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# THE EXODUS

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## THE EVOLUTION OF EVOLUTION.

More subtle and higher combinations, rather than continuance of the grade which is Nature in her physical aspect, is the work done by the Soul in its co-operation with the Original Design. Organic Structure is embodiment according to this Design, an embodiment involuntary or unconscious up to that fateful utterance, I AM; but an embodiment which is an unbroken chain from the Amœba to Physical Man.

Here, parts *in* the Whole confront the Soul which looks upon them and speaks through this man. Here, embodiment continues, and without break, as Incarnation of Self-Idea—as Character. Here the one becomes two ways. Will embodiment continue as a tendency or as a possibility? If it continue as a tendency, it is descent. If it continue as a possibility, it is ascent. Continuing as descent, it is mortal because the tendency will exhaust itself. Continuing as ascent, it is immortal because the possibility will multiply itself.

Cause and Effect is the overruling Law. Continuance of embodiment, of Psychic Structure, is compelled by it; but the quality of this structure is contingent upon the way in which the Soul travels. If it travel in the Natural way—tendency—in its expansion toward the circumference, it does not reach it, for this way falls short of that ultimate. If it travel in the possible way it is sure to reach it, for this way reaches unto the circumference. The Soul as the only factor in Nature capable of exercising the power of choice, elects its own way; involuntarily as it is influenced by tendency or sense-impression; voluntarily as it discerns contrary possibility. Influenced by tendency it is drawn down to death. Influenced by possibility it is drawn up to immortality. *It becomes its Ideal.*

Primal Energy creates to and for it, what it conceives. Its Self-Idea is incarnated. Its natural Self-Idea—the idea according to tendency—centres in the Physical Man. "This is I." The Law of Cause and Effect compels that the Soul experience the consequences of its Self-Idea. These consequences are experienced as existence on the physical plane—Specialization—be-

cause the Soul's Self-Idea holds it there. Through experience it learns the falsity of its Self-Idea, and contrasts tendency with possibility. Through choice, it forsakes the Natural and cleaves unto the Spiritual, turning from Object to Subject.

Psychic Structure as successor to Physical Structure, the inner within the outer court, leads on to the Divine Incarnation, the Holy of Holies, when the Soul elects to serve possibility rather than tendency. The Spiritualized Man is the embodiment of the true Self-Idea, the incarnated possibility which is Master of tendency. Outwardly, or on the plane of Specialization, the Physical Man, inwardly he is the Spiritual Man for whom the Mental, the Intellectual, and the Moral men are faithful servants, none of them allowed to usurp the highest place. They are relative to him, he is absolute to them. He is the product of both the Derived Being and the Absolute, through the Soul's co-operation with the eternal purpose. He is the true Self-Idea established, the highest species involved in the Original Genus evolved and embodied.

Outwardly, or to the sight limited to the plane of Specialization, he is the Physical Man and the Human being. His human nature is apparent, his physical flesh like unto the kind. His human character links him with the human species, his divine character differentiates him from it. His psychic flesh or body is permeated by a quality foreign to the Natural-Human, pertaining only to the Divine-Human. Though Human as the species resultant from Derived Being, he is also Divine as resultant from the Absolute—as Likeness *in* the Flesh.

Product of Primal Energy and Self-Idea, he is also user of that Antecedent Motion, the absolute Creative Power. He directs, it performs. Standing between the Absolute and Specialization, looking upon both, he rules the lesser with the greater, uniting in himself all possibilities; the lesser controlled, the greater established in power.

The Spiritualized Man controls existence, remaining uncontrolled. As one of the common family he experiences the family lot, but always as the Master. Known in his mortality, misunderstood in his humanity, absolutely unknown in his divinity, he is alone in the world, though Master of it. Coming unto his own by that orderly process which is governed by Law, yet his own receive him not, while they are incapable of like Self-Idea. Though he is the answer to their own question "What am I?" the answer written in Flesh, they read it not till their necessities unveil him in their own Self-Idea.

