

THE EXODUS

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THE EVOLUTION OF EVOLUTION.

He who would "lift the veil of Nature" must have this recognition—combination rather than creation. He must be, in a certain sense, the seer, before he can be the student; and only the student can become the demonstrator. The Soul is primarily the Seer, secondarily the Student, and thirdly the Master or Demonstrator.

In this order the centre of consciousness expands to meet the circumference. The I AM at the centre, through evolution, unites with the I AM of circumference. From the finite and limited, through many combinations of fundamentals, the Soul of Primal Man advances to the infinite and unlimited. There is "return to the original species." The First becomes the Last and the Last becomes the First. And throughout the whole process the Scale of Being is preserved intact.

The primarily invisible, because inherent and potential, becomes, eventually, the visible or manifested, because developed from the potential to the actual, and without once breaking the continuity compelled by the Scale of Being. The I AM which is the centre, expanding to include all that is between it and the circumference, stands, at last, face to face with the absolute I AM which is this circumference, and says, "I AM *that* I AM."

As every genus involves its own species, so Primal Man, the Genus, involves all species; and they appear as combinations of fundamentals are made. Each species as it appears is new to the Soul, to the "observer, director, and critic." But though new to the Soul, it is old in itself, because inherent in Nature herself. The eternal *appears* in Time, and only the Soul has to do with Time.

The centre of consciousness is the eternal sleeping watcher in the citadel of Nature, before whom passes in review all that she is, all that she has, all that she can produce; and the long ages but show the manifold combinations which do not yet exhaust her resources, which point with unerring finger toward other and higher yet to come.

Welling up from her exhaustless depths come the creatures

small and great, which pass before the watcher in the citadel, and in the mute language of suggestion say, "Behold me! What am I?" And in each, even in the least, is the mirror of opportunity in which this watcher may see himself reflected.

One by one they pass, the Initial Impulse compelling the long procession, till the suggestion from the without is answered by suggestion from within the citadel; and a new combination of the eternal factors joins the procession. The ensouled creatures have led on to the insouled creature. Those who have been lived by the great heart of the Universe give way to that which lives; to the *living* Soul that can not only look upon this vast procession but can look beyond, above and below it, deep into Nature's storehouse, into her secrets even, and bring them to light.

The watcher becomes the Seer, to whom, eventually, the new becomes the old, and Nature is seen as the eternal mother who eternally brings forth. The Seer appropriates, for here is "the Dawn of Mind." Not the lived, but the living Soul, can expand to meet the eternal circumference. This observer can become the director and critic.

Using the word "Man" as the appellation of the Genus, we may classify the species as follows:

Physical Man.
Mental Man.
Moral Man.
Spiritualizing Man.
Spiritualized Man.
Divine Man.

We will proceed to consider these in their order, and in their relation to the Scale of Being.

Physical Man. The Natural.

Outlined Man, and that body within the Shape that is called the material body. Organic structure.

Under this head must be classified all that we see as belonging to the World. Mineral, Vegetable, Animal, and Human are the terms usually employed to designate four divisions under this head. What has been thus designated are the objects specialized by their subjects, or by their relation to the differing—yet continuous—natures in Derived Being.

Both object and subject are necessary to constitute a species. The shape of the object belongs to Specialization, the nature to Individualization, and the body to Cosmic Matter and Modes of Motion. To the World belongs this Natural Body which pertains to the four kingdoms. Everything, from a speck of dust to what is called the Human being, has its body, which is natural to it. Embodiment must always be according

to Form or Individualization, and Shape or Specialization ; and the Natural Body, seen as Organic Structure, has a common base, whether it be that of the "basic atom," the Amœba, or the Human being.

Cosmic Matter, as the fundamental basis of all bodies, is neither added to, nor taken from, in the process of evolution. How can it be multiplied or lost ? It always was and always will be as the inwardness of Derived Being, bounded by that circumference. It is alive, but only *potentially* self-conscious. It is alive, but it becomes living. Only within the circle of Specialization is it visible ; and only the circle of Specialization, where belong all shapes and all natural bodies, is first visible to the centre of consciousness.

Evolution, as the orderly appearing of Organic Structure, and according to our present sense of time, has been slow, consuming ages in reaching its present status, or the Human shape and embodiment. Yet the common base of all bodies has but flowed into the patterns or moulds afforded by Specialization, and ebbed again as any one mould has been broken by the persistence of the Initial Impulse.

Integration and disintegration have not affected and cannot affect the sum total of Cosmic Matter. Attraction toward and Repulsion from the centre of consciousness compel continual activity in it, but can neither create nor destroy it.

