

THE EXODUS

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THE EVOLUTION OF EVOLUTION.

As terminology is one of the most potent causes of dispute and misunderstanding among those who are seeking the same ends, for the sake of what we have in view let us agree to apply the word "Man" to that which is primary, to that which involves the variety of species native to it as the Original Genus.

Then, let us endeavor by abstract reasoning to fix upon the fundamental nature of this Genus and see if what has so far been evolved confirms our conclusion.

The foundation premise from which deductions will be drawn can be held tentatively by the reader until it shall prove itself either true or false. Candid attention and comparison is all that is required or desirable.

The Science of Being throws light upon the nature of Primary Man and furnishes that scale of being according to which evolution must logically and inevitably proceed. Defined, this science is "Knowledge of being, verified by correct thinking, reduced to law and embodied in system."

Applied to what is known as modern evolution, it relates the fragment to the whole, connects past, present, and future in a line of unbroken continuity and unveils that ultimate toward which this continuity tends.

For the more exhaustive explanation of its fundamental principles the reader is referred to No's. I, II, III, IV, and V of Vol. I.

What, then, is the nature of Primary Man? What does he contain? What is necessitated by what he is? As we see and know him objectively only as he is unveiled, only as we correctly interpret what is unveiled, we cannot answer these questions fully from the stand-point of ocular demonstration. They must be answered by logic applied according to an inner perception of the relation between Cause and Effect, and from the recognition

that this relation is the law governing evolution; that it is the overruling Law, that governs all subsidiary laws.

Premise for our argument: There is but one First Cause for all that is, and to it everything is related.

This is self-evidently true. There cannot be two First causes.

It is the substance from which everything comes, for Cause is the substance of its effects. It is the governing principle of all things, for the nature of effect depends upon the nature of cause. It is absolute and unvarying, not subject to time or mental limitation.

It is eternally subsistent as the absolute. Its effects are the existent and the relative. It is not substance in the sense of ponderability, but of absoluteness, changelessness, necessity. Without it nothing could be. Without cause there can be no effect.

This First Cause or Primal Substance is Life, Spirit, Intelligence, Love, Mind, these terms synonymous in meaning. When one of them is used the others are included.

It is ever active. Cause produces or brings forth. Absolute Cause must be eternal in itself; therefore its action or operation must be ceaseless. First Cause and its eternal action, or Substance and Ceaseless Motion underlie all phenomena. From it come all the noumena which constitute a chain of sequence, because of ceaseless action.

Its effects are immediate and remote. The immediate are its expressions. The sum of its immediate effects is its direct and complete expression. This unit of expression is Man, the Genus.

With this use of the term we find Man to be the complete immediate expression of First Cause, the direct product of Substance and Motion; the primal Man which is their entity and which involves all things, for all effects of this Cause are in their sum.

It is worth while to make the effort to detach our thought from that mass of flesh, blood, bone, and muscle, or organic structure, which we have called man, and endeavor to attach it to that which perhaps we only very dimly discern. The mental discipline afforded us by the effort to work deductively according to logic will be of sufficient value to repay us for the effort, even if the revelation of a higher knowledge should not be our reward.

This Primal Man—the Ideal Man, if you will—as the sum of all direct results of Substance and Motion, is the unit of being, the individualization of the Absolute or First Cause. In this unit, not out of it, are to be found all the fractions. It is absolute to them, therefore, in it, not out of it, must be found all the relative. All which is immediately from the absolute Man is in it as a component part of the whole or unit. It contains and involves, therefore, all things. In it is everything, outside of it is nothing but that Absolute Life or Mind which bounds it and to which it is relative as its governing principle.

Evolution must be from it, if it is all inclusive. Evolution is the necessity of its nature compelled by the nature of its governing principle, the Absolute or God. Limitless or infinite Life, Spirit, Intelligence, brought into individualization through the nature of cause and effect and the relation between them, and ceaselessly active, compels the expression of that individualization as the sequence of consequence through the persistence of Primal Energy.

Continuation of the Initial Impulse gives the principle of continuity as a necessity. It must obtain throughout the whole process of evolution—the appearing of this individualization of the Absolute. It compels a “circle of necessity,” a going forth and returning to, a dynamic force which is resistless.

This circle is not confined to locality. Its centre is everywhere, its circumference is individual being, and it includes all that is animate, and everything is alive. Evolution is the working of the principle of continuity which uncovers all that is within this circle of necessity through the persistence of Primal Energy or Force.