#### THE DIVINE MAN.

The ultimate of Evolution and Involution. The Survival of the Fittest. The Likeness of the Absolute. The Incarnate God. The unity of Ascent and Descent. The end of Shape as a con-

scious limitation. The end of Physical body. The essence of the Spiritualized Man.

The Divine Man is that side or face of the Spiritualized Man which is toward and which knows only the Absolute. The Divine-Human is that face which is toward and knows all within the circle of the Absolute, which experiences contrast. The Divine Man is that which is, rather than that which does; that which has been all the while the Soul has been expanding from centre to circumference.

It is that which the Soul has put on, which has been waiting to be put on "from the beginning." In it are no "vestigial remains." It was, before the Soul awoke from the sense-sleep and started on its journey toward the Absolute. It is that Likeness to the Absolute which is likeness of nothing else; which has been realized and incarnated by the Human Soul. It is that greatest which absorbs all that is less into itself, it dominant over all. It is that which was lost to the Soul as it awakened on the plane of Specialization, but which was found through Experience. It is that which was never created in the sense of time, but which is discovered and appropriated by the Soul.

This putting on by the Soul connects the Absolute with the more limited Human, "making of twain one," and bringing Divinity into Humanity. The Divine Man as the eternal Man at the end of Time, has no need for the plane of Specialization or what pertains to it. Shape is no longer a limitation, no longer a fact of consciousness. Physical body is no more.

The Divine Man is the Individualized Soul in its deific aspect, "without body, form, or parts" as apprehended by the five senses. It is that Likeness which always was, comprehended by the Spiritualized Man and thus Individualized. It is the Personal God resultant from the reverse of the natural order—from Specialization to the Absolute—and from choice of the way. It is the Abstract made Concrete.

It is that which is without "body, form or parts" as a matter of self-consciousness—in the physical or psychic sense; therefore which is no more in time or space than out of them. It is self-conscious essence, the residuum when, in the Soul's expansion to the Absolute, each plane claims its remains. Specialization claims and keeps its own. Psychic planes—those between Specialization and Individualization—claim and keep each its own as the Soul moves up. Individualization claims and keeps its own—the Human. Between Individualization and the Absolute is the Deific Essence individualized and made the Personal God through appropriation by the centre of consciousness.

The Divine Man as Soul dwells on the circumference—the Absolute, and at the centre equally. He is omnipresent, omniscient, omnipotent. For him there are no grades, planes or

spheres. These pertain to his manifestation. He is all. He is the looker-on for whom the observer, director and critic have prepared the way. He is the knower that has always known, not the finder out. On his reverse side as the Spiritualized Man he knows the way by which he has come to the circumference. As Absolute Likeness he knows only the circumference; and this is All.

With him Evolution is complete. In him Involution is complete. He is the beginning and the end, the Alpha and Omega. He is the oneness of Evolution and Involution that is not subject to Time and Change. He is the eternal Now. He is that which always was and also the Begotten. He is not he, but It, the Light of the Absolute.

#### REVIEW AND ELABORATION.

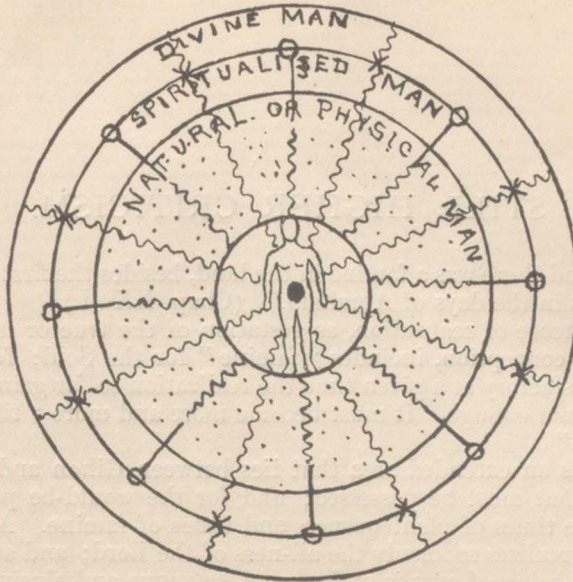
It has been endeavored in presenting this view of Evolution and what it, as a principle, necessitates, to at least suggest that "great scheme of Nature" which gives a "connected" rather than a disjointed and fragmentary "outline" to the "great drama which has been given us"\* by the work of others. Truer words were never uttered than those used by Professor Drummond when he said that the Evolution theory "was first given to the world out of focus, and was seen by it out of focus"; and that "An Evolution theory drawn to scale, and with the lights and shadows properly adjusted—adjusted to the whole truth of Nature and of Man—is needed at present as a standard for modern thought."