Because "there cometh after me one greater than I," a shape belonging to a stage in Evolution may be broken and dissipated because the highest purpose it can serve has been met and passed. Hence there must be change in Organic Structure, though it is continuous ; and shape after shape will appear and disappear, having its resurrection as "vestigial remains" in a subsequent one.

All possible species of the Physical Man—itself a species of the Original Genus—have place in Evolution, and eventually become extinct as facts of Self-consciousness. In the logical sequence compelled by the nature of First Cause, in Nature herself, they always have place. In that orderly chain of continuity from the Absolute to Specialization, all these possible species forever belong. But in the expansion of the centre to meet the circumference they disappear, disintegrate, falling back into their basic substance.

During the ages of chronological time many of these species have become extinct, but the material made visible by them has reappeared in other species. The natures, the subjects back of the objects, have also been carried along, for nothing can be lost out of the great whole. The latest species has thus climbed to its place upon the shoulders of foregoing species ; but the latest species is not merely the reappearance of an earlier species.

It is always more than its predecessor, for it is that, and plus. The latest species always contains, or involves, a larger quota of the Scale of Being than its predecessor.

Here, must the "missing link" always be found ; and if not found here, is not found at all.

The link between species does not belong to Specialization, but to Individualization ; not to shapes, but to natures. Obviously, if Specialization is all that is recognized and studied ; if Individualization and its relation to Specialization are not discerned, the mere recognition of Force constantly operative will not yield the necessary factor.

What is the design which is being carried out by ceaseless and resistless Force ? Builder and building are prominent, but how important to find the plan of the building according to which it is being carried forward ! Eternal Design is stamped upon Nature, and here must the link be found which relates structures to each other.

It is no wonder, however, that thinking, reasoning people decline to accept the design professed by religionists, and which must be accepted with the Designer they worship. They belong together. And as fairly intelligent individuals in the present day can conceive of a better and nobler Designer than the one presented by denominational sects, and think they could conceive also a better design, they have turned, half in despair, from Religion to Science, indisposed to recognize either a design or a Designer.

But evidence of design or plan is being forced upon even those who still hold back, and cannot bring themselves to admit a Designer. This disinclination, however, will be readily overcome when it is seen that a personal being creating and ruling all things according to His inclination, making up His mind to create a man one day and remove him the next, cannot be the Designer of an orderly Universe where is no place for the element of chance ; of a Nature which is made up of eternal fundamentals.

The nature and perpetuity of Cause and Effect and the relation between them, furnishes both a design and a Designer that require no intellectual dishonesty to admit. And Evolution then becomes an unveiling of the design, which, as it proceeds, unveils the Designer.

The long line of existence, past, present, and to come, is seen as return to Origin ; as that evolution of involution which ends only with the Origin of the Original Genus. Not until Involution is seen in Evolution will the slow plodding of materialistic methods receive that impetus which will be productive of greater and more far-reaching result.

Why wait to be overtaken by a fact, to be struck so hard we are nearly knocked down by it, before we can admit even the possibility it reveals ? If we dismiss the dogmatically assumed personal Creator of the world, and His as dogmatically assumed plan, and hold instead—even though tentatively—the premise and argument submitted, we discard all humanized motives and acts as elements of Creation, and hold instead

to the logical sequence which, even if slowly, unveils all mysteries.

The Brotherhood of Man is a brotherhood on all planes of Nature. Fundamentally it is the Scale of Being, and is inherent in Nature. The scale of fractions in the Unit constitutes a brotherhood; for each is brother to the other, and all are related to the Unit. This brotherhood cannot be broken because the nature of the Unit is the binding chain.

The brotherhood of Individualization compels a brotherhood of Specialization—of Organic Structure. The brotherhood is preserved through the relation of Object to Subject; and the Fatherhood of God—God as First Cause—is equally preserved. Nowhere does Nature violate either the Brotherhood or the Fatherhood. Ignorant use by the Soul of Human Energy does all the violating; and this disrupting of Nature brings penalties which the soul must expiate.

Not till, in the course of time, the Human Shape appears can Involution begin in Evolution. All must be specialized before the return to the Original can commence, for the order of Nature is preserved. With this appearing of the Human Shape is its recognition by the Soul or centre of consciousness; and with this recognition, suggestion from within meeting suggestion from without, we have what we call a Man, the Human species.

The steps in this Brotherhood, from lesser and lower up to this height of Specialization, have brought the Soul from latent germ to a positive recognition; from passivity as the watcher to activity as the observer; from alive to living; so that at this point in Evolution it has, as it were, awakened out of sleep. To it, however, only Specialization is visible.