This circle is the Universe, the unit of expression of the Absolute. In its majestic sweep are all worlds and systems of worlds. The centre of this Universe is individual consciousness. The ultimate of this Universe is individualized Self-consciousness.

In our effort to trace this evolution our first step is to analyze the nature of this unit of immediate effect, or expression of First Cause, and discover the fractions which it contains. These are, necessarily, expressions of Life in an ascending scale, and which we will call natures rather than things; living natures from least to greatest, eternally living, not subject to change.

The changelessness of all expressions of the Absolute is something of which we must never lose sight. The expression, or Effect, of Cause cannot change its own nature. All change must be in cause. Given changeless cause the effect must be as changeless. The Absolute never varies.

All living natures are eternal whatever their place in the scale of being as fractions in the unit. They have a relativity to each other which cannot be broken, and which must appear in evolution because of the principle of continuity. Connection between all parts of one whole is necessitated by the nature of the whole.

As compared with each other they will differ, for one is a greater expression of Life than another; but each is necessary in its place to make the perfect scale, and none could be spared. One one-millionth is as necessary to the unit as one-third. This wholeness is inviolate. Its disruption in the smallest particular would be the overthrow of the Universe. Remove the most infinitesimal fraction from the unit and there is no unit, only fragments.

But the cause of this unit is Life in one aspect and Intelligence or Mind in another. These living natures as expressions of Mind are intelligent, not actually but potentially. These living intelligent natures are conscious or animate. They are alive, they have faculties which must pertain to them according to their place in the scale; powers belonging to them proportionately because of the Energy which is their initial impulse.

These faculties and powers are alive. Each is from, and is sustained by, the Absolute—is a direct expression of it. Each nature, faculty, and power is a ray from that sun. Their unity is the focus of those rays, another sun which concentrates and reflects the Light of the Absolute. This unity is individualized Absolute Being, the individual being or Primal Man, the Potential which is to become the Actual Man, and through evolution.

The persistence of the initial impulse, the principle of continuity, compels the constant activity of every nature, faculty, and power in the unit, an activity which necessitates consequences from each; the bringing forth from each all of which it is capable.

Creation was not finished ages ago by divine fiat. It is not finished now. It never will be finished till everything that is primal has ultimated its potentialities.

With our modern evolutionary philosophy we are viewing a section of evolution only, and apart from the relation of that section to the whole; while evolution itself is the process of ultimating that which has its roots deep in the eternal. "Of what are you capable?" is the question asked of every living nature, faculty, and power; and the question is answered by the bringing forth which is exacted by unvarying law.

It is asked of Primal Man who involves everything. He has been answering it for ages, is answering it to-day, will continue to answer it for ages to come. Well for us if we can read the answer. Nature furnishes the handwriting but we are slow with the alphabet.

Mind looks upon, discerns, understands, and knows. Individualized conscious being, therefore, is possessed of these faculties, viz.: the faculty of looking upon, of discerning, of understanding, and of knowing. It is possessed of senses if it is conscious.

These faculties and senses belong proportionately to all its fractions, to the living natures within it. They are all active or alive. They bring forth and after their kind. These natures, faculties, senses, and powers are forms of Energy whose substance is their governing principle, the Formless. They are the members of that Form which individualizes the Absolute.

This Form is changeless and eternal as the Effect of changeless Cause. Evolution, the bringing of the potential to the actual, brings embodiment according to Form, the concentrating and

focussing of Motion with each nature in the unit, according to the circle of necessity.

Each form will have its shape, its limitation or fixedness, the nature being the centre of activity. Outline or shape is relative to form; form is absolute to shape, and relative to the Absolute.

Principle, Number, and Figure; the Absolute, its individualization or Form, and the Shape or limitation of Form, lie at the basis of evolution and are unveiled by it.

The science of Mathematics is an exact science because it involves that orderly relativity and continuity compelled by the nature of the unit. The student of that science is, at one and the same time, "its spectator, its director, and its critic."

He sees that orderly relativity and continuity, therefore sees always the unit; he directs his own efforts and work in accordance with it, and as he moves on he judges both his work and that with which he is dealing according to the fixed standard afforded by the unit itself.

He appropriates; he, the observer, takes up into himself the observed, the abstract truth he perceives and follows to its own issues. He embodies that truth, which, primarily abstract, becomes the living truth, the embodied truth, in him.