To properly adjust the lights and shadows is a work of stupendous magnitude and importance, if carried into all the multiplicity of detail attendant upon the Scale of Being and its ascent by the Soul. But as pertaining to the great truth, "What is Nature and what are we?" an adjustment is possible which is also absolutely necessary to an answer; and which gives a practical value to the view submitted.

A standard for modern thought which shall yield the best results must unite the work of those who have traced the origin of the animal body, the evolution of Mind, the development of Morals, and the evolution of Religion. It must show a connection, an inherent connection between Body, Mind, Morals, and Religion, and therefore must be sought and found in logic. Theory on a false foundation but drives the fragments of truth so far discovered farther apart. Logic unites them in one harmonious whole, adding value to each if the premise from which conclusions are drawn be abstractly true.

The use of logic makes each individual the discoverer of Nature's secrets and renders him more appreciative of the efforts of specialists who demonstrate them. He holds the thread upon

\* Vol. II., No. 4.



The Absolute.

Primal Energy—Essence of Matter.

Individualization—Scale of Being.  
Faculties, Natures, Senses.

Cosmic Matter—Basis for all bodies.

Human Energy—Forming Power.  
Derived Motion. The Power to Think.

Specialization—All Shapes. Macro-  
cosm. Human Person—Micro-  
cosm.

The Soul.

Sphere of sense-impression.

Outer Circle.

Space between outer and second cir-  
cle.

Second Circle. Faculties x. Nat-  
ures o.

Space between second and third cir-  
cle.

Line running from circles on Indi-  
vidualization to within Special-  
ization.

Third circle. Outline within central  
circle.

Common centre.

