



THE EXODUS

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THE EVOLUTION OF EVOLUTION.

On the plane of Specialization we find Integration. Here we see "the act of making entire" the perfect unity of Nature's fundamentals which must appear before the centre of consciousness can expand.

Here, with the human Shape, the Figure which stands for the whole Number instead of for a fraction, not only the fundamentals of Nature, but the living powers and faculties of Individual Being are integrated. That going forth from the Absolute which is the persistence of Nature, has brought this about. The togetherativeness of all, from the Absolute down to Shape, that unity which is a logical necessity, here confronts the Soul.

With the Human Species we have the oneness, or unity, of the Absolute with the Derived Being, Human Energy, all the natures, faculties and powers in the Derived Being, Essence of Matter, Cosmic Matter, Shape, and Body ; Nature's perfect Integration.

In her workshop the work has been done silently, slowly, for she never hurries. There is never haste with surety. And the point is reached where possibilities, before impossible, await the centre of consciousness.

Integration is a fundamental necessity, and it gives us first, our visible World, the great Person which veils the universality of Derived Being; and then the little Person that veils the individuality of Derived Being. Macrocosm and Microcosm alike suggest the hidden real or the numbers back of the figures. They have ascended to this height of integration together and they are bound together by eternal bonds.

Here we have a paradox, for though Integration is an eternal necessity, and brought about by persistence of Initial Impulse which cannot be stayed, Disintegration shall surely follow it as its legitimate successor; for where Evolution begins to become Involution, there Disintegration commences to succeed Integration ; and Disintegration becomes as natural a product of combinations of Nature's fundamentals as any product that has preceded it.

Here, pure Nature will become qualified, or infused with qualities; for this point is where the Soul, from having been the sleeping looker-on, becomes, first the awakened observer, and afterward the critic, and co-operator with the Initial Impulse. Its ascension from centre to circumference disintegrates, by infusing qualities into Natural Integration. Its ascension is Transformation and Transmutation, the Disintegration whereby the Natural is followed by the Spiritual.

Through the "Dawn of Mind," or this awakening to self-recognition, and so to *use of* inherent faculties and powers, it begins, some time, to live in the within as well as in the without.

From looking out at Specialization it begins to look in. From looking at, it begins to look into, and some time, it discerns the Scale of Being. Up this scale it climbs, disintegrating as it goes what Nature has integrated; appropriating to itself what Nature has spread before it, making consciously, those other and higher combinations of fundamentals that are possible only to the co-operator with Nature, to the *user* of the Initial Impulse.

Not till in Evolution the point is reached where the unity of Derived Being is indicated by its Specialization, the Human Shape, does or can the germ-soul, latent in Individualization, awaken to utter its fateful and forceful I AM; an awakening essential to its evolutionary climb. For this evolution of the Soul, this ascent of the Scale of Being, is that Involution in Nature which necessitates the disintegration of what has been integrated; a reducing to primary elements through appropriation.

An essential necessary to the understanding of Evolution, through which its revelation is yielded up, is perception of the distinction between Derived Being and Soul; between the eternal "thing-in-itself," and its discovery, understanding, recognition, and that appropriation which brings, at last, its highest quality of incarnation or embodiment.

In Natural Evolution we find the descent of the Soul. Down from the Absolute, through each expression of that Absolute, through that Entity of Expression which is Derived Being, down to that door of Specialization which must open inward—for it is the very outermost and in this direction there is nothing beyond it—comes the Soul as the potentiality of the Absolute.

Here, it is at the very outermost outpost of the Universe. Here is the result of Natural Evolution. Here must begin its ascent, its return to its Source. The Soul's ascent is its own Evolution; and the Soul's Evolution is the Involution in Nature.

From outermost outpost to the Absolute, the Soul must find its way, making those other possible combinations of Nature's fundamentals that are her Transformation and Transmutation *to the Soul*.

In Natural Evolution Nature is fixed, her factors bearing an eternal orderly relation to each other. In Natural Involution she

is unfixed, because this Involution as the Soul's evolution compels change. Yet change is without destruction. The fundamentals are indestructible through the relation between Cause and Effect.

The change is but the new and newer combinations made by the Soul, to whom objective environment is continually transformed; and Disintegration is but the obverse of Integration, two faces, one looking constantly forward upon the newer to come, the other backward upon the has been.

Pure Nature, or Nature unqualified—her fundamental factors in their orderly relation to each other—brings Natural Embodiment according to Shape.

Nature qualified by the Soul's use of what is found in the Scale of Being, a use of faculties and powers by which new combinations of fundamentals are made, brings, eventually, a spiritual embodiment according to Form, and as the legitimate successor to the other.