As this embodied truth he is the product of his work. He grows with and by his work, becoming more and more at its each stage according to his advance as the worker; but that Primal, the fundamental and eternal Unit, with the variety and orderly relativity which is within it, is totally unchanged and unaffected by the change in the worker.

His advance is no advance of the nature of the unit; it is only the uncovering and proof of its nature. The worker of mathematical problems, who is but the observer, director, and critic of the unit and its nature, therefore the experimenter with the various combinations that can be made because of the variety in the unit, becomes at each stage of his work the incarnation of the combinations so far made.

He can be improved upon, for other combinations are still beyond him; not beyond his inherent ability, but beyond the present plateau on which he stands. As the incarnation of the abstract truth he falls short of a possibility involved in that truth till he ultimates, in himself, its highest possibility.

This necessity brings him out of the finite and into the infinite, into the infinity of numbers. From his first feeble attempts with fundamental Addition, Subtraction, Multiplication, and Division to this infinity, he has been dealing with that which always was and always will be, which is changeless and eternal in itself; but to him there has been a constant change.

(To be continued.)

STILL HIGHER CRITICISM.

The recognition, according to the grade of the soul, of the nature and office of woman is wonderfully illustrated by these characters of Genesis. The change in this recognition as the soul moves forward from the Adam to the Christ, is clearly outlined, and is found to agree perfectly with the nature of the being and the destiny of the soul, as these are sketched in the first four chapters.

"The Egyptians beheld the woman that she was very fair."
(12:14.)

Is not this the aspect of woman in the eyes of the sense-soul—the Egyptian? Physical beauty, sensuous pleasures, sensual enjoyment, do not these appeal to the sense-man as the desirable and delightful? Will he not use all lawful, and even unlawful means to possess them?

To the sensual man the physical woman "fair to look upon" is the help-meet. To the awakened soul, to the earliest glimmers of that realization of true being which has its foundation in understanding of principle and the law of cause and effect, the help rendered by woman is not mainly to the senses but to the fulfilling of the soul's destiny.

She is "the mother of all living," and living soul reaches the height of its glory and power only as it is truly mothered by the woman nature.

The end of creation must be like the beginning if that end be the manifestation of the Creator. If that Mind, Life, Love, which is the beginning be individualized in the unit, Man; if Man be male and female in unity, this unity must begin to appear in the unfoldment of the soul somewhere beyond its natural or Adam state in which the male and female appear to be separate beings. And the Abraham stage is the point of appearance. The male and female are brother and sister as having a common origin.

"Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee."

Truly, the soul shall live because of the woman nature. It cannot be bound always by the limitations of the rational nature. They include death. Through her comes the resurrection from the dead.

While woman is only the minister to the senses, she cannot be the mother of the soul and lead it into its immortality. Woman out of Egypt to the Abraham is very different from what she is in Egypt to the Pharaoh.

Though the Pharaoh will buy her physical charms to the extent of his possessions and revel in the enjoyment of them, he eventually pays more than he had counted upon; for "the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife."

How many of the diseases and sorrows experienced to-day, and which our boasted civilization is powerless to remove, are traceable to the use made of the marital relation? Let the vast army of physicians stand up and answer, for they know.

The plagues of Egypt are with us now, and will continue till we make our exodus from that country. Not till woman is the sister and comrade as well as the wife; not till equality of origin is recognized in equality of office and individual right, and she is accorded her true place, can the plagues be removed, because mankind leaves the state where they belong.

Growth of the soul compels ascension of idea and expansion of motive. Egypt is only its place of sojourn—its state—for a time.

"And Abram went up out of Egypt, he, and his wife, and all that he had." (Chapter xiii.)

Up, is the only way out of this state. Observe how frequently this phrase or its equivalent is used—"Up out." However much we may want to get out of or away from any experiences or conditions, the only way out is the way up from them.

To get above them and the plane where they belong is the work to be accomplished by the soul; and the ceaseless trend of Nature is in this direction. How to accomplish it is the teaching of the Bible. The proof of its accomplishment is offered by the New Testament.

"Abram was very rich in cattle, in silver, and in gold. . . . And Lot also, which went with Abram, had flocks, and herds, and tents."

We see a conspicuous difference between the riches of Abram and Lot. Abram has "silver" and "gold" and Lot has none. It is not probable that this means money as we know it to-day, and yet it does mean a medium of exchange.

The silver of knowledge and the gold of wisdom bring truth into the possession of the soul and give it the imperishable riches that no moth or rust can corrupt or thief "break through and steal."