The central circle.

~~~~~ This line from the sphere of sense-impression to the macro-  
cosm indicates involuntary sense-waves. From the soul to the circumfer-  
ence it indicates voluntary soul-waves.

which their demonstrations are strung, a rosary which for him has a value beyond separate beads. He counts them one by one, each a doorway to the infinite, none all-sufficient, each requiring the rest, all for him but he above all, using each as a lever to lift him to his destined level.

(To be continued.)

## STILL HIGHER CRITICISM.

"And there was a famine in the land, besides the first famine that was in the days of Abraham." (Chap. XXVI.)

Increase of realization, as gestation of the true or immaculate self-conception, includes "famine" for the Soul; for however satisfactory at a given time the realization so far gained may be, it is not enough. It must become more and more "till all be fulfilled."

It is an extended area that lies between Gihon and Pison, a land that must be possessed; and for the would-be possessor there are times of plenteousness and times of famine. At times the soul realizes so keenly the all-ness of the Lord; and at others this real being of ours is so far away, so vague and elusive! To-day the soul is satisfied in the Lord, and to-morrow it seems alone and lonely, naked in the presence of its enemies and surrendered to their afflictions.

Possession of this land must be individual. No amount of realization gained by another can be mine or yours as a conscious possession, any more than another's realization of the truth, value, and usefulness of numbers and their relations can be ours except we gain it for ourselves. The possibility and opportunity for, and the inherent power of, the individual soul are illustrated and emphasized continuously, not only in Genesis but throughout the Bible, as an eternal necessity that will always thwart and defeat the plans formed in ignorance of the fact. Even as a meal eaten by one individual can not remove the hunger of another, so realization of the nature, power and perfection of the real being gained by one soul can not remove the necessity for like result from others.

What can be done, and how it is accomplished is shown by one for all; but each unit of that all must cover the whole ground for itself.

"Go not down into Egypt; . . . Sojourn in this land, and I will be with thee, and will bless thee."

To "sojourn in this land" is to hold fast in thought and the inner life to the spiritual ideal whatever the circumstances and contradictions of the outer life. To descend in thought and desire to their plane is to "go down into Egypt," is to cultivate the quality of feeling that dominates the soul to its disadvantage. It is to strengthen the natural realization of the sense-plane and

the sense-life as the all, instead of weakening it through cultivation of the higher realization.

"I will make thy seed to multiply as the stars of heaven. . . . Because that Abraham obeyed my voice and kept my charge."

The true self-idea—perfection in being, and Likeness to God—with all faculties and powers of being held to and used for its gestation and birth as the Actual Man, is obedience to "my voice" and keeping "my charge"; the opposite of the voice of the sense-soul that knows not its origin or destiny.

In Isaac's experience in Gerar with Abimelech, king of the Philistines, is again illustrated what woman is to man as the soul advances from its natural servitude to the sense-nature toward its destined mastery. In relation to Source all individual souls are alike as having a common origin, hence are brothers and sisters to each other. In relation to destiny they are husbands and wives, supplementary and complementary to each other. "In this land" therefore they are both brothers and sisters, and husbands and wives; for fulfilment of destiny depends upon perception of origin.

"Isaac sowed in that land and received in the same year a hundredfold. . . . And the man waxed great and went forward, and grew until he became very great."

Fixedness in being and growth or expansion of self-consciousness or the soul are the simple truth, which, in the last analysis of the Bible is the residuum left as its teaching; and in the realization of this truth the Fatherhood of God and the brotherhood of man are practical fact, not merely sentiment. Real progress for the individual or the race depends upon conformity to eternal fundamentals. Whatever the success of a day, advance in the ultimating of destiny is made only as the changeless factors and laws which make destiny are found and followed. "For other foundation can no man lay than that is laid."

The original design, not an invented pattern or plan, will obtain in the end; and, for the soul, returns worth having come only as it sows "in that land." There is a success according to the standards fixed in soul-blindness, which is temporary and illusory; but as one gets his eyes open to see, Abimelech will always say to Isaac "Go from us; for thou art much mightier than we."

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father."

Again we see the use made of "wells" in this symbology. Water is universal but out of sight. A dweller in a new country looks to see, first of all, where water may be found. It is below the surface, but he must reach in order to use or possess it. The land is his, he owns it and all in it, and water is there; but the water is not in his conscious possession as a thing of practical use