"The evolutionary climb of man" is but, literally and practically, that climb of the Soul along the Scale of Being which is not only the evolution of the Soul, but of its Embodiment also; an evolution and Involution that bring the Soul and its Body to the Absolute; that cannot stop short of that ultimate.

The links that make the past an unbroken sequence are found in Nature and in the Scale of Being. The links that connect the present with the past and with the future, preserving the sequence still unbroken, are found in the nature and destiny of the Soul. The "thing-in-itself" and what its nature necessitates, cover the whole ground of past, present and future, of time and eternity.

The Mental Man.

Continuance of Shape and material body, but new combinations, which will induce change in quality and structure.

This first species in Involution stands face to face with the last species in physical or Natural Evolution—the Physical Man—and the two clasp hands. There is no break in the continuous chain, only preparation for Disintegration through that continued Integration which is Appropriation.

Here we find "The Arrest of Body." Physical structure has reached its height when the highest of shapes appears. Only that shape which specializes the unity of the Scale of Being, the oneness, can hold this rank; and the Human Shape as this highest stands forth as the crown of physical structure.

Here, on the plane of Specialization, Nature has blossomed. She has done her best for this plane, but she still holds in her warm bosom inexhaustible resources. They await the next higher species, the Mental Man, who, through the Instinct of Appropria-

tion, because of the "Struggle for Life"—which still remains active as eternal impulses—will find, develop, and gather them up into himself.

Only with this species do we first get a glimpse of the destiny of the Soul, which, at this point in the continuity from First Cause, turns its face inward toward the Being, as well as outward toward the Shape.

The Mental Man looks upon both Integration and possible Disintegration, and upon his discernment of the nature of these processes depends his immediate advance along the Scale of Being. His future depends upon his present and upon his understanding of his present, an understanding which must include the relation of the past to the present.

In proportion to his discernment will the Integration be the reality to him and the Disintegration the attending circumstance. Life and Death, hand in hand, will be seen as but the handmaids of Nature and obedient servants of the Soul.

With the Physical Man, the unit of visible Organic Structure, is found the swarm of lesser organisms which have their unity in him. Embryology reveals this great truth.

The human Embryo in its development passes through every shape that marks a stage in physical order, till it arrives at the unit—Human Shape. But the Initial Impulse sweeping on must leave this behind, if the utmost of Specialization has been reached. After the blossom, the seed which belongs to the future. The blossom is left with the past.

The endurance of the Physical Body must be limited, for a higher than it is to come, through the appropriation by the Soul of the resources of Nature; the taking up into itself of all belonging to the Scale of Being. And this first of the Soul-species, successor to the last of the Physical species, is the point of departure from the Natural Body which is here arrested because its height is reached. It is the mould which Nature has at last produced as the best of which she, unaided, is capable; her tribute to the Soul that is to glorify her efforts by its own.

The "missing link" which, when found, unites the fragment to the whole, connects past, present, and future, is Soul, which is neither a thing, nor a form, nor a shape. As the Potentiality of the Absolute, it is the uncrowned King of Nature. As the sleeping god, the passive looker-on, it is the servant of Nature.

It must awaken to know its servitude, to feel its bonds. It must awaken again, to know and feel its power to rule. Between its first and second awakening it struggles and suffers. Through the second awakening it learns of its power over suffering. After it has learned this truth, it works for mastery. It exchanges servitude for freedom. As it attains, it is no longer servant, but Son.

From the appearance of the first of the Soul-species, the

Struggle for Life becomes the Struggle for Mastery; a struggle in which only the fittest survives. And in the great womb of Mother Nature, this Master is some time conceived; that Master who, when full grown, is Lord of the Universe, for with him the Soul has won its crown.

This first of the Soul-species, Mental Man, as the stage in the persistence of the Initial Impulse where it begins to sweep back to its Source, holds in his hands the power to aid Nature in the generation of the next higher species; that higher which cannot appear except this aid be given. He lives in two worlds, an outer and an inner.

The Soul in its ascension must encounter all the planes belonging to the Scale of Being, and it will always know, necessarily, at the same time, an outer and an inner world. To it belongs the work of uniting these worlds by Appropriation, and Embodiment, a work which the last species of Natural Evolution, the Physical Man, in whom the Soul is asleep, cannot perform. This work belongs to that evolution of the Soul which as Involution is Special Evolution; and it begins on the plane of Specialization with the Dawn of Mind.

Here does the Absolute break through Nature and show Its face. Here does the veil begin to lift, the light to shine in the darkness. Here does the Mental Man begin to shine through the Physical Man, and lighten the darkness of Nature unknown. Here, this species is worked for because he works; and behind the veil of Specialization a new world is made; made of original elements by a combination hitherto unknown in Nature; the co-operation of the Soul with the eternal purpose.

