self-idea is all wrong. As a soul you have lost your primal innocence and fallen into a knowledge that compels you to prove its falsity. You have eaten of the tree and you



have to digest its fruit. This is what experience is, the proof that the natural self-idea is incorrect.

Here lies your fate. You must prove that it is not true, for you have a glorious destiny to fulfil. The eternal good which antedates your self-idea is pushing, pushing, pushing steadily to manifestation; and all that you call evil has to get out of the way.

Work with this good and the victory is yours, for it is stronger than evil. Its roots are eternal and the parasite has none. "Overcome evil with good."

If you were as sensitive to good as you are to evil you would see as much of it. If you become more sensitive to good than you are to evil you will see more good than evil. You can increase this sensitiveness to good by getting and holding persistently in thought, the true self-idea. Get it and hold it and you will become it. And in the process of becoming, evil vanishes even as the snow melts and runs silently away under the steady beams of the sun.

What! No more murders, robberies and crimes if we get and hold the true self-idea? Yes, just that.

The man who steals is after satisfaction and thinks he will get it that way. But he will not and cannot, for because of what he is in being, and what he is as a soul, satisfaction through such a channel is impossible, and he has got to move on.

Sometime, through experience, he will find that when he sought to rob others he only robbed himself, and there is little satisfaction in that. He ignorantly, in his efforts to gratify his instinct of appropriation, used his imaging power to picture what he wanted and the way to get it; and this in defiance of the moral sense which was not so strong as the animal instinct of appropriation.

He was ruled by this instinct to his own loss, as he is sure to sometime find out. His experience, crowded full of evil though it may be, is, and will continue to be, a means by which he will find out what he has done. So with all its evil it, and all in it, is good for him. It is a mirror in which his own nature and possibilities are revealed unto him when he has his eyes open to see.

Remember that the murderer or the thief or the rascal is a living soul, and not a material shape. This is only the instrument which the soul uses, and very pitiful work it is sometimes required to perform.

However this visible person may appear to you, however wicked and altogether vile this man may be, that soul must ascend. Ascension is compelled by the nature of its being, and the almighty resistless primal energy which is the creative power of God pushes it along the upward path.

Whether it continues to use the flesh, or whether with pain and bitterness it forsakes it, still its experience continues, for its



desires remain to it; and still must it learn the mistakes it has made and why it has had to bear their consequences.

"Lord, keep mine eyes from seeing evil."

When you stop thinking evil it will begin to disappear from your own life and from the world. Thought is creative. All evil is in thought, nowhere else. It is subjective. Its manifestation is the objective you see.

If it is not subjective with yourself, if you are not thinking "What a rascal Mr. So-and-so is!" you will see no rascal in Mr. So-and-so.

Get the true self-idea for yourself and of necessity you must have and hold it for your neighbor also. What is true for you is true for him, in that you bear the same relation to God and have the same destiny to fulfil.

While you are fulfilling this destiny—and it is glorious—much that enters into your experience, which is your existence, seems evil because it is unpleasant and painful. But this very feeling is Nature's push to make us move along.

As souls we cannot stand still, cannot hang back, as our mortal or natural sense inclines us to do. We must move.

Throughout creation the general tendency is upward. But gravity has to be overcome, and our mortal sense, natural to the Adam-soul, tends to draw it downward. The conflict between this gravity and the general impelling tendency is what we feel and call pain.

It is a voice that warns and instructs us if we have ears to hear and a heart to understand. "MOVE ON," it says, and continued suffering comes from holding back.

If we hear, understand, and heed, we obey the voice, we move on and the suffering abates. Some day we move on beyond it, beyond the liability to it. We attain mastery of that nature in us that feels the suffering.

Before we get ready to move on, before we hear and obey, we cry aloud that our experience is evil, is full of evil, that evil is master and we are slaves. We speak from feeling only, lacking the understanding that would interpret it.

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

Get that most desirable thing under the sun, understanding, and the evil disappears, the good appears. Then the way to the overcoming of all that seems evil is found.

Evil is overcome with good, when the good is laid hold upon and brought to bear upon the evil. Then we obey the eternal command and we move on in compliance with the demand of our God-being.