and value till he has digged his well—till he has worked his own way to it. When his part is done, the water, waiting all the while, rushes in and up in abundance; but how necessary his part!

The phenomenal world, the sense-nature and its illusions, stand between the soul and the water of life, and the soul has to dig its own way to it, even though others have digged before him; for he may find previous wells stopped up. What has satisfied others may not satisfy the Isaac with whom others may strive for possession.

"I gave you this" and "We gave you that" may be said to the soul that is taking possession of its divine inheritance. "You have nothing of your own, only what we have given you" they may claim; but "the Lord hath made room for us, and we shall be fruitful in the land" may be said by the soul that attends steadfastly to its own digging.

Again religion as something individual, inherent and spontaneous in the soul, rather than received from the without as a gift, is shown by what Isaac does. "And he builded an altar there, and called upon the name of the Lord, and pitched his tent there."

Where? Where one has done his own digging successfully, undeterred by self-constituted authority and its condemnation, and found that water of life which, springing up in the soul, assuages the thirst which has made it a wanderer in the desert of human experience and ecclesiastical doctrine and dogma. Yet when the soul has found true religion it is ready to make peace with all which claims to be such, recognizing motive and giving it its just due.

"Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."

All attempts to save souls "from the wrath to come" are good as to motive; and if the attempt is not of the wisest the results will act as enlighteners for the soul, rousing in it desire for better and perhaps indicating where and how to find them. Both motive and attempt may say "We have done unto thee nothing but good, and have sent thee away—from us—in peace."

In the next chapter (Chap. XXVII.) is shown that to whom belongs the birthright belongs also the blessing that follows it; and the blessing is gained by obeying the voice of the woman rather than the voice of the senses.

The human Soul—Adam—includes the animal and lesser natures. It is allied with the animal nature which is active in it. Nature knows no break, no separation between her many parts;

and the soul, as Esau, feels the animal instincts and impulses and their power. As Jacob it feels the power of the spiritual nature. "Esau my brother is a hairy man, and I am a smooth man."

The hair characteristic of the animal is found with the human, though less in quantity. Decrease in quantity—according to sense-standards of weight and measurement—with increase in quality, attend that evolution of the Soul which compels change in species—in the human as in the lower orders.

The inability of the senses to detect the hidden quality of soul when confronted with an outer coat of skin, and because the senses do not naturally penetrate beyond it, is shown by Isaac's acceptance of Jacob as Esau, when he is covered with the kid's skin. "And he discerned him not because his hands were hairy."

Conformity to the sense standard is one thing and conformity to the eternal standard is another. First the natural, afterward the spiritual. The coat of skin will remain the coat of skin to the senses, but the spiritualized soul is the Son of the woman and known to her, however the rational nature may be deceived. It is the higher soul growing within the lesser—the early manhood within the boyhood—that steals away the blessing because it exercises the birthright.

"Let people serve thee, and nations bow down to thee: be lord over thy brethren."

This higher soul whose hand lays hold upon the lesser, following it in the eternal order, exercising the birthright is necessarily lord over all; for Likeness to God is the supreme power for the soul. Yet the Esau is not without a blessing also. As Esau it must learn by experience and this is good. "By thy sword shalt thou live, and shalt serve thy brother."

Experience, good and necessary for the soul, teaches it much that it must learn. The rational soul (Esau) learns only through experience and finds its way to the tree of life only by encountering the flaming sword that keeps the way thither. Reasoning everything out it finds truth by slow stages, is under the dominion of the intuitional soul (Jacob) that finds in advance of experience. It gains dominion, the other has dominion. It works in time for eternity. The other works in eternity for a time. To it the things of time are the real till it exhausts them and proves their emptiness. To the other the things of eternity are the real while it uses for a season the things of time.

With Esau and Jacob we find the natural and the spiritual, the rational and the intuitional, the masculine and the feminine, the lesser and the greater soul; the continuity from Adam and the increase of what is generated in the Adam-consciousness from the immaculate conception.

## INTERNATIONAL BIBLE LESSONS.

October 3.—PAUL'S LAST JOURNEY TO JERUSALEM.—Acts  
21 : 1-15.

*Golden Text.*—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21 : 13.