Though it is the centre of the Universe it knows it not. Though brought from latent germ to active factor, from the alive to the living, it is still asleep to its own nature and destiny. It has reached the stage of active factor, of spectator, and possible director and critic, only through addition; through the very least nature in Individualization, putting forth its specialization; and then the next higher added to that, putting forth, in turn, the shape that included some of the previous one, because the next higher nature includes the lesser.

This putting forth as an unbroken continuity, goes on till the Shape which includes all shapes appears; the Shape which specializes Individualization as a Whole, instead of in part. Part added to part eventually brings the whole, no matter how many ages we may view this process as requiring. And here in Evolution do we find the "Dawn of Mind"; the dim appearing of the next higher species, the Mental Man; the first species in Involution

(To be continued.)

STILL HIGHER CRITICISM.

"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son" (21: 10).

The immaculate conception is the human soul's true conception of its own nature, its likeness to God; a conception which is the reconception of God's Idea. This reconception—immaculate self-conception—is necessary for the Divine Incarnation.

The Son of God *is* as the conception of Divine Mind, but will be incarnated only by his reconception. And it is the soul that must conceive the Son of God before that Son can appear. This conception by which the Son of God is incarnated is from above; for it is the descent of the Divine into the Human.

Hence the Son of God comes "into the world," not *from* the Human, but *through* the Human, and when the Soul's self-conception is like unto the God-ideal.

Human experience is only the means by which the way for immaculate conception is prepared. It clears obstacles from the path which leads from God, the Absolute, to perfect manifestation of God. The obstacles are first placed in this path by the soul's natural ignorance of its own nature, and self-conception according to sense-impression.

The world of phenomena—plane of shape—being all that is naturally visible to the soul, seeing the human shape or Person its self-conception is, "This is I." This conception according to sense-impression, is a false one; it is *unlike* the true being, the soul has departed from the Lord. This false conception stands squarely in the way of the Son of God, who cannot appear till it is removed. The channel is blocked by unlikeness to God; and this unlikeness is manifested.

Experience removes the obstacle, clears the channel. It is the "sword of the Lord," that "flaming sword," that turns "every way to keep the way of the tree of life;" that cuts down and destroys all that is false. Hence in many books of the Old Testament we find the "wars of the Lord," Jehovah being represented as "a man of war."

For, indeed, a holy war is waged against the enemies of the soul—all that stands in the way of its true self-conception, and therefore in the way of the manifestation of its Divinity. The bloodthirsty Jehovah can be neither respected nor admired, much less loved, until understood; and he will never be

understood so long as the Old Testament is accepted literally ; not till its history is seen as symbolism instead of literal fact.

Every thought-creation of the human soul which is prompted by sense-impression, and remains uncorrected by the higher faculties of being, is an enemy to be put to death. Their name is legion, and they are among the various "ites" of the Old Testament.

What the soul has ignorantly made it must unmake, to clear the way for the appearing of the Son of God. Again and again does the revelation of experience as "the angel of the Lord" teach the soul what it must do. "Return . . . and submit thyself . . . behold thou art with child."

Experience is always "with child," is productive, fruitful. It brings forth, but it does not bring forth the highest. As every tree produces according to its kind, the human nature brings forth from itself only that which is human in quality. *Through* it, not *of* it, comes the divine.

The human soul, "stranger" to God, for God has no human quality, needs the revelator, experience. It must find what is naturally unknown. It must look "after him that seeth me" (16:13), and this is the Lord. The human soul must look for and find its Lord, in order to know why it shall "submit thyself under her hands."

Wells play an important part in the symbology of the Bible. Water is universal, everywhere to be found ; but a well is necessary for the one who would partake of the water. It is the means by which the thirsty one lays hold upon that which is everywhere waiting for him ; the means by which he takes possession of the universal.

The human soul must take possession of its potential divinity by finding, first, its Lord. The human soul is no stranger to the Lord ; for it is that quality of soul that is from the Lord, not from God. And when, through the hardship of experience, this soul "looks after" or seeks for its Lord, it finds its true being, which is always and everywhere present. From that time the human soul may drink from the well of the water of life, freely, and draw strength for its future experiences.

"Wherefore the well was called Beer-lahai-roi: Behold, it is between Kadesh and Bered." (Beer-lahai-roi—well of the living one who beholds me. Kadesh—holy. Bered—seed place.)

The place of this well is the seed-place where is sown the seed that shall bring forth a great harvest later on ; and it is holy ground for the one who is at the well. The fountain found in the wilderness sometime becomes the strengthening well.

Ishmael is born to Abram, but Isaac is to be born to Abraham ; for "the Lord appeared to Abram, and said unto him, I *am* the Almighty God ; walk before me, and be thou perfect.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Chap. XVII.)