"A thinker is let loose upon the world."

The Mental Man, the species capable of ideation and intellection, has appeared. The Universal Soul, the common centre of consciousness for the Universe and all in it, the common focusing point for all in the Scale of Being, stands face to face with its own Individualization; stands at the door by which, passing through, it grows from the Universal to the Individual.

The thinking Soul is the observer that is to become the director by first becoming the critic. The thinking Soul that is first observer of its own servitude to Nature, from observer and enquirer becoming critic, becomes its own redeemer from this servitude by becoming director and Master.

(To be continued.)

To see and know that there is but One God and One Man, is to be prepared for all the variety necessitated, not by the choice or wish, but by the nature of the One. Variety in unity, compels variety in the manifestation of that unity. God is One, Man is One, the World is One, the Soul is One.

STILL HIGHER CRITICISM.

The covenant can be established only with this Son, not with Ishmael, the son of the bondwoman. The son of experience is not the pure Son of God who is uncovered in the soul. He is great and powerful. "Twelve princes shall he beget, and I will make him a great nation." But the king is more than the prince, the Son of God is more than the Son of Man.

From this point in the allegory of Genesis we trace the gestation of the Christ, the immaculate self-conception being the beginning of that inner existence within the natural outer existence which eventually triumphs over the natural. In the New Testament we find the birth of this conception; the power of the Christ, the Son of God, manifested through the Son of Man; the Christ who subjugates all things unto himself, even the Son of Man; the seed of the woman that bruises the serpent's head.

The Bible must be circumcised for us if we would know its truth. The letter must be removed from before the spirit, if we would gain the real value of either the Old or the New Testament.

And only then will we be able to trace still another within—a spirit within the spirit. For the New Testament is within the Old Testament, an inner within the outer, a Gospel within the Law; even as in Genesis we find within the natural continuity from Adam, that quickening within the Natural by the Spiritual which brings at last the Divine.

The Bible is an illustration of our own lives, which are first natural, and then, by a quickening within, grow toward the divine, ultimating Nature's purpose and God's design.

Through experience we reach this time of quickening, the time when an inner life begins within an outer life; one more satisfying, a refuge from the pains and disappointments of the natural existence. Then the king who is above the prince, ruler while princes are subject, begins to find his own.

This possibility awaiting every son of Adam—every living soul, is the eternal promise always awaiting fulfilment. When our real being can appear to us, the inner becomes the real life, and the outer existence only as the shadow cast before.

We may have Abraham's experience in the "plains of Mamre" (Chap. xviii.), if the Bible has been circumcised for us

and we are no longer bound to the "tradition of the elders" that has made its mighty meaning "of none effect."

"Mamre—that changes."

As our self-idea changes, as we displace the sense-conception with the true conception, a change is induced in us, which is a growth along eternal lines. Perception (Enos), Understanding (Noah), and Realization (Abraham), discover "three men," the change that is compelled by the nature of *the Man*.

Though there is but one Man which is the Image of God, this one includes three, the Natural, the Spiritual, the Divine. They "stand by" the one to whom the Lord has appeared, when he has "lifted up his eyes" to see the variety in that unit of being which is the one Man.

Because the being is *the* Expression of God, because it includes all less than the unit, all fractions or natures and faculties which are expressions or effects of the same Cause, variety must pertain to it, and must appear if it is manifested.

All that is natural in it and to it as Effect of Cause; the higher than this natural as that spiritual which is what it can accomplish; that divine which is its perfect Likeness to God, constitute the variety which is compelled by the relation between Cause and Effect. And these three are one, a trinity in unity, as is shown by the use of both "they" and "he" in reference to them.

"And they said" (ninth verse) "And he said" (tenth verse).

This is shown also in the third verse where Abraham is represented as addressing "them" as "My Lord," a mixture of singular and plural that must either have a meaning or be viewed as carelessness on the part of those who have given us our Bible. And if they were careless in some respects can we have implicit faith that the Book literally rendered is absolutely infallible?

How earnestly, if we, waiting "in the tent door in the heat of the day" see these three men, will we voice Abraham's desire—"My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant;" for indeed we, everyone, serve this necessity of being.

As living souls we are first natural, then spiritual, then divine. We learn in the natural self-consciousness, through our mixed experiences, that the way to be rid of evil is to overcome it by the help of those resources of being which rule the natures with their instincts; and see that in this wise, the spiritualized self-consciousness following the natural prepares the way for the divine which surely shall appear.

When realization is small and weak, the soul is strengthened by the understanding that, however little the present result of aspiration and effort, the fulness shall come in time. We see the Lord only now and then, a brief fitful glimpse within the soul, but He "will certainly return unto them according to the time of life."

