



# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

In him there has been, consequently, a constant change; a change which has been the actualizing of the potential. In him the abstract becomes concrete, the pure truth becomes embodied in form, and the embodiment is according to shape or according to the limitation of the personal aspect of the worker.

As the observer, director, and critic, leaving behind him the successive stages of his work, whereon he has paused for a time to prove its truth, he must eventually pass on from his own personal limitation. He must leave behind him the shapes—the figures—he has used, even his own.

As he approaches the infinity of numbers, as his own mental horizon enlarges, and his power to master what it contains is felt, he will lose and leave behind even himself; that plodding, circumscribed, self that is confined to Person and bound to the plane of shapes, or figures, where it has place. That plane will cease to be his world, he will find and revel in the larger liberty of the world within him, the mental world.

Through this liberty he will pass over the line between finite and infinite, and make other combinations of the same variety in the same unit, of which formerly he had no perception. He will become the incarnation of the infinite, of the highest possibilities within the nature of the Primal Unit, as naturally as he has been the incarnation of lesser consequences.

He reaches this altitude by the persistence of the principle of continuity. It brings him there legitimately, but not till he has grown out from his natural limitation, the boundaries of his own sense-personality, and has lost the limited self in that other self which is steadily advancing to meet him—the united observer and director and critic who has reached infinity, and to whom there is no longer an impossible.

The evolution of the worker brings, legitimately, the Master of that pure or abstract truth which has been gradually unveiled to his predecessors; that Master who, as the incarnation of the



infinity—the highest possibilities involved in the nature of the Unit—is not limited to a figure or figures. He has passed beyond them, exists or lives in the mental world, and cannot be seen or known by other workers who are still confined to them because they are still at work on that exterior plane; still dealing with the finite, not yet able to rise to the infinite.

The incarnated infinite therefore, is the legitimate successor of the incarnated finite, sure to be reached as work is continued; and throughout this work from beginning to end nothing new is created for all the factors were in its beginning. These factors appear, and in an orderly continuity became, of the nature of the Primal; and there is successive new appearing.

The Soul of Primal Man is the observer, director, and critic of that Man's nature. It is the worker and solver of the problems involved in that nature. All that is in that nature as an integral part; all that is possible to each integral part as a consequence; all that is possible to it as the sum of its parts, or as a whole, is to be observed by the Soul and appropriated.

It is to gather into itself, incarnate or embody, all that it deals with as the observer, director, and critic. It is to make the First, the Last. It is to make the Primal and Abstract Man, the Present and Concrete Man. It is to actualize all the possibilities of Primal Man, bringing them to a focus as the Actual Man.

It is to individualize all this wide variety of possibilities, individualizing each in its order from least to greatest, passing legitimately, in the continuity of this evolution, the line of demarcation between finite and infinite; the line where the Figure, or Person, as an obstruction to embodiment, is dropped, and the embodiment passes and continues beyond the range of vision limited to that plane.

The destiny involved in the Soul's origin is that it shall incarnate the infinite possibilities of Primal Man. All that we observe as Creation is but the fulfilling of this destiny. All that we see as evolution is but the orderly appearing to ourselves of that which is original and eternal.

Well for us if we are able to see and follow that thread of continuity which links together all that appears, because it extends from the Primal to the fulness of its manifestation. Well for us if "Nature" is not merely a saving word, a refuge when we would not betray our ignorance of the causes of the effects which confront us and demand an understanding recognition.

To understand the nature of Nature is to find an explanation of Evolution. Pure Nature is the sum of those Primary and eternal factors which constitute the fundamentals of Creation. Through the persistence of Motion, pure Nature becomes infused with qualities or qualifications according to the Scale of Being.

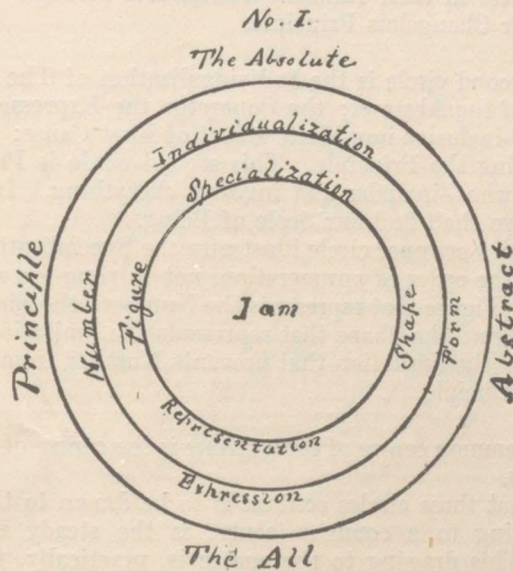
Nature fundamentally and ultimately is the same, in that ultimately it is purified from qualities unfit to survive. Between



this beginning and this end, is all variety or change. From the original to the original, through every variety found in the Scale of Being, Motion, or the action of Primal Energy, is ceaseless, bringing forth all that is involved in individual being, relating part to part, drawing all the variety to incarnation—to oneness.