Here is recorded the first *appearing* of the Lord. Both God and the Lord talk with Noah, but the true, eternal, changeless being *appears*, only as we begin to realize our God-being. Understanding (Noah) is the basis for realization, therefore a most necessary factor in our work of solving our life problems; but we must grow to *feel* the truth as well as understand why it is the truth.

Note the gradual yet perfect order illustrated in this allegory of Genesis; an order strictly in accord with the first chapter, with the governing principle. The soul is to "walk before" the Lord and be "perfect." It is to see and understand why its being is the Image of God, good and perfect, and then conceive that perfection, the Likeness to God. It has "walked before" its own sense-conception of what it is, of what God is, of what the world is, and has been most imperfect, incomplete. It must conceive the divine pattern in order to conform to that pattern.

Even a little, a very little, realization of the Son of God, gives the soul a new name. "They shall be called by a new name." And the little shall grow to more and more. "I will multiply thee exceedingly." Realization draws the resources of being into the soul, and the soul is strengthened thereby. Realization is fruitful of result. "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

It is realization of its God-being, of the nature of the God-being and its relation to the Absolute God, that enables the soul to rule where it has previously served. It is to become king by right of birth, by right of its relation to the Mighty God; but only as it realizes its birthright.

"The land wherein thou art a stranger" is to be "an everlasting possession."

What is this world? Why are we in it? What causes our experiences? Why do I have such painful ones and my neighbor only the pleasant ones? What does this riddle of past, present and future, mean?

The soul sometime begins to read this riddle, and then it finds that there is a great world behind the veil, the world of the unknown, of which it catches faint glimpses now and then; glimpses which make it long for more, long to dwell in that greater world where things are but ghosts, and spiritual verities the only desirable and eternal.

But when the Lord has appeared, when the soul recognizes and feels its Lord, when it has united itself to that Lord, the strange land is sure to become an everlasting possession. All that is necessary is to keep the covenant and the rest will follow. Realization of that which is, always was, and ever will be, is that

destiny of the soul which masters its fate, and this mastery begins to be established only when the Lord appears.

Circumcision, as "a token of the covenant between me and you" illustrates this appearing of the true being to the soul. It is the uncovering of that which was hidden. It is the sign in the flesh—"my covenant shall be in your flesh"—of the inward uncovering. Though the Lord is, though the real being is always over and above the soul, though the soul strikes its roots deeper and deeper in the being as it grows higher and higher, this Lord must appear, or be seen as the only Man; the one Man, the God-Ideal which has been hidden by the objective World and by sense-consciousness.

When a symbol is kept a symbol it has a use and a place, for the soul's early lessons are object lessons. But when it is magnified into a fixed obligation, a rite to be perpetually observed, it becomes a stumbling block. As Paul says, "For circumcision profiteth nothing, and uncircumcision profiteth nothing, but a new creature." The "new creature" is a necessity.

Circumcision of the heart is all-important. Deep in its recesses must be found the Son of God who must be uncovered to make of the soul a new creature. The soul is to be no more a slave, under bondage to sin, but in its new-found spiritual might it is to prove its relationship to God. It is to be no more "carnal" and "corrupt" through false self-conception. It is to be redeemed from all that defiles, through immaculate self-conception. Looking upon the Son of God who is now uncovered within, it is to grow, daily, into that Likeness; all unlikeness fading away.

A change of name for the soul compels a change for the female as well the male nature; and we find the wife, not the bondwoman, to have a changed name, Sarai becomes Sarah—"princess"; and it requires a princess to be mother of a king. It having "ceased to be with her after the manner of women," being released from the subjection in which the Adam has held her, with her, not with the bondwoman, will be found the promise of the Christ.

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant."

The higher existence within the outer or natural existence, the growing Son of God within the Son of Man, the descent of the Divine into the Human, begins when the Abram becomes Abraham, the Sarai, Sarah, and she conceives her son who, as the promise of the more to come, is the pure self-conception because of conformity to the Divine Likeness.

INTERNATIONAL BIBLE LESSONS.

May 2.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.—
Acts 12:1-13.

Golden Text.—Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

True missionary work is a work for souls that shall bring them to the recognition of the one true God, of their own relation to that God, and how to establish and prove that relation for themselves.

For such a work Saul (a destroyer) and Barnabas (the son of consolation) must be "separated" (2) from other characteristics which "minister to the Lord."

All that our experience as souls contains, ministers to the eventual triumph of our true being over all that we call evil, pain and sorrow; for existence is the Lord's Passover. This true being which is in the beginning, *appears* at the close, steadfast, changeless all the while, no matter what the change to the soul.