But "cattle" "flocks and herds and tents" are perishable riches. They pertain only to a temporal stage of the soul's development and cannot be carried along with it as it grows beyond their plane, unless the silver and gold be with them. The Abram

can have both the temporal and the eternal riches, the Lot only the temporal.

"There was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle."

How the spiritual and the material riches seem at one time to clash with each other!

"And Abram said unto Lot . . . separate thyself, I pray thee, from me."

Here is illustrated the difference between aspiration and mortal sense desire. When aspiration kindles in the soul—and how can it awake till realization begins—at once there is "strife" between it and the old desire for the pleasures and things of the sense-world.

Aspiration draws the soul up, sense-desire holds it down; and this gravity has to be resisted till it is overcome.

They draw in opposite directions and choice must be made between them before the resistance can be effectual.

"If thou depart to the right hand, then I will go to the left."

If the soul must eventually ascend to its Father in heaven—the Lord—it must sometime make this choice. Mortal sense desire will dwell "in the cities of the plain" and pitch "his tent toward Sodom"—toward the old, though natural sin and wickedness; toward that which is contrary to its true being. This sense sets a high value upon material and temporal things and the desire for them as the all important and delightful is strong and active.

But once desire is purified, purged of this mortal quality and become aspiration, Lot is separated from Abram and the way begins to be prepared for the conception of the Christ. Jesus is of Nazareth which means "separated, sanctified."

"Lift up now thine eyes, and look from the place where thou art . . . all the land which thou seest, to thee will I give it."

When the soul reaches this place where, through choice, the natural desire is separated from the spiritual aspiration; when the soul elects to be governed by the higher not by the lesser, all that the eyes of the soul can see as future possibilities shall become the facts of its existence; even absolute and perfect possession of all to which its divine birthright entitles it.

But this choice must be carried from wish to intention, and from intention to act. Hence must be fought the battle of "four kings against five." (Chapter xiv.) The four leading faculties of being—the four heads of the river—and the five senses dominated by mortal sense, are arrayed against each other.

"The sun rises for I see it move" is the soul's decision when mortal sense rules. The faculties must correct this decision and show it the truth, as well as why the truth was not at first apparent to it.

Each of the five senses is an avenue through which impres-

sion is made upon the soul. This impression is strengthened or lessened according to the faculty which deals with it. Mortal sense establishes these impressions as absolute truth because they are temporarily true to the soul.

The faculties must deal, not only with the impression but with the result of the impression. They must battle for the soul and bring it forward in its appointed career. (They are enumerated in Vol. 1, No. 4.)

They must take the Lot of Desire captive, rescue him from the unenlightened senses, and instruct and purify him that he may dwell with Abram, or become Aspiration.

This beginnings of Realization, though only beginnings and therefore feeble, is strong enough to bring Desire back from all captivity, to set it free from all human limitations and consecrate it to the divine. It is strong enough to "seek first the kingdom of God and His righteousness" and allow nothing but this to be first.

When the soul perceives and understands that to find and possess this kingdom and this righteousness is the one essential without which its immortality is a name and not a fact, it will see to it that desire is made to flow ceaselessly and unswervingly in that direction.

When this current is established, when even "the goods and the women also and the people" are second and not first, the soul begins to find peace. It partakes of its first sacrament. It is ministered unto by that which it elects to serve. The bread and wine of the Spirit are offered to it by "the priest of the most high God" who is found within, ready and waiting, when the soul can find its way to the sanctuary.

Looking out into the world through the uninstructed senses, accepting and acting upon the mortal sense conclusions, the soul will never find peace. It will be tumult continually, and ever unsatisfied desire. Satisfaction cannot come till Desire has become Aspiration. Till then disappointment and failure embitter the bread eaten in the sweat of the brow. The flaming sword of experience confronts the soul at every turn.

But through realization of the truth of its being, of its everlasting destiny, it enters into rest. The stings and pains and sorrows of purely mortal existence! How small they appear from the heights of spiritual aspiration! They dwindle till they are lost in the distance as the full-orbed sun of eternal life bursts upon the soul.

What makes the soul rich? Not the things nor the powers belonging to the king of Sodom. They are all destructible and can be overthrown. The ministrations of Melchizedek, the bread and wine of the spirit, the peace of the sanctuary, are the reward for resistance to his temptation.

INTERNATIONAL BIBLE LESSONS.

February 7.—TRUE AND FALSE GIVING.

Golden Text.—Man looketh upon the outward appearance, but the Lord looketh upon the heart.—1 Sam. 16 : 7.