So surely as a little realization is gained, so surely shall more follow, for this is the "time of life" when the eternal promise can begin to be fulfilled. A result *shall* come, a son *shall* be born, when it has ceased to be with our female nature after the manner of the natural subjection to the masculine reason.

We can feel more than we can explain, and this inner life will grow and gather strength within the outer life. "Is anything too hard for the Lord" when the Lord is the Individualization of the Absolute God?

But "the men rise up from thence and" look "toward Sodom, and Abraham" goes "with them to bring them on the way," for (Sodom—their secret) the reason why the people that fear (Gomorra—*the people that fear*) are destroyed must be realized.

Sense-consciousness carries the destroyer within it, its seed is in itself. Limited by nature, it must be succeeded by that which is greater. As the infancy and childhood of the soul, a higher state must grow within and out of it. The errors of the soul, due to the limitations of the natural, must be destroyed. The "sin is very great," and the suffering that goes with it is great.

"The cry of Sodom and Gomorra is great."

Realization as a necessity for the soul must be full and complete; and it cannot be complete except it go backward while it stands fast. "The men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord."

The soul must realize why all unlikeness to God has arisen and been fostered; why all that is called evil has been found in experience; why the unlike must be destroyed; and it gains this backward realization only by comparing the natural experience with the true being, the only eternally fixed, and therefore reliable, standard of judgment.

Drawing near to it we see that the unlike must go, clearing the way for the like that is to follow it; and we query "Wilt thou also destroy the righteous with the wicked?"

Ah! No, the righteous shall be saved. All that is in agreement with the eternal standard shall be saved. All that has been accomplished in the strife and stress of experience shall endure. Those who "rise up to meet" "two angels" "at even" (Chap. xix.) shall be led out of the destruction which shall not harm them. (Lot—wrapped up, hidden, covered.)

When Desire has become Aspiration, when it has been rescued from captivity to sense-consciousness (Chap. xiv.), when it is a yearning for the Most High rather than a longing for that which by its nature must perish, it will attract help and supply from the infinite.

This help will come "at even," when it is dark to the outer sense. The "ministration of angels" is always sure, even though

it sometimes be given where it is too dark to see its nature. True thoughts, winged messengers of God, will always come to the soul, even come "into the house," if we strive to entertain them.

But when we do this, others who do not desire the highest, who are content with natural existence and know only what they see objectively, will demand, "bring them out unto us that we may know them."

But the soul that is thus fortified will give up all that is only natural, even its loves, to remain steadfast to what it knows is the way of righteousness. And though its judgment and fidelity are laughed to scorn, the very blindness of those who attack prevents harm.

Those ignorant of the new inner life, to whom the old outer life is all, are incapable of comprehending it or of understanding those who are experiencing it. The very thought that saves the ascending soul, blinds those on the old dead level so that "they wearied themselves to find the door" of successful attack and overthrow.

"Escape for thy life; look not behind thee, neither stay thou in all the plain, escape to the mountain lest thou be consumed."

Go up higher! This is ever God's and Nature's call to the Soul. And yet the desire may be more than the ability of the moment can compass.

"This city is near to flee to, and it is a little one: let me escape thither and my soul shall live." A city of refuge is always at hand—do the best you can under the circumstances, never letting go your desire for the best, for the Divine Ideal and its realization. Then we are sure to see the Salvation of the Lord.

The soul that is striving to follow the Lord wholly, striving with unlikeness, having the fixed standard in mind, is a leaven in the mass, a saviour in a community. No community can be utterly destroyed so long as one indestructible factor remains in it.

"Haste thee, escape thither; for I can not do anything till thou be come thither."

No community is beyond redemption so long as a few righteous ones remain in it. It will be "spared" for "fifty," yea, for "ten's sake." We have but to see to it that we keep ourselves "righteous before God" to help to save a whole city full.

The living soul that uses Thought-Force according to the fixed standard of being is a centre of force from which waves of power, of help and strength go forth, strong vibrations in the mental atmosphere which touch and stimulate for good, other souls. If we can not yet "escape to the mountain," if we can but get into a little city of refuge (Zoar) the sun is indeed risen as we find ourselves there.

INTERNATIONAL BIBLE LESSONS.

June 6.—SINS OF THE TONGUE.—James 3 : 1-13.

Golden Text.—Keep thy tongue from evil, and thy lips from speaking guile.—Psa. 34 : 13.

This text indicates that evil is connected with the tongue. Here is confirmation of the truth that "out of the heart proceed evil thoughts ; these be they that defile the man."

The tongue is but the servant of the soul, and it always performs the soul's bidding. It is the soul that speaks and according to its dominant thought.

Its thought is induced involuntarily by instincts and impulses, and voluntarily by the higher faculties of being as these control the instincts and impulses.