All that is unlike God is to be destroyed, but for this destruction there is consolation. Destruction and consolation work together, and they have "John to their minister" (5).

God is Love, and that impersonal Love which is no respecter of persons, never looking upon some with signal favor and upon others with wrath and frown, accompanies the destroying and sustains the soul through all trials.

The soul is the beloved Son of God, and it never can be lost for always out of the Father's house.

Missionary work is a work of destruction, consolation and ministration; and its missionaries will be sure to meet with the Bar-Jesus (6), with "the son of Jesus, or Joshua." (Cruden's Concordance.)

Bar-Jesus is that understanding of principles, or law and its working, that is not accompanied by love for God and man, and the desire to make truth manifest; that is used as personal power and to the glorification of the individual, thus perverting "the right ways of the Lord" (10).

To understand that thought is creative, that this force is resistless and accomplishes that whereunto it is sent, is to use it to personal ends regardless of the rights of others; is to use it as the magician (Elymas, the Sorcerer), if Saul, Barnabas, and

John, or those who are "filled with the Holy Ghost" do not use it.

The magician, though he is a "wise man" because of what he understands, perverts the right way to reach dominion over all things. And sometime he will become blind. Thinking he sees and knows and can accomplish so much, he will find that he is blind to the higher truth and power, and he will have to seek some one to lead him to it (11).

May 9.—PAUL PREACHING TO THE JEWS.—Acts 13 : 26-39.

Golden Text.—Through this man is preached unto you the forgiveness of sins.—Acts 13 : 38.

Observe how Paul explains the forgiveness of sins "through this man" (38) by going back to the children of Israel "when they dwelt as strangers in the land of Egypt" (17) and tracing their progress from that land to where, having become a stronger people, David is raised up to become their king.

Note how the unity of the Scriptures, the close relation between the Old and New Testaments, is emphasized again and again in the utterances of various characters in the New Testament.

Understanding the children of Israel to represent the soul, which is first naturally in bondage in the Egypt of sense-consciousness, we see that the journey illustrates the soul's onward progress to the fulfilling of its destiny.

"He gave unto them judges" (20) for the soul comes to have correct judgment of the nature of its own existence and the purpose involved in it, which it can then foresee. (Samuel, the prophet.)

And then David (Spiritual Perception) is accepted as king or ruling faculty, for "spiritual things are spiritually discerned." And of the seed of David comes the man through whom our sins are forgiven; for this man is the consequence of discernment that we are *now* sons of God in our real being, and that all our sins, our errors and mistakes, have been the natural consequence of our soul-limitation.

This Jesus, thus "raised up," is the knower where we are believers; and to believe on him is to see that his knowing can become our knowing; that his demonstrated power over all the ills of existence can become our power, and be in like manner demonstrated.

"To you is the word of this salvation sent" (26) for "as it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (33).

The teachings of Jesus show us the nature, origin and limitation of sin and how to overcome its consequences. Hence he is our Redeemer because in word and life he demonstrates the way of redemption.

May 16.—PAUL PREACHING TO THE GENTILES.—Acts 14 : 11-22.

Golden Text.—I have set thee to be a light to the Gentiles.—Acts 13 : 47.

Salvation for sin is universal because each soul bears the same relation to God and to nature, has the same destiny before it, and falls into the natural errors which are a common consequence of its limitations.

Only one who sees this great truth can be an apostle to the Gentiles, can stand for "salvation unto the ends of the earth" (13 : 47) instead of salvation unto the elect Jew.

The law of Cause and Effect exempts no one, holds every one to its ultimates, brings every soul to its source. But a teacher who shall stand forth in the world "separated unto the gospel of God," filled with that zeal which comes from direct perception of truth and rouses conviction in those who hear ; who demonstrates in some degree that he can accomplish what seems to the uninitiated, impossible, (9-11) is sure to meet "tribulation" (22) of at least two kinds—the disposition of some people to deify him, and of others to stone him.

He must always be prepared for a natural weakness, the common tendency to confound the teacher with the teaching.

He must have the wisdom to understand this tendency and the strength to deal with it, seeing that of the two the deifying is the most dangerous to himself and his work.

To his work he must be absolutely loyal, counting all personal loss but gain, if met in the faithful performance of that work. With this loyalty he will get away from the deifying and if ever so severely stoned (19), even if "left for dead," will rise up again unconquerable.

The stones of "facts"—facts which are of such weight and importance to those who know nothing else, will always be hurled at the speaker of a truth greater than is contained in the facts.

But the very truth for which he is a voice crying in the wilderness, will give him a vitality which will enable him to meet and survive all the facts, and enter and work in a domain which the mere collector of facts cannot even discover.