What to the mortal sense seems failure is sometimes the success of the invisible and unknown.

The failure of Jesus of Nazareth to continue his work, his crucifixion and death, were the success of his heavenly mission. He went up to Jerusalem, "knowing all things that should come upon him," for he knew he was the fulfilling of the law.

Paul went "not knowing the things that shall befall me there," but ready to meet them because he was "bound in the spirit."

Steadfastness insures success through failure. "All things work together for good to them that love the Lord."

The true apostle counts all gain whatever to mortal sense the experience may seem; for he knows that in and through all human experiences something greater and higher is manifested. Who seeks to save his life loses it—who seeks to save himself from that which he ought to perform because he fears the consequences, loses that higher life for the Soul which is more than the life of the senses.

To be a follower of Christ means to go where the Christ leads, go wherever and whenever the Christ within points the way; go fearlessly, nothing fearing and nothing doubting, for that which is marked with God's image is ruler over all.

To be a mediator between those who are held apart by differing racial or factional views, though holding an essential in common, is to be crucified between them, even though the message of the mediator is "Peace on earth, good will toward men."

This mediator, in bonds already by the power of the truth he sees, has additional fetters placed upon him by those whom he seeks to set free from bigotry and prejudice. But he is ready to say "The will of the Lord be done."

October 10.—PAUL A PRISONER AT JERUSALEM.—Acts 22: 17-30.

*Golden Text.*—If any man suffer as a Christian, let him not be ashamed.—1 Pet. 4: 16.

Shall one continue to suffer when he is endeavoring to be a Christian—a Christ-one?

Cause and effect is the law that always governs. Now we see where before we were blind, and now, recognizing that we are made in the image of God, we seek to bring forth the likeness of his Son. But we bring it forth *through* the likeness of what we were in self-idea and thought, before we found the Christ.

For thought is creative, and our past thinking bears its fruit even though the Christ ideal is bearing its fruit.

But though, as the effect of previous causes, we feel a sense of suffering, it is not *to us* what it used to be. We are not ashamed of it when we understand. It is the opportunity for victory, for demonstration of that truth we have found and love.

Paul is persecuted, but he did previously persecute (20). It is Paul who experiences the consequences of Saul's acts, but it is also Paul who knows how to meet them, and how to prove the power of the apostle of God. He can not be scourged as others may be and are scourged, because he knows he is free born (28), even though he has what belongs to him—experiences painful according to the mortal sense.

A Paul knows his relation to the eternal and changeless God, and the birthright which is his in consequence. By virtue of this birthright he is free from what must afflict those who know it not, free as the son of God who has never fallen from his high estate. He suffers as the son of man, and the lot common to men, but as the child of the Almighty he is free to find and use his God-derived power to rule over all that afflicts the sense-man.

With a great sum indeed do many souls obtain this freedom, but the being was "born" free. He who lives to his being rather than to and for mortal sense, enjoys the birthright.

October 17.—PAUL BEFORE THE ROMAN GOVERNOR.—Acts 24: 10-25.

*Golden Text.*—Fear thou not, for I am with thee.—Isa. 41: 10.

Every experience of life calls upon us to answer for ourselves, and whatever it may be there is no call for fear, for "I am with thee."

We can say, honestly, what we think however others may differ from us, and our sincerity will always be a protection, for wherever it be found the Lord is with it—"the Lord strong and mighty in battle."

Even though our view be heresy, because it is "after the way which they call heresy" (14) we shall be sustained in our advocacy of it, and be shown our mistake, if we have made one.

Heresy is a view of God contrary to the generally accepted standard of belief which is of human origin; but sincerity has a higher origin, and that heresy that comes of sincerity is sometimes a revelator of hidden mysteries.

The heretic is not necessarily a blasphemer. He may be the truest of worshippers, having "a conscience void of offence toward God, and toward men" (16). He may be one who has left the narrow limitations of race and tradition to find what these could not give him, and who has found what they do not contain.

Finding and proving his own freedom though in bonds, like Paul he may say "Now after many years I came to bring alms to my nation, and offerings" and may prove in his own fate that he who would minister and save must be able to be sacrificed—is able, because the Lord is with him.

Though a living proof of a resurrection from the dead, his judges and accusers will still quibble over the possibility or impossibility of a resurrection, because he is the heretic and they the elect; but by the power belonging to him who is alive from the dead, the heretic will be remembered and honored when the elect are forgotten. "I am with thee" and what matters it who accuses or who condemns?