How prone we are to judge according to the outward appearance! To judge people according to their protestations, especially when these accord with what we desire! How we deceive ourselves with our own!

There is but one fixed, unvarying standard of judgment—the Lord. The nature of this true being of ours is sure and steadfast.

How is our "heart" or intention and feeling? Are they in accord with the Lord, or with mortal sense? Does self-interest—our interest according to that sense—form our intention and create our feeling? Or are these regulated by that insight which shows us our destiny and how to fulfil it?

If mortal sense self-interest rules us we are sure to lie, and to cheat ourselves when we attempt to cheat others. More than this, we will try to persuade the Almighty to accept us at our own mistaken valuation. Every effort we make in the upward direction will be comparatively futile while we keep back a part of the price. Soon or late we must pay it to the full.

This mistaken self-interest makes us cling to what we want materially, and temporarily loses for us what we need spiritually. Saying outwardly that we are willing to give all for truth, inwardly, deceiving ourselves, we are holding on to that which prevents us from receiving it in full measure.

Feeling within us the "striving of the Spirit" we attempt to bargain with it. But later we find that to give all we are and have is the only way to receive all in turn.

February 14.—THE PRISON OPENED.

Golden Text.—We ought to obey God rather than man.—
Acts 5 : 29.

When in desire, intention, and motive we have paid the full price for truth and the power its possession gives; when we are ready to give all else in exchange, keeping back nothing, we shall work “signs and wonders” (12) for these shall follow the payment.

And those who do not understand the power of “the indwelling Spirit,” the growing consciousness of dominion over all things which gives power over conditions common to Adam-souls, may be “filled with indignation” (17) because their doctrine declares such works impossible.

And if we say “I am free with the freedom of the Sons of God” they cast us “in the common prison” (18).

“No, you are not” they say. “All these diseases, sufferings, and afflictions belong to Humanity and you cannot be free from them. You have got to take your share. You are made of the same clay with the rest of us.”

But in this “night” (19) of sense-consciousness “the angel of the Lord”—true thought—opens for us the prison doors that are shut hard and fast upon those who know not this angel; and we stand forth and speak “to the people all the words of this life.”

We try to show others, to teach them the truth that heals and saves from all evil. With eye, mind, and heart single unto it, we see and feel that it is more necessary to instruct than to persuade; that every soul must pay the price if it would stand free; that each must “stand in the temple,” not lie at the gate and beg.

The true apostle will always seek to instruct the people rather than to hold them to himself.

February 21.—THE FIRST CHRISTIAN MARTYR.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2 : 10.

Those whom the angel of the Lord cannot yet deliver from the common prison, hear blasphemy when one who has had a taste of the Pentecostal Day, and is “full of faith and power” (8), declares his deliverance through the Christ-consciousness. Bound by tradition, they cannot understand soul-freedom; by the letter of the law, the spirit that giveth life.

“We have heard him say that this Jesus . . . shall change the customs which Moses delivered us” (14).

“History repeats itself.” To-day, those who still see only the letter of the Law given by Moses, as it is read in our Bible,

remain blind and deaf to its inner meaning which appears in the teachings of Jesus; and because they carry along the same literalness into the New Testament.

Bound by the traditions concerning the historical Nazarene, they fail to see and partake of that glorious revelation offered by his life and teachings. They are still in the common prison.

But every age has its Stephens (a crown), those who are crowned with knowledge of the truth which makes free, who have kept back no part of the price, who are ready to serve it loyally at all times and places whatever the cost to themselves.

This means martyrdom in the nineteenth century as well as in the first. Martyrdom in some form is sure for the one who declares "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (51).

Whoever is filled and moved by the Holy Ghost is sure to speak and act contrary to the ideas of those who follow their fathers only.

Read the statement of Stephen and see how he begins with the Abraham stage of the soul in which the Christ is conceived; not with the Adam or sense-soul. How he traces the development of the soul as the Journey of the Children of Israel, on to David and Solomon, keeping the sequence of principle.

He puts the past into the present and "looks steadfastly into heaven" (55) instead of persistently into history, and sees the Son of man where he belongs.

February 28.—THE DISCIPLES DISPERSED.

Golden Text.—They that were scattered abroad went everywhere preaching the word.—Acts 8 : 4.

Wherever there is a Stephen there is a Saul, some one who persecutes but who is honest in his persecution. A Saul believes it his bounden duty to drive out of the community, or cripple and confine, those who are teaching the people something contrary to the established law and order.