May 23.—THE CONFERENCE AT JERUSALEM.—Acts 15 : 1-6, 22-29.

Golden Text.—Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15 : 11.

Would that the result of this conference at Jerusalem could be repeated whenever such necessity arises.

Each sect, ancient or modern, teaches the necessity of salvation. This is good. But each also teaches, "You must be saved our way." And this confusion of opinion with truth necessitates many an effort to separate the one from the other; an effort devolving upon those who can be apostles to the Gentiles.

The orthodox is sure to be followed by the heterodox, and it is the heterodox that compels progress. True progress in the world, in civilization, is according to soul-ascension; and the soul ascends through the heterodox, rather than through what is deemed orthodox.

For the orthodox is crystallized opinion about truth; and truth itself, being too great to be kept in such bounds, pushes beyond and breaks them.

The soul that sees truth and moves with it, is carried by this resistless current out of and beyond such puny boundaries.

Are you a seeker for truth unto the saving of your soul? Then without doubt you have found those who "have troubled you with words (24) subverting your souls"; who have given you, together with such amount of truth as they had in their keeping, their personal authoritative opinion about it and about what you must do.

"You must keep our law," they have said. But you sometime find out that to keep *the* Law is the only essential, and you leave to them *their* law, to observe as they please, content to be *to them* heterodox, because you are to *the* Law orthodox.

Those capable of being apostles to the Gentiles will lay upon inquiring souls no greater burden than is necessary (28); for such will see that all forms, rites and ceremonies, however essential they may be to those who revere them, are not a necessity for the saving of the soul from death unto life.

God's Law must be kept inviolate; but man's law, one made by human personality, is a thing of time and a necessity only to those who believe it to be such.

"If ye keep yourselves, ye shall do well."

Do not deliver yourself into the keeping of any sect or denomination; but surrender yourself utterly to the Infinite Life and Love that is God.

Profession of belief that Christ is the Son of God will never save our souls from sin and its consequences.

Understanding of why the Christ is the Son of God and how that presence in the human soul makes it superior to circumstances, is the basis for that life of demonstration which proves the faith by the works.

THE MASTERY OF FATE.

"Oh, I feel so utterly alone!"

Has this been the cry of your heart?

Have you felt, while in the midst of your family and friends, that, dear as they were to you, there was an inner self that was solitary, even desolate at times?

Have you eaten at the same table, sat closely side by side, shared the same room, been intimately associated with others every waking hour, and yet felt at times utter loneliness?

You hesitate to answer, perhaps, because of a sense of loyalty to others; but deep down in your heart an assent springs up which you do not frame with your lips.

Your loyalty is commendable. Your sense of justice demands it of you. Your children, your parents, and brothers and sisters, love you dearly, do all they can for you, and you must be loyal to them—you are glad to be loyal to them.

And what more can you really ask? you think. You ought to be satisfied, you try to be satisfied, and yet way down within there is that little something; an unrest, a reaching, vague and blind, a longing for you know not what.

With all your loyalty, something speaks here and in spite of your protest, of your assurance that everything is all right and you are foolish and wicked to feel any lack, any solitariness.

We are never so much alone as when with those who are dear to us and they fail to understand us. And this failure is one of the necessities of Nature, beneficent though momentarily painful. There is compensation if only we know where to look for it.

"When my father and my mother forsake me, then the Lord will take me up."

As children our parents and home are the all to us. They constitute our world, we scarcely know another. As we grow older our world is enlarged. New attractions offer themselves, other interests enter in. While parents and home are still dear, they are not all.

We plunge into that world outside the home and find new delights. We meet some one hitherto unknown, and love that one even more than we have loved home, parents and friends.

We leave them, we make another home and find and live in another new world. Into this world come some day our own little ones, and it expands to hold new joys, hopes and fears.

What a change from our childhood world ! We have changed its relations. We are now the parents, there are other children. The children that we were have forsaken the parents that were ; not in the sense of forgetting obligations if our parents still wear the flesh, but in the sense of having outgrown them according to Nature's demands.

Are we still to move on ? Still to enlarge our world, or find a new one ? Must we push on still further ? Is there no stopping place ?

No, none. Nature's mandate is imperative. " Move on."

Our children grow up. In their turn they grow away by growing up. Will all our clinging keep them back ? We face the fact, Nature's stern resolve that we are and shall remain individuals, however much we blindly try to infuse our lives into others or absorb other lives into our own.

Move on we must. We are to be taken up. We grow up to where we can be taken up ; and we are taken up only when we are forsaken.

Does this seem hard and cruel ? Ah, no ! God is Love, and there is no cruelty in the operation of divine Law when it is understood.