The ultimate of pure Nature, the Survival of the Fittest, is its Individual Incarnation, the Oneness of the Scale of Being fixed in Embodiment. This ultimate is the evolved Man which—rather than who—is consequent to and upon Primal Man.

From Primal Man to Nature's ultimate, the Soul, as observer, director, and critic, becomes more and more; or ascends from primals to ultimates. In its continuity, therefore, as it moves forward, taking up into itself what it observes, it passes over the



line between Shape and Form, finite and infinite. In the continuity of this evolution, embodiment necessarily passes over the same line; passes from the naturally visible to the spiritually visible.

To trace systematically and more definitely the nature, method, and ultimate of Evolution as here outlined, it becomes necessary to enumerate the fundamental factors which constitute Nature, and to present the Scale of Being. In them do we have our "standard for modern thought," a standard determined not by theory, but by the nature of Cause and Effect and the relation between them.

The fundamentals of Creation which, in their relativity, constitute Nature, may be first classified under three heads—The



Absolute, Individualization, and Specialization. Individualization and Specialization have their varieties or subdivisions. The Absolute has none. It is One.

The outer circle, The Absolute, is that eternally subsistent Mind, or Life, which is without beginning or end in time. Other terms may be used to define it, such as Spirit, Love, Intelligence. It is the eternal circumference that bounds the Universe. All things are within it, nothing is outside it.

As First Cause, the fixed point from which all sequence proceeds, it is the abstract Principle that governs all things, and according to which all things are in their own nature.

This government is not choice but necessity. There is no power of choice on the part of The All, or Absolute. All things are changeless in their fundamental nature, through their relation to their Changeless Principle.

The second circle is the Individualization of The Absolute; the Form of the Abstract; the Concrete; the Expression of The All; the all-inclusive immediate Effect of First Cause; the Number expressing the Principle. This second circle is Primal Man which—or who—includes and involves everything. In Individualization we shall find our Scale of Being.

The third or inner circle illustrates the Specialization of that which—in the order of enumeration, not in time—is anterior to it. It is the Figure that represents the Number; the Shape that is less than Form; the Shape that represents the limitation of Form or Number; the limitation that prevents Number from being the Absolute Principle.

The common centre of these circles is the centre of consciousness—I AM.

All that these circles contain is to be drawn to this centre. This drawing to a common centre is the steady impulse in Nature. This drawing to the centre is, practically, the expansion of the centre to meet the circumference. This expansion to meet the circumference must include all that is in Nature before it can be complete.

The centre of consciousness in its expansion must include, first, Specialization, and afterward Individualization, before it can reach the ultimate, or meet The Absolute.

This drawing to the common centre is the universal Attraction in Nature. The expansion of the centre to meet The Absolute is the Repulsion.

The expansion of the centre cannot be permanently stayed by aught less than The Absolute.

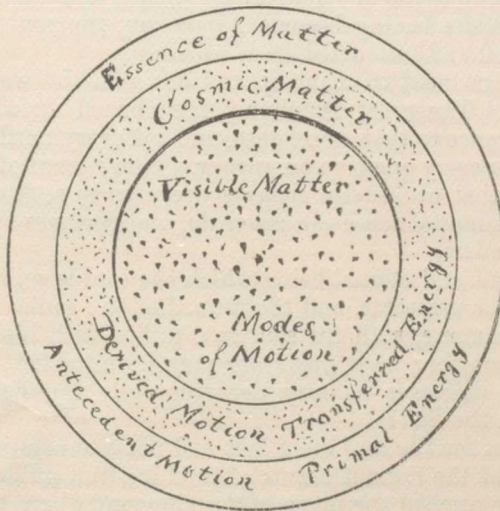
Specialization is one, or an unbroken continuity. Individualization is one, or an unbroken continuity. Both are compelled by the Omnipresence of the Absolute.



Individualization, at every point, is in contact with, or is directly related to, the Absolute. Specialization, at every point, is in contact with, or is directly related to, Individualization. They constitute a trinity in unity, a One which includes all, that all which is Nature.

Yet in this all are other factors to be recognized, for the active as well as the passive aspect of Nature must be considered. Ceaseless Motion is the rule of Nature. If "there is no motion without antecedent motion"—no observable motion that is not consequent upon antecedent motion—Primal Motion, the antecedent for all Modes of Motion, must be a fundamental factor in Nature.

## No. 2



Its place in the diagram is between the outer and the second circle.