The soul is used by the natural ; it uses the spiritual, it accomplishes the divine.

The tongue but expresses the soul—expresses the grade of its development, its ruling quality. To master the tongue is, eventually, to master the thought it utters.

To master the thought requires self-control. Self-control is control of instincts and impulses and of the feelings which belong to them naturally. They are strong and not easily dominated, but dominion is possible because of what the being is—the image of God.

To it belong faculties as well as natures, and the faculties will rule the natures as they are exercised by the soul. This possible dominion is established only as the soul becomes watchful over what is within it and over its words—its utterances.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (2) for the body reflects thought pictures, and these pictures are induced by thought.

To begin to control the thought and the tongue, to speak only the right word, is to have right conditions of body ; for control within leads to control without.

We exercise dominion when we make our instincts obey our faculties ; when we rule natural feelings or impulses with thoughts that are above their level.

Effort to control the tongue leads to control of that which speaks through the tongue ; and all self-control is good, for it

leads to that dominion over all which eventually we must realize.

"Out of the same mouth proceedeth blessing and cursing" (10) because out of the same heart proceed both good and evil thoughts. But we have power to choose the good and refuse the evil.

He who does this is "a wise man and endued with knowledge" (13). He will have "a good conversation" accompanied by works which prove his thoughts.

June 13.—PAUL'S ADVICE TO TIMOTHY.—2 Tim. 1 : 1-7; 3 : 14-17.

Golden Text.—From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.—2 Tim. 3 : 15.

Paul's advice to Timothy is good counsel for ourselves, and the instruction it contains, profitable.

"God hath not given us the spirit of fear, but of power, and of love, and of a strong mind" (7).

We feel fear, but where did we get it? Paul says God did not give it to us, and he speaks of "power" and "love" and "a strong mind" as opposite to fear, saying that these are from God.

When we see that fear is the result of ignorance, of lack of self-knowledge, we find that we need not have it, for we can gain the self-knowledge that removes fear. We have the possibility of "a sound mind" which bars out fear.

When fear is barred out we shall know the "holy scriptures" instead of believe with fear and trembling that God's wrath is ready and waiting to be poured out upon us if we do not accept implicitly the tradition concerning them.

Reading in the spirit "of power, and of love, and of a sound mind" we shall find that they are able to make us "wise unto salvation" if we understand them.

We find in them fixed principles, according to which even God works, and as we trace them we see that God is Love, always, and never wrath.

We find that Law is beneficent and leads us always to that which is above the Law, needing no Law—Love itself.

We see that wisdom, rather than belief, is essential to salvation; that as souls we need to be saved from the consequences of natural ignorance of being.

We learn not to attribute evils to God, to "render unto Caesar the things which are Caesar's, and unto God the things that are God's."

"All scripture is profitable" when understood as containing a universal and ever-present truth, capable of individual applica-

tion. Such scripture is always given by "inspiration of God," a possibility at all times.

Whoever sees truth is inspired by it and speaks his word by that inspiration. Naturally ignorant, the soul must be instructed in righteousness "that the man of God may be perfect, thoroughly furnished unto all good works."

June 20.—PERSONAL RESPONSIBILITY.—Romans 14 : 10-21.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Romans 14 : 21.

What is good and what is right are two questions which each has to answer for himself. This being a fundamental right we should be slow in declaring that another's answer is wrong because it does not agree with our own.

Right and wrong lie in motive, and unless the motive is unmistakably manifest we should suspend judgment upon acts not our own. But upon those we should sit in judgment, for "every one of us shall give account of himself to God." We shall be kept quite busy with our own work.

It is this examination and judgment that leads us to do better and better, and of our own choice. Free to decide for ourselves, we grant the same freedom to know his own motives to another.

We prohibit ourselves from doing many things which in themselves are not wrong, which are good, because of the influence of example upon those who have not reached this accounting to God.

We can do, or abstain from doing. Both are good and either is right, in that it is good. But the doing would not be right *for us* if we feel that the act would be wrong.

And if we feel that eating or drinking would induce another to eat or drink to his own hurt, then we will abstain because we choose to. We will not put a stumbling block or an occasion to fall in our brother's way.

One is not to blame that another falls. But is it the law of Love that one is the occasion of the falling, if we can as well as not avoid being the occasion?

Here is where free will belongs. We are free to do or not to do. Both are good in themselves. Nothing is unclean of itself. But is the doing wise, at this moment? What will be the effect upon others? Am I my brother's keeper? Can I help or hinder him by my example?

Does not the God-like in me say "Give up your own pleasure to help him. You are above the law and can use. He is below the law and is used."

The motive is to be accounted for; the motive gives "righteousness, and peace, and joy in the Holy Ghost." For "he that in" motive "serveth Christ, is acceptable to God and approved of men."