The ties of flesh, sweet and beautiful as they are, are temporal. The bond of the Spirit is eternal. As souls it is our destiny to reach and know and prove our God-Likeness. Halt as we may on the way, in our journey through the wilderness, eventually we must take possession of this promised land.

With our human sense and desire we cling to our fleshly relations. To be forsaken of them is a preparation for being taken up by the Lord.

Nature compels this forsaking, helping us to fulfil our destiny. Foreshadowings of this necessity are ours while in the midst of those who are so much to us. That inner loneliness that is sometime sure to be felt by every soul, is a prophet of the Lord. It foretells that which shall be.

Every earthly tie and prop shall forsake us that we may find and know our Lord, our real being, and His Christ. And this does not mean that we shall disregard our family ties and obligations. It means that we shall cease to depend so wholly upon them, while we continue to meet what they require of us.

If they constitute our happiness, make up our blessedness, how can we desire or look for another ? The trend of Nature carries them away from us, leaving us to that actual loneliness, foreshadowed sometimes, which turns us to the Lord for consolation, for refuge. And when the Lord has taken us up, how great the consolation !

" In the world, but not of it."

This weaning from the ties of the flesh but strengthens the bond of the Spirit ; and as it is strengthened we love our dear

ones more, rather than less. We love them better than we did before, because our dependence is upon the higher rather than upon the lesser.

This higher quality of love is the feminine, the mother quality. This alone is free from the element of selfishness. The lesser loves forsake us and we—if we do not understand—sit in the ashes of our desolation thinking there is no consolation.

But this is the Lord's opportunity. He cannot take up the satisfied. For them there is no attraction in His direction. Only those who turn to the Lord can be taken up by the Lord. Those who are forsaken will turn His way. To possess and not be possessed, to use and not be used, is the way of mastery.

Do you say "Oh! I could not bear it if my child should cease to care more for me than for any one in the world!"

Dear as your child is to you, there is a corner of your heart which that child never enters. If your child possessed your whole heart, you would not be you. You are an individual, even though for a time you lose your sense of individuality in your love for your child or your friend.

And some time this covered corner opens and the light shines in; and the slumberer there awakens and claims his own. Not even the bone of your bone and the flesh of your flesh can satisfy him, for he is not of the flesh. He has waited long and patiently, biding his time, which comes when you see the nature of the fleshly ties and the inevitable destiny that awaits you.

You cannot linger forever, you must go on. As the individual you go on, taken up by the Lord, while you still dwell with your family, your friends, meeting your duties which are your pleasures, even your joys; for all is met "in the strength of the Lord."

A life within a life belongs to the individual, a life which goes up, not down; a life which is an ascent of Calvary, perhaps, but which leads into the eternal kingdom of righteousness.

"Be of good cheer: I have overcome the world."

To overcome the world does not mean to lose all love for those connected with us on the plane of the flesh. It means to change that love, to eradicate from it the selfish element; to love wisely instead of passionately; to take up our love to a higher plane or quality as we are taken up by the Lord.

The dear according to the fleshly tie, may fail us sometime, will fail to be all-sufficient for always, because of the trend of nature. The Lord will never fail nor forsake us.

And experience but brings us to this recognition. It brings us to see that the truth of individuality compels a consciousness of it that must rise eventually to the level of its source. Our own individual being takes us, as souls, up away from the personal sense as the all of existence, and compels us to recog-

nize a larger world, a broader relationship than this sense reveals to us.

Do not say that you could not live without your loved one. You can, for only by losing him will you really find him. He is an individual also ; and within him is the same covered corner which you can never enter and fill. The necessities of being will compel him to find that which he must have, and he will not find it in you.

He, too, will be forsaken of even father and mother and be taken up by the Lord. And as you are both taken up you will be nearer together, be more to each other, than before.

Do not feel that you are hopelessly unappreciated and misunderstood. Do not be appalled at the feeling of utter loneliness that comes over you at times, as a wave rolling even over your head.

When space is vacant, and sound is stilled, and you are alone, so alone that your heart-beat is all you hear, a voice will begin to be heard, saying, "When thy father and thy mother forsake thee, I will take thee up."

This voice can be heard only in the silence of loneliness ; and perhaps at first you will not understand the language it speaks. But you will learn to understand, and a great comfort and peace will come to you.

You will cease to fail to be understood. There is one that understands. You will cease to be alone. There is one who is always with you. You will cease to fear to be forsaken. You will know the Comforter.

God's law of cause and effect is inflexible, but with it comes consolation. The soul loses to find, and farther along it has compensation for all losses.

You can live your life in the midst of misunderstanding and misjudgment, even of condemnation. You have that inner within the outer life wherein you can—and will—find your compensation and consolation.