The Absolute and its activity, First Cause and its action, come first in the enumeration of the factors in Nature. As we cannot conceive of cause without action, or a producing, we find Substance and Motion to precede all things. We find these to be no things, but the antecedents of things; the antecedents are absolute, the things, relative.

This Primal, or antecedent, Motion, is the Primal Energy of the Universe. It bounds, and is immediately connected with, Individualization, at all points. It is the Initial Impulse for all the rest, the Impulse which persists till the centre of consciousness has expanded to meet the circumference.

(To be continued.)



## STILL HIGHER CRITICISM.

"After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Chapter xv.

When the battle of "four kings against five" is fought successfully, Desire having become Aspiration, the soul will always be comforted and instructed from within.

It has no need to roam up and down in the world seeking knowledge. The great storehouse has opened unto it. It has gained entrance to that storehouse, and for every need it will find a supply, for every question an answer. This "word of the Lord," this truth that eventually answers every truly seeking soul, instructs it as mortal sense can never do, and removes the fear that sense engenders.

The true and eternal being which the soul is seeking, is both the shield, or protector, and the reward of the soul. And it will talk, or commune, with the soul as a father with his son. Why shall this son fear what its father may do unto it? Cannot we know that whatever he may do, eventually the Father is but glorified in the Son?

Visions for the soul are a fact and not a superstition. They are a part of the normal means of teaching and guiding the soul when it has reached the plane of development where they belong. A true vision is not an hallucination; but it is only for the soul to which it comes. It does not belong to others. It is individual and is not to be hawked about in the world.

The soul that has received the ministration of Melchizedek knows that its "visions from the Lord" are sacred, and it will never seek to attain a profane and vulgar notoriety by rehearsing them in the ears of men, to the end that they may look upon him as "some great person."

For the truly enlightened soul they will inculcate a "meekness of the spirit" that alone enables it to "inherit the earth;" that alone develops and brings forth its inherent power of mastery by which it takes possession of its divine inheritance.

The soul that knows not and feels not this meekness which is true greatness, may say, "There is but one God," which is true; but it is also likely to say, "And I am His only prophet" which



is untrue; for the Lord is no respecter of persons and He reveals Himself to every soul that can receive the revelation.

Hence we have in the world "wars and rumors of wars" for it is the duty of "the only prophet" and his followers to destroy, if possible, all who do not believe in his self-declared nature and mission. Here we have the foundation of fanaticism, or zeal without wisdom.

It is contagious, it spreads to all the followers of "the only prophet" and they smite and slay, in olden times with the old weapons, in modern times with the weapons of the age. Then it was the sword of steel that cleaved asunder the physical man; now it is the sword of the tongue and pen that cuts to the heart and causes it to bleed to its own loss if it be not renewed from above day by day.

Always are the seer and the fanatic together in the world, the one with the word of the Lord, the other with the sword of the word; and ever is their work according to their kind.

The one cuts down, believing that he creates, and thus glorifies his God. The other saves, regenerates and renews, till the old shall have passed away and all things *shall have become new*.

The one makes violently his own order. The other works in and with the eternal order.

The one founds a sect, the other helps to *establish* the eternal kingdom of righteousness.

The one builds on a shaking foundation, and eventually the building totters to its fall. The other builds on the eternal foundation that is already laid; and the building endures against all the winds and storms of mortal experience. It is held together, not by the work of the sword that cuts and slays, but by the spirit of truth which leads into all truth, and which fanaticism can never conquer or extinguish.

As perfected consciousness of its true being, and of its eternal unity with God, is the soul's destiny, its reward for victory over mortal sense desire is an increasing realization of the Lord. Nothing that is offered by the sense-world can equal this as compensation for trials and efforts.

And what is to be the consequence of this realization?

"Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

Eliezer, as "son of my house" (Young's Analytical Concordance) is only the steward of the household, and a greater than he is to come. What the soul has gained from its experiences, what it has at present as the result of its experiences, is good and useful; and it will be the steward, the conserver and administrator for the household. Whatever has place in the self-consciousness is made to do its allotted work, bring forth its result, that the household may be kept in order.

That quality of soul that is born of experience is "son of my



house" but not the true heir of divinity. Experience helps to realization, it serves the soul, but it is not the heir or inheritor of that divinity which awaits the soul.

"To me thou hast given no seed."

But again the "word of the Lord," the inner teaching, shows the soul that that which is born *of* experience is less than that which is born *through* experience.

"He that shall come forth out of thine own bowels shall be thine heir."

Through rather than from. For the soul is "heir of all the ages," heir of Man's divinity, heir to that Likeness which belongs to the being but is brought forth through the soul. Exteriorly the soul in its growth is the product of its experiences. Interiorly it is the product of God.