We "follow after the things which make for peace" when we make peace for ourselves by giving up personal desires for the good of our fellow-men. Having a right to all things we are able to renounce them.

June 27.—REVIEW.

Golden Text.—This gospel of the kingdom shall be preached in all the world for a witness unto all nations.—Matt. 24 : 14.

This gospel of the kingdom is the gospel of Wholeness. It is free to all who will be made whole, who desire to know and prove their real being and its power.

Those who desire the Christ-consciousness that joins the Soul to its Lord, can be shown the way to be whole.

This consciousness makes one active to the overcoming of ills, instead of passive in the endurance of affliction. It makes the Soul carry, instead of being carried; carry the bed of mortal sense, mastering it, instead of being dominated by it.

It works "miracles" for the soul because it is the divine-natural which rules the sense-natural.

This great truth that heals and saves is no respecter of persons. It is alike for all, producing the same results for all who meet its conditions. It is "the word which God sent unto the children of Israel, preaching peace by Jesus Christ."

Whoever has this word will go about doing good and healing all that are oppressed by ignorance, though the place where they preach this gospel is only their own neighborhood or family circle.

They will see that it is for Jew and Gentile alike; that racial or denominational views are not an essential part of the living truth. They will see that recognition, understanding, and application of the truth itself are all that is necessary to the salvation of the soul.

This will make the truth the angel of deliverance which comes into the common prison and shows the way out of it.

And when one soul has found freedom he desires it for others. He knows this gospel of glad tidings is for all if it is for one, and that it will accomplish for all what it accomplishes for one.

He sees Jesus Christ as that perfected Soul, manifest through the human Jesus, which knows the nature and origin of sin, the nature and power of God; and that all sin is remitted when its cause ceases.

THE MASTERY OF FATE.

Everything we see has a language.

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

We have many voices in ourselves. Each impulse, sense, and faculty, each nature in our composite being, has its voice. And everything which belongs to Nature has its voice, not audible like our own, and yet a voice that speaks to us in its own language.

The language of Nature is suggestion. We hear its voice, its mute speech, and are misled by it, not, at first, understanding its language. But when we come to understand it we are no longer misled, we are helped by it. We become able to see the grand unity in Nature, our ordained relation to it, and that ultimate result which is her and our crowning glory.

Experiments with suggestion, with hypnotic phenomena, have proved that most people are susceptible to what is called a hypnotic influence. Experiment has passed the stage of ridicule and reached the stage of examination. For some, its results are indicative of a field of research which may or may not yield results worth the effort to obtain them. For others they indicate a truth back of a vast array of facts, which holds the facts together, and incites a desire to find and know that truth.

Let us agree that this truth is worth finding and possessing, and then make effort together to that end.

What are you?

According to the mute language of natural suggestion, you are that flesh and blood thing which you see.

According to this language the figure is the number *to the boy* who is beginning to know, and who, some day, consequently, will know all. It speaks to him with its own voice, as that which is visible to, and which makes an impression upon him.

Hearing this mute assertion, receiving from the plane of object this sense-impression, you in your turn suggest—"This is I." Your own natural suggestion has met and blended with Nature's mute suggestion and, practically—for it is so to you—the visible personal shape is you, yourself.

This natural suggestion of yours is unconscious, but it brings consequences, for the law of cause and effect constantly operates whether we are ignorant or wise. This sense-conclusion, this thought of yours, which is your suggestion responsive to the Nat-

ure-suggestion, is builded as the body, and for which Nature furnishes the pattern or Shape.

And to you, the body is you, yourself, and will remain you as long as your own assent is given to this suggestion. *Practically* you are this body, living, enjoying and suffering in it, unable to see or feel that there is anything but it.

This suggestion of your own in answer to suggestion from objects is involuntary or natural. It is but response to the mute suggestion of Nature; for you stand before her great black-board as the beginner in self-knowledge, and how can the beginner know the whole?

Because it is involuntary or natural, in one sense you are not responsible for its consequences. Yet in another sense, you are responsible, for if suggestion from within did not meet suggestion from without there would be no consequences. You are not to blame in the ethical sense, for you have yielded unconsciously to the spell of Nature; but there could be no spell nor its consequences had you not yielded.

Unconsciously you are self-hypnotized and are susceptible to still more suggestion while the spell lasts. Because you are "cast into a deep sleep" (Adam), because you are not awake to your own real being and its powers, you believe that other objects can harm you. The workings of Nature appear in dreadful guise, adding their suggestion, which meets response in you, to the ignorantly self-induced state which you call your mixed miserable and happy existence.

This hypnotic state is universal. We dream and suffer and enjoy alike. We are not awake to those grand realities that lie outside of this state. We are all fast asleep till, some time, a voice that penetrates this sleep rings in our ears calling "Awake thou that sleepest!"