All is good. There is no evil.



## THE BREATH OF LIFE.

(When there is tendency to self-depreciation.)

In the darkness of mortal sense consciousness, at last I see a shining star.

It stands over the house within me and shows me where to look for what I need.

I see a tiny babe which smiles upon me as I gaze. In its face is the light of infinite Love, in its eyes a wonderful majesty.

In the stillness of a mighty awe I bow before it even while my heart sings with joy.

For it is my Self, my divine Self, begotten of God within my humanity and born to me at last. Now I know I need have no more fear, no more lack, no more incompleteness, for the Father giveth all things unto the Son.

Within my God-given divinity dwells all power, all wisdom, all love. Though to me it is yet but an infant I know it will grow to its full stature.

And because it is born unto me all things have become possible to me. To it every knee shall bow.

Whatever, as I stand in its presence, I will to do shall become established unto me.

For me there is now no failure possible, for "the government shall be upon his shoulder."

No longer do I feel that others are able to achieve what I can never reach. All this is good, all that is best, is sure to come to me, all that is wise and right I am sure to do.

For he draws all treasures unto him. He is the born King, they belong at his feet.

Right loyally I yield me his servant that he may rule in me and through me, and I know that great shall be my reward.

I see all my doubts and fears, my weaknesses and shortcomings, as but shadows in the outer darkness.

In the light of this Christ-sun within me they flee and disappear. No more shall they torment me for they cannot dwell in this light.

I am that I am which I look upon, to which this star has led me.

I have no more fellowship with the hosts of darkness.

With all my heart, might, mind and strength do I welcome these glad tidings of great joy, which shall be for all men; for in the light of my own newborn divinity I see their divinity.

Henceforth I judge no more after the flesh.

Glory be to God in the highest.

With me, now, is peace, for the Prince of Peace dwelleth in me.



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## EDITORIAL.

A Merry Christmas ?

A glad, a joyful, a hopeful Christmas !

From the Christ-time of the soul dates all that spiritualizes, and, therefore, ennobles existence. It inaugurates a new era in which man shall no longer be seen as "altogether vile," but God-like in his being and capacities.

According to ideals we grow. Blessed indeed is the individual in whose soul is found the Christ-child, for that pure ideal within will, slowly, perhaps, but surely, eventuate in the life.

The God-Likeness will appear; God will be manifest in the flesh.

Strength in place of weakness, power instead of subjection, love in place of uncharitableness, will be born of this Christ-child who will lead the outer man into the kingdom of heaven.

Willingness to be led by this divine child, willingness to follow where he leads is all that is necessary. He knows the way.

However multifold and pressing the cares and responsibilities of the outer man, He will always be about His Father's business, and He will make its nature known to the world.

He is always one with that Father even though the outer man is one with "the cares of this world." And whatever the deceitfulness of its riches, He is never deceived.

He sees and knows always the eternal. He is never beguiled by "the kingdoms of this world and the glory of them." He dwells ever in the everlasting glory of God the Father, he draws us into its marvellous light.

"Behold, I make all things new."

"Where is he who is born King ?" In your own soul if you have seen His star and the house above which it shines.

Though the Christ-child is King from his birth, King in his nature, he must become your King. His right to rule must be acknowledged, unswerving loyalty must be acceded. Then, He does the rest.

Steadily, step by step, he leads the outer man up the Mount of Transfiguration. Steadily, step by step, the outer man is dissipated and the Christ-man stands forth. Steadily and surely the Christ-man meets and conquers every enemy of the soul till all are under his feet.



Steadily he approaches the last of them—death, and it too falls with the rest. Steadily he ascends till he “sitteth at the right hand of God,” sin, sickness and death at an end forevermore.

And these are the “glad tidings of great joy which shall be for all people.”

URSULA N. GESTEFELD.

### ANNOUNCEMENT.

Beginning with the January number *THE EXODUS* will be enlarged to include a new department. Under the heading “The Evolution of Evolution,” consecutive articles will be given explanatory of physical evolution as observed in Nature, and its relation to the greater evolution of which it is only a part. The “missing link” in modern evolution must be found in this relativity which is revealed in the Science of Being, and proved by the application of its principles.

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