And this very honesty, this zealous sincerity, makes of him Paul the apostle, once the light from heaven has shone around him and the scales have fallen from his eyes.

Take courage, you who have been victims of a Saul.

When the nature of the Christ-consciousness is preached to the people (5), and its power to free from old conditions begins to be demonstrated, it is sure to be brought into contrast with another power—"giving out that himself was some great one" (9).

It is personal skill, ability, knowledge, or power that, to the mortal sense, accomplishes all that is accomplished. The glory

is given to the personality and not to God. "This man is the great power of God" (10).

This man. Note the difference with Jesus. "Not I, but the Father who worketh in me. He doeth the work."

To stand free from the subtle persuasion of personality we must give heed to "the things concerning the kingdom of God." We have been giving heed to the things concerning the kingdom of this world, and we have seized at anything that offered to give us relief from some of them; everything but the right thing.

"Seek first the kingdom of God and His righteousness."

To seek in this direction is to find and to be made free from all that afflicts, even from persecution for it no longer afflicts.

Let us be ready to go "abroad" (4) and speak the word wherever we may find ourselves, if that seems to be the way that lies before us.

"Behold a sower went forth to sow." "The seed is the word."

When we reach out the hand and touch an object we say we feel it. When, without intention, any part of the body comes in contact with an object, or with another body, we say we feel it. We are around our bodies as well as in them. Without knowing it we touch others. Souls impinge upon each other and feel each other's quality. They touch unwittingly. Learn to observe these feelings which are soul-impressions. Learn to distinguish between them and imaginations. They are always reliable and show us what to avoid and what to encourage.

THE MASTERY OF FATE.

"Where shall we be when we go away from here?"

Again and again you have asked this question of yourself, and of others, seeking an answer that satisfies. And again and again you have failed to get the desired satisfaction as you pondered over the replies received.

For ages human souls have been seeking a "Where?" when the search should be for a "Which?"

But you who have learned to look in the right direction, who begin to realize the creative power of thought, can begin to see, if you think a moment, that locality is condition; "only that and nothing more." What you call "Here" is only a natural, therefore common, condition of soul.

This great world by which you set such store and which appears so huge, is but a small part of the Universe. And the Universe is but a series of interrelated conditions or soul-states. These states find their unity in being.

Your being, the unchanging real of you, includes the Universe. In it are all the states possible to individual consciousness; and you, as a soul, will "go to" every one of them.

How long you will dwell in any one depends upon your desire for, and effort toward, realization of your true being as Lord of all.

"Here," or "in this world," as the natural state of the soul, seems all important, and the only life we are sure of, till we begin to find another one, not outside but within it. And here is a great truth which is a "glad tidings" to those who can receive the annunciation.

All higher worlds, all higher states are within this one. And we can go from "this world" to the "next" while we still wear this coat of skin which is called the body.

"What! without dying?" you ask.

Yes, without laying off that fleshly body—while using it on the plane where it belongs.

Do I mean immortality of the flesh?

No, I do not. I mean immortality of the soul, which can be an immortality in the flesh—within it.

Remember our former illustration. The acorn contains a whole tree, potentially. Because of its nature, of what is within it, what is without is only the coming forth of that which, primarily, is within.

The first shoot from the acorn of being is the Adam-soul; and the whole soul is in the acorn. This state or stage of the soul's becoming, is what we call "Here" or "living in this world." It is but the infancy of self-consciousness.

To the little shoot, its own maturity lies way before it in a misty and unknown future. Even its next stage of growth is unknown. What it is to be next year does not appear as it looks out and forward. It faces, continually, the unknowable.

Its natural tendency is to look out, to peer into that which is not yet, and to shrink back affrighted because it does not see and know. And all the while this little shoot, the Adam-soul, is being pushed from the acorn of being.

If only it can turn and look backward, following its line of connection with the being, it will find that all that is to come in the other direction, already is in the being. The whole tree is there.

And if it finds—as it can—what is in the acorn, it knows what will come before that has appeared as the continuity of the shoot.

Put yourself in the place of this little shoot. As a soul you have been put forth from that Lord which includes all that the genus—Man—is. All kinds of men, or all species, are in this all of being.

What we may call the physical man, the mental man, the moral man, the growing man, are species of this genus. They are all involved or potential in it, therefore must be evolved from it.

This evolution of the species from the genus—do not be discouraged, and think this is too hard for you to understand, for you can understand it—is what we see and trace as development of the soul.