In this naturally ignorant self-induced state—mortal-sense consciousness—by means of our experiences in it, another kind of self-consciousness is slowly growing. It is obscure, hidden, we do not realize it at first. We are living only in the outer, hardly conceiving that there is an inner life, an inner breathing of the soul.

But it goes on till this other soul, growing within the outer existence, is grown enough to add its voice to the rest; and some day we are startled at its call. Then has come the time when a great possibility is before us, the possibility of coming out of this hypnotic state and so out of its pain and suffering.

For then we become able to conceive another state, the state of freedom from these conditions; and within us is the power *to help ourselves by voluntary suggestion.*

Here is the parting of the ways, one that leads down to death and destruction, and one that leads up to life eternal and joy unspeakable.

Voluntary suggestion is the great power awaiting our com-

mand, a power which, used according to a higher than the natural ideal, will bring us to that ideal as our state of consciousness. This is use instead of being used, the difference between a servant and a master.

God and Nature furnish us the means for mastery of Nature, but we have to find out how to use the means; and we gain this knowledge by finding out how *not* to use them; and we make this discovery through the consequence of our involuntary and ignorant yielding to the mute suggestion of objects—to sense-impression.

The action and reaction weave a spell, the soul is spellbound for a season, and only through experience does it first desire and then make effort to awake from the spell.

Have you learned this great truth from your study of the principles of the Science of Being, even if you have not yet learned it from existence itself?

Then put your knowledge into practice and use voluntary suggestion according to that real being which is yours now, even though you are not conscious of it.

Truth always waits for manifestation, but it will never be manifest *till you suggest it to yourself*.

How did you learn when you went to school? How did you get possession of the truth of mathematics? That truth was, is now, and ever will be; but how did it become *your* truth?

You said—you voluntarily suggested to yourself, again and again, "five times five are twenty-five;" and if you had not done this would you have become a mathematician? Was there any other way by which you could know and prove that waiting truth, but by *speaking* your word, first making *your* word *the* word?

Why not try that way now, if you wish to be rid of the nightmares that belong to the spell? No matter what your sense-impression, your feeling, you can *say* what you will. You can say you are free from suffering and are every whit whole, if you choose. You can voluntarily suggest this truth—for it is true of your being—to yourself, saying it again and again as you did your multiplication table.

Will this do any good? Well, you try it persistently for three months and see. Whatever your feeling, if it is discordant, unpleasant, painful, affirm—voluntarily suggest the opposite condition; and you are entering upon the way which eventually will make you the master of sense-impressions.

The strongest suggestion rules, and this affirmation is supported by truth itself for it is the word of truth. It is stronger than the word of sense-impression. This is the present seeming; the other is the eternal reality.

Try to see what a power and opportunity are yours, and set yourself to the doing of this work, the work of co-operation with the Great Design. Your use of voluntary suggestion will trans-

form you into that which you declare; change you, the sense-soul, into that realization of God-being which is the divine soul, and crown of Creation.

Here is where free will belongs. We are free to use or to be used. We are used by natural and involuntary suggestion for a time; but in that time there grows gradually in us the discernment that we must be more than flesh and blood; and as another self-idea, or ideal, dawns upon us, at once we become capable of choice, for now there are two self-ideas to choose between. When we become capable of choice, the rest lies with ourselves.

Remember that we are talking of the soul, not the being which is already complete. The soul grows, and from germ to maturity. Its growth to maturity depends upon voluntary suggestion of its true being. This is why we should see to it that we govern our thoughts, for every thought is a suggestion to our own soul. We perpetuate the Nature-spell, or we help to break it and cause it to vanish, by bringing the soul out of the natural into the spiritual.

As the soul awakens out of this deep sleep, as it is transformed, all seen as objective is transformed also. Not so much evil is seen because there is not so much to be seen. Objective nature is only a mirror in which is reflected the Soul. Its passive suggestion must be met with positive suggestion and the scenes in the mirror will change.

The Mount of Transfiguration is at hand for us, we can find and ascend it through voluntary use of Thought-Force. This is the creative energy, and it always produces according to our word.

How are you thinking? According to the Nature-spell, or according to your true being? Are you one of the commonly passive mass, or are you individualizing your soul? Will you continue to experience what belongs to this hereditary passivity, or will you realize your "heredity from God" by declaring it unto yourself as the beginning of that end?

"As a man thinketh in his heart, so is he."

Is your thought the general and passive, or the individual and positive?

To overcome does not mean to attack and demolish, but to come over, pass over what stands in the way. It means to go forward. "Speak unto the children of Israel that they go forward." Whatever the obstacle we can move forward, if we do not stop to do battle with the obstruction. We are always greater than it, and it has to give way if we move forward. We can move over it or under it, through or around it, some way, somehow.