Exteriorly it is the Son of Man, interiorly it is the Son of God. Exteriorly it is the likeness of Man's limitation (Man is not God) or the Human nature. Interiorly it is the Likeness of Man's infinite powers and possibilities, or the Divine nature. These are of God. What is done with them is of Man.

"Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."

To see and know without exterior evidence, before this is forthcoming, is to believe in the Lord. And this is righteousness in the within, which must be made righteousness in the life. To see and know that the Son of God is, and that he will come forth in due season, is to have the faith which is not of the law, but is above the law.

When the soul no longer depends upon the means, or experience, but rather upon that which works through the means, it sees that it has been brought out of this dependence by the impelling of its true being which must eventually be manifested.

"I am the Lord that brought thee out of Ur of the Chaldees."

All the wisdom of this world, all the magic of its magicians, is seen sometime, as that which the soul is to come out of and grow beyond, in order that it may bring forth God's Son.

And yet the soul, even with this inner righteousness—rightness—may well ask "whereby shall I know that I shall inherit it?" For the soul is entitled to know the why and the wherefore, as well as the truth itself; and it must be able to trace the line of sequence which reveals the nature of the past and makes sure the future. It must "know of a surety."

Everything in the visible world must be divided into subject and object. But when the soul is in the Adam-state it sees and knows only the object. It is thus in the "deep sleep" of unconsciousness of the subjects back of the objects, the reality veiled by the visible. It is in "great darkness," believing that it sees.

And every individual soul must know this darkness, for all



souls have a common destiny. Awakening from it, having the perception of something more, some understanding of the hidden mystery, some realization of the spiritual as the only real, and the visible as the illusion, they shall be strangers in a land that is not theirs, servants because not belonging to it and looking to a better.

The "seed of Abraham" as represented by the Jews in Egypt in the book of Exodus is all souls, the universal growth from the bondage of sense-consciousness—when it is felt as a bondage—to that freedom from its Pharaoh (mortal sense) which takes them to, and puts them in possession of, their promised land of comparative dominion.

Only the stranger in Egypt, not the soul that feels at home there, can prepare the way for the Christ. He may be afflicted for "four hundred years," but eventually he shall "come out with great substance" from all the affliction, having gained the wisdom his sojourn in Egypt has taught him.

"Go to thy fathers in peace," you who are worrying anxiously over others who do not yet know that they are in bondage; or who, knowing, do not see how to get out of it. You who are straining every nerve, making every effort to prevent your dear ones from being acquainted with suffering, realize that they must know it in order to prove their dominion over it; and that some time they shall "come out" from it "with great substance."

Your knowledge cannot be their knowledge till they have proved it true. Till then it is only their belief; and the soul must know rather than believe. Every soul must stand or fall, walk or crawl, as an individual. It is your office to help it to do its own work, take its own steps, rather than to carry it on your back.

"Go to thy fathers in peace; thou shalt be buried in a good old age" if you have reached even the borderland of the Abram stage of the soul. For you see and know, even with your "horror of great darkness" that your own is also the destiny of your dear ones; and knowing this, your old age shall be good not evil.

You shall lay down your "coat of skin" as you realize more and more the allness of Spirit and the powerlessness of matter; and even though it wears the semblance of age, you are renewing your youth, your early innocence, becoming as the little child as you approach the kingdom of heaven.

"Behold a smoking furnace, and a burning lamp that passed between these pieces."

The subject is the reality, the object is only the actuality. The "burning lamp" reveals the nature of each, shows that the object is destructible but the nature is eternal. The "smoking furnace" consumes all that is perishable, as the burning lamp passes between the pieces.



## INTERNATIONAL BIBLE LESSONS.

*March 7.*—THE ETHIOPIAN CONVERT.—Acts 8 : 26-40.

*Golden Text.*—Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.—Acts 8 : 35.

Strength is necessary in the progress of the soul. The soul is always pushed forward by the Initial Impulse; but it, too, must have a strength of its own, to be able to move with the great current that is bearing it on to the ultimate of its destiny.

It must have the strength that enables it to co-operate with this Impulse, resisting the mortal sense tendency that is the obstacle to growth.

Philip (warlike—a lover of horses), as this necessary strength, must be found in “the way that goeth down from Jerusalem unto Gaza, which is desert” (26), by the keeper of the soul’s treasures (27). (Candace—pure, possession.)

The true riches of the soul lead it to worship the Source of all wisdom, power, and peace; and this worship will bring to it, as it is travelling in the way, the needed revelation of its own nature and destiny.

Esaias or Isaiah is the prophet of the Christ (28), the fore-seeing of the soul’s ultimate or established divinity that is held as the inner truth *now*. “Unto us a son *is* born.”

“Sitting in his chariot”—being carried along, the strength that seeks individual understanding, must be gained. “Go near, and join thyself to this chariot” (29).