You are a living soul on your way to the Father's house. You are a growing plant, and in this inner life you will blossom and shed a fragrance that will sometime dissipate all the misunderstanding which is only the breath of a day.

To be taken up by the Lord is worth all the forsaking that prepares the way. It will make you more than a father, more than a mother, more than brother, sister or child ; it will make you all these in one, for the Lord will become to you all these and more.

And to you the riddle of Samson shall be made plain. "Out of the eater came forth meat, and out of the strong came forth sweetness."

THE BREATH OF LIFE.

(When there is lack of confidence and trust.)

"In thee O ! Lord ! do I put my trust," for I know that in my real being dwells all power and might.

As a pilgrim soul, I look to those eternal verities which are there. I know that they are at my command.

I know that God has given to my being all that God is and has.

From this great and glorious storehouse I can draw sufficient for my daily needs.

I know that thou wilt never fail nor forsake me.

It is good that the mortal props fall away from me, one by one. Each is but a veil that hides thee from me.

I am willing to be taken up.

I am willing to be forsaken of all that is merely mortal, that I may be taken up.

"Thou art he who can do no evil."

Open thou mine eyes to behold thy glories.

Though all that has seemed necessary forsake me, I know that thou art with me always.

I can never fail because thou art at my right hand.

I am free from all fear, for I feel thy presence.

My confidence is perfect, I stand unshaken, though all around me seems tottering to a fall.

My business cannot fail, my home-life cannot break, my loved ones cannot scatter and be lost to me ; for I gather them all together to be taken up as I am taken up by thee.

Thou wilt save to the uttermost all who trust in thee, and my trust is perfect, my confidence is secure.

My business is safe !

My home is safe.

My loved ones are safe.

I am safe.

All is safe with thee.

All praise and honor and glory unto thee forever and ever,
O ! Lord God of my salvation !

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EDITORIAL.

The world is blossoming again. Are we putting forth new blossoms?

Are new manifestations of our God-being, of its perfectness, power and beauty, appearing? Are we doing our part so that these blossoms can appear? Are we living the life?

Can we look in Nature's mirror and see suggested that growth of our own souls that fills us with thankfulness and peace?

If we are growing, we shall see continually new beauties in what to us is the external world; for it is but a mirror in which is reflected our own changing states. We shall see less and less evil, and more and more good; less and less of that which appals, and more and more of that which rejoices and comforts.

The childish view fades as the maturer understanding increases; and looking through the appearance on the surface we see into the deeper recesses, into the very workshop of Nature, where lies the design of the Great Designer.

And we find ourselves able to trace, even if dimly, the lines which our being followed out; and tracing them we see through the blundering which has come from blindness; see that the blindness endures but for a season, and that the soul whose eyes are opened can walk by the plan—will walk by the plan with sure and firm footsteps.

Wonderful is the transformation that goes on in the human soul, a transformation that displaces its winter with its spring!

Two people sit side by side on the same bench in the Park. One sees that the wind is from the north, the ground is damp, the winter is very slow in taking itself out of the way, and the people wandering about are making a great deal of noise.

The other sees warm sunshine, a fruitful ground that is putting forth a delicate carpet for tired feet, a resurrection from that dead that is fading out into nothingness, a bursting life that brings manifold beauties of form and color, a joy and gladness in the people in the Park which is Nature's resurrection impulse in their own hearts.

And yet it is the same world they are both looking at, but not the same world they are both looking into. For each is looking into his own soul, and in the outer world sees the reflection of what he finds there.

As the plane of shapes this world is fixed in itself ; but how changeable *to us* because of the change *in us* !

Let us cultivate that possible interior resurrection that makes springtime in the world last all the year round. Let us look for the best, that we may find the best. Let us see *through* the least, that the greater may appear unto us.

Let us thank—with praise and rejoicing, letting go all foreboding of evil—that “ God from whom all blessings flow ” for the particular blessing of being able to cultivate the garden of our soul and aid in its growth.

Some day it shall put forth that white blossom which remains perpetually, the blossom of immortality.

URSULA N. GESTEFELD.

LIFE'S SCARECROWS.

A farmer labored long and made
A scarecrow fierce and high ;
A sparrow lighting near it said
“ It looks so cozy I
Believe it is the very best
Of nooks wherein to build a nest.”

And so he went to work and soon
A pretty home had made,
And by and by his charming mate
Four cunning eggs had laid,
And from that happy nest one day
Six gleeful birds flew far away.

But ere they went, the old bird said,
“ My children, all through life
Remember what you *think* of this
Or that brings peace or strife ;
And even scarecrows joy may bring
If one knows how to view a thing.”

—L. A. W. Bulletin.