Hence the necessity of looking to the acorn of being in our search for a why and wherefore of existence. If we only look there and see what is involved, even as the whole tree is potential in the acorn, we shall see that as a soul we have a destiny to fulfil.

We must become all that our God-being involves.

One by one the species are brought forth or incarnated. The physical man appears. The mental man appears. The moral man appears. The spiritual man will appear. The divine man will appear.

Just as the first shoot becomes a stronger stem, and the stem becomes a trunk, and the trunk puts forth branches, and the branches put forth twigs, leaves, and fruit, so the Adam-soul

grows into the next higher state, and it into the next and so on till the divine man appears or is incarnated.

Where will you be when you die? Just where you are, or what you are when you die; or when you drop this fleshly instrument you are now using.

For there is no death in the sense of an end to soul. It is immortal by nature, not by Almighty favor; and because it is rooted in the eternal being. Its only death is the disappearance of the first shoot into the stronger stem. So if you dropped your coat of skin in the next hour, your locality would be your condition or soul-quality.

Though this objective world which we look upon is comparatively—not absolutely—real, and has a basis in the being, its substantiality and conditions are all made by soul—by our self-consciousness. Their perpetuity also depends upon our self-consciousness, not upon our coat of skin.

Objects are to us as we sense them. And if ours is only the Adam or natural sense, this must still remain to us, in the main, when we drop our fleshly instrument. It will be modified but not radically changed; modified, because this instrument is now a window we look through, while then we have turned from the window and are looking at the room in which we have been all the while.

Settle this one fact with yourself if you wish to be rid of uncertainty, of all fear and wonderment as to what will become of you when you die.

You are that you are.

Now, you are a soul that must grow; grow to a divine stature eventually, however long—as our human sense reckons time—you may prolong, through ignorance or intention, any one soul-state or condition.

You are impelled by your own God-like being, and move forward you must till you stand forth crowned with that God-Likeness. Divinity belongs to your being, and because it is there primarily, it must appear eventually.

With this future before you as a soul; with that everlasting present which is your real being that never leaves or forsakes you; with your ignorant past dead, and left to bury its own dead if you have awakened to this omnipresence, how can you feel fear as to what will confront you “on the other side”?

How can you feel uncertainty as to whether there is a hereafter or not?

How can there be any doubt in the matter?

Do you not see that this very hour you are making the quality of your future?

Not making the future for that is a logical consequence of what you are. But making that quality for it which will be your locality after death because it will be your soul-condition.

How are you thinking? Thought is creative. By your use of thought-force you are now creating your future hell or heaven, and you will experience just what you make for yourself.

"But," you ask, "shall I see and know my loved ones?"

Do you see them and know them now?

"O! yes!" you say.

Stop a moment. There is your brother with whom you have lived from childhood, whom you have seen every day. Last week he did something which was an overwhelming shock and surprise to you. "I never would have believed it of him," you said, "if I had not seen and known it myself. No one could have made me believe it."

How much did you know him, though you had seen him every day for years? You know him only as that soul reveals its status to you, though you look upon its coat of skin every day.

When you ask that question you are thinking only of that coat with its features, the hair and eyes you know so well. You are thinking of the instrument, more than of that which uses the instrument, are you not?

But now, while you are using your own, does not a subtle sense—never mind naming it—sometimes penetrate beyond the physical and give you an equally subtle knowledge of the quality of a soul whose physical instrument enters your presence for perhaps the first time?

There are more ways of knowing than through what we have called our five physical senses. There is the way by which we are known, by those who are not dependent upon the coat as the instrument necessary to that end.

Remember Paul's utterance. "Henceforth know I no man after the flesh." Begin now to sense—to know souls and let go that strong hold upon flesh. Use it always according to the purpose in which it has place; but try, O! try not to cling to it.

And of this be sure. Not one truly loving feeling can ever be lost or wasted. Every single unselfish heart-throb you have ever experienced for another vibrates throughout eternity. Those whom you truly, not selfishly, love are your own, and where you are they will be also when their love is the same.

Let go all fear and doubt. Dry your eye that you may see more clearly. Good is Omnipotent. Rest in the Infinite arms while you live in the eternal present.

It is the Law that as a soul you must fulfil your destiny; and "not one jot or tittle shall pass from the law till all be fulfilled." But love is the fulfilling of the Law. And with real love comes surety and peace. You know your end.

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing."

THE BREATH OF LIFE.

(When there is dread of the future.)