Only as the soul gains the strength to seek and find its own individual understanding, does it become able to co-operate with the Initial Impulse that is bearing it along; and when this time comes the necessary guide will always be at hand (31). Then “the Scripture” will be unsealed.

“Of whom speaketh the prophet this? of himself, or of some other man?” (34).

Is this Christ that the Scripture reveals, to come through me or only through the historical Jesus? He is the Son of God, and he is to come into every human soul as the child born within.



He is to grow to manhood and prove his nature by his dominion over the limitations, weaknesses, and sufferings of the purely human.

"His life is taken from the earth" (33) for he is the manifestation of God in the flesh. (Earth—manifestation.) "Who shall declare his generation?" Only the soul that is strong enough to seek and find individual understanding.

"See, here is water; what doth hinder me to be baptized?" (36). Nothing hinders now. We may go on our way rejoicing (39) even though the guide of the moment is "caught away." We have sought and found; we have had the first baptism.

*March 14. — SAUL THE PERSECUTOR CONVERTED. — Acts 9 : 1-12, 17-20.*

*Golden Text.*—This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners. —I Tim. 1 : 15.

In Saul is illustrated honest zeal without wisdom, and in Paul the union of wisdom with honest zeal. The one persecutes as a religious duty; the other preaches the gospel of glad tidings and leaves those who listen free to follow, or not, as they choose.

"As he journeyed . . . there shined round about him a light from heaven" (3). The light that can outshine the planetary sun is the light from the within—our own being which is always in heaven. Its radiance is ever round about the soul, "the light shineth in darkness and the darkness comprehendeth it not."

Whatever one may do, honestly believing that he is doing his duty and obeying the commands of God, sometime, in the doing (as he journeyed), a revelation from the within will come (3). And this revelation will show that persecution, even with a good motive, is not the way to advance a righteous cause, for it hinders, instead.

To cease this doing, therefore, is the first step; then with humility, for the possibility of mistake is seen, is asked the question "what shall I do?" (6). This is the second step. Then comes the third—obedience; readiness to do the immediate thing, no matter how far it is from what is sought to be accomplished.

"Go into the city, and it shall be told thee what thou must do" (6).

Obedience to the inner revelation, finally individualizes the soul. When the light of our true God-being blinds us to the things of the dust so that there we see no man (8); when our eyes are really opened instead of closed, we are "led by the hand" and brought on our journey.

And we cannot eat or drink the previous soul-food. We cannot think the sense-thoughts as truth, even though we do not yet



see or feel the allness of our spiritual being. But we desire to see and feel the Lord; "feel after Him if haply we may find Him." "Behold, he prayeth" (11).

We are willing to remain blind to what was formerly the all to us, if only we may find and know what we seek; and aspiration takes the place of our old desires. We are in "the house of Judas," we are not yet free from the sense that betrays us into error, but our aspiration will show us the way onward.

It lies through "the street which is called Straight." "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7 : 14).

Our way lies along the straight line of undeviating principle, which we must follow till it is demonstrated through us. Few indeed there be who while living now in the house of Judas find this way; but it leads unto eternal life though it runs through mortality.

When we are ready to enter and travel in this way, even though it leads to Calvary, we shall receive our sight and become filled with the Holy Ghost (17). Then shall we become "an apostle of Jesus Christ by the will of God" rather than by the will of man; ordained by the Most High, rather than by the laying on of fleshly hands.

*March 21.*—CHRISTIAN SELF-RESTRAINT.—1 Cor. 9 : 19-27.

*Golden Text.*—Every man that striveth for the mastery is temperate in all things.—I Cor. 9 : 25.

What is this mastery for which we should strive—of which Paul is an example? "In the beginning"—from the beginning, "dominion over all" belongs to our being, but must be established by the soul. The soul must strive to establish all that belongs to and is from the Lord.

Our being, and all that belongs to it, is the abstract truth; but the soul is the worker and solver of the problems that demonstrate and establish that truth. The worker must be the striver, and the striver becomes the master. Mastery over all that besets the worker as he strives to reach his goal, is sure, if the conditions are kept.

Above all things let us be temperate, not intemperate in any thing. The point of equilibrium between two extremes is the place where the soul must stand and work. It is possible to be intemperate in our efforts in a good cause. Then we become fanatics.

Even Jesus the Christ said "Suffer it to be so now." And this "suffering" of things, conditions, and views does not mean disloyalty to the truth we seek to demonstrate. It does not mean a weak temporizing with error, or a selfish expediency.



Only one who is "strong in the spirit," strong enough to stand alone, without outward props or followers, *can* "suffer it to be so now."

Only "the apostle of Jesus Christ by the will of God" can, while free from all men, make himself servant unto all (19), that he may gain the more.