THE BREATH OF LIFE.

(When there is the sense named "Insomnia.")

I am free from all struggle and strife.
I am free from anxiety and apprehension.
I am free from all strain and tension.
I abide under the shadow of the Almighty.
I am able to see what I should do. I am able to do what I see should be done.

I have clear vision because I desire to do only that which is right and just.

I shall not entangle myself, I shall be shown the way in which I should walk, moment by moment.

Whatever comes into my mortal experience, for me there is no loss; there can be only gain.

Because of what I am in being, nothing pertaining to my growth in self-recognition can bring me real harm.

I see and feel that I am complete and whole and that I live and move and have this being, in God, my Cause.

I am safe and secure every moment.

I am cradled in the eternal arms, I rest upon the Infinite bosom.

I am sinking into that sleep which is peace and rest, refreshment and strengthening.

It is mine as a child-soul that is nurtured from the divine; and I have no fear of aught that can befall me.

There is One that neither slumbers nor sleeps, and I am guarded and protected.

I give myself up to quiet slumber. I sleep with the sleeping world, with the fields and the flowers, with the creatures small and great.

For we are one Brotherhood, and I hear the voice of our Father in the murmur of the stream, the gentle rustle of the night-wind, the breath of the flowers.

It says to me, "Rest my child. All things rest. Take your rest. I am here. I will never leave nor forsake you."

I let go all effort to do or to be.

I sink back into these waiting arms.

I feel them close tenderly about me.

I am in the "green pastures," beside the "still waters." I am with the good Shepherd of the sheep.

I am asleep, for "He giveth His beloved, sleep."

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EDITORIAL.

It seems to some who are not thoroughly conversant with the principles of the Science of Being, that those who endorse and endeavor to live by them, lay themselves open to the grave charge of lack of sympathy with those who suffer.

While it is not difficult to understand why this lack on their part appears to be, there is most direct and positive refutation of the charge.

It is true that those who are trying to "live the life" do not *express* their sympathy as they used to do; but does it necessarily follow that they have none?

Which is the truest sympathy? That which tends to alleviate the suffering, or that which tends to perpetuate it, however gratifying this kind may be to the sufferer?

There is a kind which helps, and there is a kind which hinders. The sufferer is experiencing natural effects of a natural cause, but does not understand this truth. Because of his lack of understanding, and notwithstanding his well-meant efforts, he fails to see and use a remedy which works at the root of the difficulty.

The sympathy which he expects—which is the kind we all, naturally, crave—is one which tends to strengthen this root. The sympathy felt and given by the one who understands, is of that kind which attacks this root and helps to destroy its vitality.

"As a man thinketh so is he."

The sick, suffering man craves that sympathy which is, practically, thinking as he thinks; seeing him as he sees himself, feeling about him as he feels about himself.

The sympathy which gives the most real help goes with a

thinking which is contrary to his. It is a sympathy with the sufferer, but not with his suffering. It springs from the understanding that the real of him is not and never can be diseased; and that to refuse to strengthen the sense of suffering is to help this real to appear, and in power over suffering.

This kind of thinking is a demand upon the latent resources of being which helps to stir them into activity for that suffering soul.

He does not know what he is. The one who understands does know what he is, and what can be brought out of that "great deep" of being. He does that kind of thinking which is potent for good, for dominion. The sufferer does that kind of thinking which is potent for pain, for subjection.

To say to him, "Yes, I know you are dreadfully ill. You must suffer terribly. I never knew any one who had so much to bear as you do. Dear me! I do not know how I could endure it, myself," is to please him, perhaps, for you are echoing, probably, his own thought.

But is it really giving help? Is it not giving him a gratification at the expense of something else? It is far better to refrain as much as possible from seeing and thinking of him as he thinks of himself, and to think of, and try to realize, his perfect being instead.

It is best of all to be able to show him *without joining with him in thought*, that you do feel all sympathy with him, are sorry for his sense of suffering, and will gladly do all in your power to help him.

One can manifest a spirit of helpfulness without compromising with his convictions; and one will be sure to manifest this spirit if he loves impersonally; if to help is his desire, whether it be this one or that one.

This desire and work pertain to the Christ-consciousness. The one who knows can be patient under all criticism, seeking only to do the Master's work faithfully. And to this end he must try to master his own sense-fears and beliefs, knowing "no man after the flesh," but knowing that every man in his being is the child of God, and in soul will become the accepted Son of God.

He must see the end *from the beginning*, and not only from a mortal-sense consciousness, a section between the beginning and the end. "And blessed is he whosoever shall not be offended in me."

URSULA N. GESTEFELD.