I am free from the haunting shadows of the past. They have no power to project themselves into my future and appal me.

There is in me no tension of unpleasant anticipation, no relaxation of fear.

I have perfect confidence in the Supreme Justice and I know that no evil can befall me. Whatever enters into my experience, all is good.

Whatever confronts me in the way by which I ascend, it is but a part of myself, to be left behind and known no more if it cannot climb with me.

I am thankful that my own sense-nature is thus laid bare to me.

I rejoice and give thanks.

With heart, might, mind, and strength, I aspire to know thee, O! my God! I yield up all unlikeness to thyself. mould me as thou wilt, so that I be like thee!

There are no more shadows. I see the light. I am bathed in the divine effulgence.

There is no past, there is no future, all is one.

I am that I am.

All that has been existence dissolves and melts away.

I breathe in the infinite. I am come to my own. I breathe out Love upon every human soul.

Not one would I injure. I gather them all into this ocean of Love.

I hold them in this eternal presence, one with thee O! God!

Gone is all chance, all happening. Perfect love casteth out fear.

The creatures in me are dumb. Thou hast stopped their mouths.

Thankfully I go forward in Thy likeness, doing Thy will, that Thou mayest be glorified in me.

It is done.

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EDITORIAL.

Existence is made up of experiences. One by one they follow each other and we say "How pleasant!" or "How painful and hard to bear!" according to our feeling.

But when we judge them by feeling without knowledge, our judgment perpetuates the contrast in them because we are judging according to mortal sense.

We live in dread of unpleasant experiences and hope of pleasant ones, oscillating between the two, pushed like a pendulum from one to the other; and we reckon our miseries to exceed our blessings.

But when we gain self-knowledge, gain that pearl of great price, wisdom, and act according to what it shows us, we begin to see that, in themselves, none of our experiences is an affliction, but that all of them are opportunities. Each is the occasion when we are weighed in the balance, and how often are we found wanting!

O! if we only but half realized the meaning of existence, the meaning of these temporal experiences which mean so much to us while they last, we would see to it that we were not so often lacking.

Every time we are found wanting, another experience, as another opportunity to reach a balance, is given us; and this, not by a God who from a local heaven above looks down upon us and, seeing our deficiencies, purposely sends another affliction and another till we bow submissive to his will.

It comes from the sequence of cause and effect, from the persistence of the Initial Impulse that compels the fulfilment of our destiny.

It comes as a necessary consequence of what we are primarily, and what we must become eventually; and we might as well try to pluck and crush in our hand the stars in the sky as to attempt to bring experience to an end before the appointed time—the time necessitated by our generic nature.

What we can do is to rule it, determine what it shall be to us, help to a more perfect balance of the eternal scales. And this we will do when we see and use experiences as opportunities, not before. So long as they are something we dread, shrink from, and feel unjust, so long we lose the present opportunity and must have a repetition of experience.

Not twenty-four hours passes without an opportunity to stand farther up the soul's ascent than we stood before, but if found wanting we have that distance still to climb. The hand that holds the scales never wavers, it trembles at neither our petitions nor our curses. In the one scale our experiences, in the other ourselves.

When we are overborne by them we are found wanting. When we are equal to them the scales balance, and it is "Well done! good and faithful servant. Enter thou into the joy of thy Lord." We enter, and by and by, weighed again, the experiences are so small and we are so great that the name of "Master" is earned and bestowed.

We are no more servant, but Son, the beloved son who was lost in humanity and is found in that self-mastery that brings divinity.

As day follows day let us rejoice and give thanks that whatever awaits us in the day is a step by which to climb higher; and by and by we shall know beforehand what is to come.

When we step forward cheerfully and confidently to meet experiences, strong in that self-knowledge that removes all mysteries, little by little they lift their veils to us and we see the faces of friends.

Opportunities by which we prove our power to overcome all unlikeness to God; that is all.

Intellectually we know what we are and what is possible to us, now; but only as we prove do we know absolutely. Only as we know absolutely, do we know without contrast, do we know God; and "to know God is eternal life."

URSULA N. GESTEFELD.

Notice.—Mrs. Gestefeld is teaching in Chicago and will remain there till June 1st. Primary and advanced courses of lessons will be given at regular intervals in Handel Hall, 40 Randolph Street. Her Teachers' Training Course will be found helpful to those who wish to fit themselves to be competent teachers of the Science of Being. A few engagements to lecture in adjacent cities can be made. Circulars giving full information may be obtained by writing to the above address.