Only the one who has some little portion of self-mastery can truly serve his fellowmen. He is temperate in all things through his measure of this power. He can share the experiences of others, weeping with those who weep, rejoicing with those who rejoice, without losing for one moment his own perception and understanding of the nature of these moral experiences, and their nothingness as compared with the spiritual verities of being.

He can see through the veil, even while he stands as one of the multitude before it; and he will strengthen and console those who are not able to see what he sees, or draw strength and consolation from the Source whence he gets his own.

And he does this "for the gospel's sake, that" he may "be partaker thereof with you" (23). The apostle is also a man, one who has yet to grow to the full stature, and who finds the help for his own growth in the help he gives to others. He runs, "not as uncertainly;" he fights, "not as one that beateth the air;" but as one who knows that the outcome is sure (26). He cares for his own body, but his work for others is a work for souls (27).

#### March 28.—Review.

All seekers for truth are necessarily disciples or learners. They need, for a time, a visible teacher as a mediator between their ignorance and the truth they seek.

His ascension out of their sight, is also their ascension in understanding and realization of the truth.

They will see all souls as children of one Father and point the way to the Father's house. They will explain the true Christ, for the struggling weary human souls that know him not, and are lying impotent at the gate of the temple of their own being, ignorant of its resources and power.

Though outwardly in the common prison, confined within the limitations of purely human nature, inwardly they will be free; for that prison cannot hold them when the angel of the Lord is with them there.

They will be ready and able to live and work here or there as the need may arise, "tramps" for the glory of God and that it shall be manifest.

They shall bless where they have been cursed, redeem and save where they have been condemned. They shall speak to souls self-trodden in the mire of materiality and lift them up into the everlasting light that shines from heaven.



## THE MASTERY OF FATE.

"How are the dead raised, and with what body do they come?"

How many are puzzled by this question which frequently presents itself to you, does it not?

"If I am a living soul now, and using this physical shape only temporarily, what will my body be when I have dropped this instrument?"

This question can be answered only from the understanding of what Body is, abstractly, or in itself. If you will try to see, first, the nature and office of Body, we will endeavor to gain some perception of what your body will be after what is called death.

We must dismiss our early belief that when we drop this physical body we now see, leaving it behind as we pass through the portal that leads to the beyond, we shall find another body ready and waiting to be picked up and put on, as we would put on another ready-made coat or dress.

This view makes Body something extraneous to and separate from ourselves, and is altogether wrong. If bodies are waiting at the other side of that portal, which we pass *through*, remember, it seems probable that there might be something of a scramble to select and appropriate the best one. Or, if they are apportioned by some guardian, he would easily be accused of partiality if he gave a better one to another than he did to ourselves.

If all is Law and there is no Chance, even this after-death body will be what it must, not what it happens to be. This point we can settle first.

Now let us remember what the Science of Being teaches us about our nature, about the being and the soul. Our being is that identity which is eternal, incapable of change. Our soul is that which is not only capable of change, but it is that which *must* change in quality, becoming more and better. Our shape, or the person, is only the limitation of body—"thus far and no farther."

Because the soul is rooted in the being, but is immediately connected with the shape, Personality includes soul and shape, but not the being. It is related to the being, but does not include it.

Soul, as Self-consciousness, is embodied or incarnated; and the embodiment must be according to the shape or outline. What is contained within the outline is the Body.

The surface of this Body is all we now see with our present



sense of sight; and it is this mere surface that we call our body—the body we have now. This thing of flesh, blood, nerve, bone, and muscle, which, because it is all we now see we call our body, is really only the “coat of skin” that clothes our body—a body we do not see as we look at the coat of skin.

This hidden or veiled body is more truly our body now, than is its garment by which we set such store. And this is the body we will have after death; for death is only casting off the garment which now clothes it. We drop the coat of skin and stand forth with unveiled or unclothed body.

Hence after death we have the very same body that we had before death; the difference being that whereas it was hidden from our sight before death by the fleshly garment that clothed it, now it is unclothed.

So we see that so far from looking for and picking up and putting on another body on the other side of the portal, we carry the body we have now, through the portal; but we do not carry the coat of skin along with it. This is “the remains,” and it is rightly named. It belongs to this material plane and it remains there. It will disintegrate, fall from shape into shapelessness, dust returning to dust.

But the body which is carried through the portal will have the same shape or outline.

You are a housekeeper and you have often made jelly which you have poured into a mould. The mould was the coat which had shape, and the jelly in it, the body. When you removed the jelly from the mould it retained the shape but was separated from the mould. So the body which survives death retains the personal shape though it is separated from that mould which we call our physical body.

You will see that it is all important that we do what we can to make our hidden body of as good a quality as possible; and this we accomplish by taking thought for that which is more than the body. Because body is the soul's embodiment, it must be, in quality, just what the soul is. According to the grade or quality of our self-consciousness, must be the grade or quality of our veiled body.