October 24.—PAUL BEFORE KING AGRIPPA.—Acts 26 : 19-32.

*Golden Text.*—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10 : 32.

Paul's life teaches us the necessity of speaking frankly when sincerity demands frankness, but wisely at all times; as also fearlessness in speech or in withholding speech.

The illuminated intellect, illustrated by Paul, is the witness "both to small and great, saying none other things than those which the prophets and Moses did say should come"; for it finds and declares the truth they spoke.

It sees what the Christ is and how, as Jesus, "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people." It gives the how and why which the keepers of tradition do not furnish—which they claim can not be furnished.

And so its utterances are rated as madness (24), though it but speaks "forth the words of truth and soberness" (25).

To have the "light from heaven" that illuminates the darkness of sense-consciousness shine around one as he journeys (Paul's experience on the road to Damascus) toward truth, is to

have the revelator within that penetrates all the dark places, and before whom all mysteries yield themselves up.

It is to hear the voice that speaks for one alone and to obey it as the resistless and unanswerable. It is to wish with all the heart, all the deep feeling born of this illumination "that not only thou, but also all that hear me this day, were both almost, and altogether such as I am" (29).

It is to be "instant in season," ready on the moment for any good work without counting the cost to the personal self, thankful only to be an instrument for the doing of God's work, the carrying out of the divine plan, the betterment of mankind, finding reward in the doing.

*October 31.—PAUL'S VOYAGE AND SHIPWRECK.—Acts 27: 13-26.*

*Golden Text.*—Be of good cheer: for I believe God, that it shall be even as it was told me.—Acts 27: 25.

It is not easy to keep fast hold of the truth revealed by the inner illumination when in the storm and stress of sense-experiences. They contradict it so!

We declare that as children of the Almighty we are free from pain and peril, and outwardly we are engulfed by appalling, by agonizing circumstances. In danger of falling into the quicksands (17) "being exceedingly tossed with a tempest" (18) we endeavor to "lighten the ship" as the means of saving ourselves from threatened disaster.

We run hither and yon to get this done and prevent that from being done when the going to pieces of the ship does not mean our destruction at all. It may mean new opportunities for future usefulness.

"There shall be no loss of any man's life among you, but of the ship."

Oh! to realize this! That whatever befalls the ship, we, the living one, will survive the tearing asunder of all that now constitutes our environment and daily life.

But we gain this realization, a little at a time perhaps, when we see standing by us "the angel of God, whose I am, and whom I serve" (23); for this angel is always there, waiting our recognition to make us sure of succor. The temporal changes, but we endure—endure till the Great Purpose is fulfilled.

"Lo, God hath given thee all them that sail with thee" (24).

All that see this purpose, all that look upon mortal-sense existence as only the vestibule opening into a far more real life, who seek to live that real life now, bringing it into the temporal till the temporal shall be so displaced by the real that it is no more, are sailing in a ship that even if it goes to pieces will not destroy the traveller.

He shall be saved unto everlasting life, for he brought everlasting life into the ship.

## THE MASTERY OF FATE.

You have read this statement again and again, have you, and still can not quite see what it means?

"Our real being is incarnated only as it is re-presented to the Soul as its self-idea."

Perhaps the meaning can be made plainer. It is a great truth which it is well to know. Surely you understand by this time—you can not have read *THE EXODUS* for two years without gaining this understanding—that as an individual you have both individuality and personality. Your individuality is what is eternally fixed; your personality is the unfixed, in that it can be better and better. Your individuality is your real being. That always was as the effect of First Cause. It never began, and it will never end, nor does it change, in time.

Your personality is composed of soul, shape, and body. Soul is self-consciousness; shape is that outline called Person; and body is embodiment. Time begins with the minimum and ends with the maximum of self-consciousness.

Shape and body belong to time. Your existence—not your being—began with your first self-recognition, and it will end only with the fulness of self-recognition—only when you have eventuated all the possibilities of your being. As an individual you are now living in time, because you are passing from the minimum to the maximum of self-consciousness. It is possible for you to tarry with the minimum or quicken your pace toward the maximum.

As an existent soul you are the product of Nature. Study "The Evolution of Evolution" and you will see why. But, also as an existent soul, you will become more than the product of Nature. But this "more" depends upon yourself. Your shape or limited outline remains the same, but your body changes in this advance from the minimum to the maximum of self-consciousness, because your body is always the embodiment of your self-idea.