And the quality of the soul is determined by its dominant thought.

And the dominant thought is the one that is in accord with the mental pattern.

And the mental pattern is determined either by mortal sense, or spiritual understanding.

So as we analyze we find that we are the makers of the quality of our bodies, and that we have much to do with what they are on the other side of the portal, because, there, the body we are making now, through thought-creation, is unveiled.

After the jelly is turned from the mould, the mould may be



utterly destroyed without affecting in the least its former contents. So our after-death body remains intact, though its coat of skin decomposes; and its perpetuity depends upon its quality.

Are we helping, now, to build the spiritual body, or are we making a mortal quality of body?

You have been accustomed to think, perhaps, that the after-death body was the spiritual body because it was the after-death body; but this is not so. Neither is this body furnished ready-made. Try to see that existence from beginning to end is only a process of unveiling; that you, in your real being, were before it and will be after it; that you are only getting acquainted with yourself.

To sum it all up, this is what existence is; and when you are completely acquainted with yourself, when there is no more of your own nature for you to find out, circumscribed existence will end for you, and infinity will begin.

Dismiss the idea that because something is invisible to your present sight it is spiritual in quality. Invisibility does not constitute spirituality. Mortality has its invisible as well as visible planes. The inner world which you, as a soul, live in—you only look out upon this external world, you know—has much to do with the quality of your after-death body; for it is made of the material of that world, even as the coat of skin is made of, or incarnates, this dust.

What is your inner world? One of light or one of darkness? Is your veiled body luminous or dark? Is it luminous with the consciousness of your God-being—"the light that was never on sea or land"—or dark with the error-thoughts which possess it?

You impart quality to it by the thoughts you think, and it will never be the spiritual body—you will never have the spiritual body, till body gains this quality from you.

"If thine eye be single thy whole body shall be full of light."

What is your mental pattern according to which you think? If it is—"I am of the dust, and I shall go back to it again. A few years ago I began to be, and a few years from now I shall cease to be. Meanwhile I am doomed to all forms of suffering and disaster," your veiled body cannot be full of the light of true knowledge or wisdom. Instead, it will be dark with the error knowledge; for you have incarnated, or embodied, error instead of truth. Then you cannot have the spiritual body. The error-element prevents it.

We are all sons of the Carpenter. We are builders. We work as such, doing our part even while we are also being built up and into "His glorious body."

The Primal Energy of the Universe builds Body, and according to fundamental Shape; but we build the qualified body, through our own thoughts.

So we cannot afford to continue that mortal quality which



has come from our former ignorant thinking. It shuts the soul out from its "kingdom of heaven." It is a quality that is foreign to heaven, or harmony with true being, and so it cannot enter there. If we are shut out from heaven it is because we have ignorantly shut ourselves out. The way to heaven is within us, and the entrance is right thoughts.

Our inner darkness must be dispelled by them before our mortal body can be glorified; before it can become luminous because it embodies wisdom; before it can be Truth incarnated. Our mental pattern must be according to our true being; and it is revealed to us through spiritual insight, not through mortal sense. Our thoughts must be in conformity to it, for the building of the spiritual quality of body.

"Because I am the expression of my Cause, I am a spiritual, not a material, being. I am eternal, not temporal, for my Cause sustains me and I cannot die. In my being I am whole and complete, I am 'very good.' In it there is no lack. Because of what I am in being, my work is to bring forth its fruit. All power is there, but I am to make it manifest. And now, because the eye of the soul is fixed upon this God-derived being, I am building my body according to it. In my flesh I shall see God."

Let this idea be the pivotal point around which your thoughts revolve; and gradually, not suddenly, your veiled body, that you will have after death, will lose its dark or mortal quality, and take on the luminous or spiritual quality. It will shine with the inner light, and its radiance will pierce the outer wall, the coat of skin, and its glory will appear, even to eyes that wonder and understand it not.

When Moses came down from the Mount after communing with God, the "skin of his face" shone so that those about him were not able to bear it.

O! how true it is that "the light shineth in the darkness and the darkness comprehendeth it not." But you can, you do, begin to comprehend, and to realize your own power of co-operation with the Eternal. "Bring forth" is the command that is never silent. "Bring forth your best and subdue your least" rings always in the ears of the awakened soul. And this we accomplish by our use of Thought-Force according to the eternal pattern.

Have no fear. Take care of the now, and the future is already cared for. Where you are after death, depends upon what you are, as a soul, before death. Your locality is your condition. Your body will be the embodiment of your condition, and this you have now. Its quality is your quality. The quality is the state or locality.

"Where I am, there ye may be also."



## THE BREATH OF LIFE.

(When the sense of sight diminishes with advancing age.)

In thee O! Lord! do I put my trust.

I know that my power to see is perfect and indestructible. I cannot lose it, nothing can destroy it.

I know that every faculty and power I use, is in my real being, and that my supply is unfailing.

Though the shapes of this world are still with me, they are no longer the real to me.

I am opening my eyes to see what is behind them; and with all my heart I rejoice and give thanks for my increasing power of vision.

I know that day by day I see more and more of the real and eternal. I am growing more and more conscious of my limitless range of vision.

Infinity lies open before me, and little by little I am entering in to behold thy glories O Lord!

I feel no disappointment, no sadness, no sorrow, because shapes are not so huge to me as they once were. I know that in the fulness of the time all planes will be visible to me and at my command.

I shall be satisfied when I wake entirely from this dream and see only thy likeness everywhere.

I know that the twilight of this plane is but the forerunner of the brighter day.

Help me to keep my inner eye fixed upon thee; then shall my outer eye fill its office more completely, while in all things I rejoice and give thanks.

Help me to feel that the fading of the outward is the revelation of the inward; and that at all times and in all places, thou art with me to strengthen my sight and my heart.

My prayer is answered, and I know that thou art with me always. I need not strain my eye to see, I need not weep the tears that blind.

From thee O! Lord! come unto me all good things. Of what shall I be afraid!

The region of graves is behind me. They have given up their dead. I see, I feel, I know.

God shall be glorified in me.

I am that I am.



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## EDITORIAL.

Are physical exercises necessary to the development of the soul? No.

Are they conducive to the growth of the soul? It depends.

Does the horse draw the cart, or the cart the horse?

Clearly, the horse draws the cart, but it is also well to have the cart that is adapted to the drawing, and runs easily in the road. To settle this question advantageously, we must start right and not assume that the cart draws the horse.

Does the soul draw the body after it or does the body drag down the soul?

The Science of Being shows us that the Soul is the growing factor in Nature; and that body necessarily keeps pace with soul, though its shape or outline remains unchanged. Hence, only as our self-consciousness increases beyond the limitations of visible shape, will our bodies feel the limitation less and less, and become more flexible instruments for the soul's expression.

Whatever, then, tends to develop or increase our self-consciousness, giving to it a spiritual quality, tends to give a more adaptable and less rigid and unyielding body. First the soul and then the body, is God's order and Nature's law; and we need to work according to this order to get the best results.

Dismiss the thought that the body makes you do anything whatever. It never does. It is we who are working upon, with, and through body unconsciously, and are, consequently, surprised at the results. We must begin to work consciously by "taking thought" for that which is more than the body; and this practice bears fruit in the body.

The exercise of right thought is the best possible exercise for the development of the soul. It is the greater that swallows up all lesser ones. Mechanical exercises accomplish little.

Physical exercises bring results in proportion to the strength of the impression made upon the soul, which impression must be taken up and carried forward by conscious thought, for the results



to be really beneficial or lasting. This is going a long way round to get what may be more directly gained. It is better to have the thought concentrated upon the true being and its possibilities, than upon the physical body and its system of nerves or organs.

From the within to the without, rather than from the without to the within, is the spiritual order. From the without to the within is the natural order, and both have place. The awakened soul chooses between them, and according to the amount of its enlightenment. "First the natural, afterward the spiritual."

As Adam-souls we naturally receive impressions from the objective plane, and we as naturally act according to our ignorance of their, and our, nature. But sometime we must understand and act according to our understanding. If we have some understanding now, why seek to follow the old, round-about way of impression from the external?

There is "a new and living way" by which we may make progress every hour, but this way is behind the veil, not before it. Shall we not choose rather this living way?

Thought is creative. It creates in me and in you according to what we think. Do we think "All things are possible unto me because of what I am?"

It creates this possibility into actuality for us, and body becomes but the instrument through which we demonstrate and manifest soul-power. It is good, it has its place. Keep it in its place. Do not try to make the cart draw the horse.

URSULA N. GESTEFELD.

Suffering, disease and death are the temporal possibility or condition for the soul, necessitated by its own connection with being and inherent tendency to unfoldment. All its conditions exist in thought, not in being. Thought is the primal energy that creates all things, and these are good, bad, or indifferent to us according to our sense of them. This energy does not qualify, we do. It operates through us, through our thinking, and brings to pass according to our thinking. When Jesus said "all power is mine" he understood what he said and demonstrated the truth of his words. Because the creative energy works through us, because it never qualifies and we always do, we have from it just what we choose. There is a certain amount of vitality in every thought-germ, more in some than in others. We are open to all kinds, but to which kind are we passive and therefore susceptible? Are we only Adam-souls or have we been born again? Are we under the law or are we using the law?

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NOTICE the change of address in Publication Department.