Embodiment or incarnation is the purpose toward which Nature works till the purpose is fulfilled. What is embodied or incarnated is your self-idea, and what is dependent upon it. The quality of incarnation or embodiment, therefore, depends upon the quality of your self-idea.

As a living soul, rooted in the real being but looking upon the visible shape, your first self-idea is the natural one. "This is I," is your first self-idea, and existence, for you, is dominated by it. This self-idea localizes all your sensation in the shape or Person, for this idea is builded into it as body. This is the natural self-idea, because it is according to sense-impression.

But back of you, the living soul, is a great force pushing and pushing to urge you on and up away from the plane of sense-impression. Your self-idea holds you there, this force pushes you on, and between the two you suffer. Because of your natural self-idea you can not let go. If you could, the pushing would cause no pain. You would move with it instead of holding on.

Because of your self-idea you are your body. Not till you begin to see that you are not your body, will you begin to let go and move in the direction in which you are being pushed. As you, the Soul, move in the upward direction—from the minimum toward the maximum of self-consciousness, your body moves up also; but you do not let go and move up till you begin to see the falsity of your natural self-idea and put a better one in its place.

Nature furnishes you with the basic body in which is embodied, or incarnated, your self-idea, and those thoughts for which it is the key-note. "The Evolution of Evolution" shows you what this basic body is and why. *Your* body is builded into this basic body. *Your* body is the thought-body, the embodiment of the thoughts for which your self-idea is the key-note. *Your* body is incarnated in the Nature or basic body. This basic body, through your thinking, becomes infused with quality; or, the basic body is qualified by the thought-body.

It follows, therefore, that the highest incarnation or embodiment can come only when the highest self-idea is the key-note for the thoughts of the soul. This necessitates the presentation of the real being *to the soul* as re-presentation, or in self-idea. Without re-presentation there can be no incarnation.

Not till the natural self-idea is opposed by the true self-idea will you let go of the plane of sense-impression and ascend where you belong—to the plane of Likeness to God. Remember what has been said about constructive imagination. When a man builds a house, the house is a brick, a stone, or a wooden one, according to the material used. The body constructed in the basic or Nature-body is according to material used. As thoughts are the building material, the quality of the thoughts determines the quality of the embodiment.

The self-idea is the key-note according to which the thoughts respond in vibration or in quality. It is the skeleton, as it were, rounded out and filled in by the thoughts which accord with it. This skeleton, thus rounded out and filled in, is the structure in the basic or Nature-body. It is the soul's embodiment.

Let us follow this order once more to make sure that you

understand it. You are a living soul, using what you call your body. You have said that this body, whose members you can see and enumerate, was yourself. You do not say this now. You know better. You see it as possession rather than as possessor.

You see that you, the looker-on, are more than any or all members of the visible body; and you know that change is constantly going on in this body.

You have learned to think according to your real being, instead of according to your sense of body, and you are finding that this way of thinking is bringing changes in your idea of yourself, in your feelings, and in your body. You say sometimes "I am not what I was five years ago." You are conscious of a change. Your friends say "You are different from what you used to be." They are conscious of a change in you, and yet as they look at your physical body, as you look at it, it appears to be the same flesh, blood, bone, and muscle. It is what it was, and yet there is difference somewhere.

You, the living soul, are more than you were. You are more conscious of your true being and its possibilities, and this "more" is embodied in your physical body as a finer body which is not visible to the outer sense of sight. It is what has been built into the nature-body. It pervades the physical body, and as the thought-body, the building for which your thoughts have been the material, it has a more permanent quality than the flesh and blood seen with the outer sense.

Thought-building is character-building; character-building is body-building; and it is the difference in your thought-body, its higher quality, that makes you look different to your friends even though they still see flesh and blood. As you, the living soul, appropriate your being, appropriate what it affords, you incarnate or embody what it includes and necessitates. But you do not appropriate as you might till your self-idea—your idea about what you are—is like what you are in being. Till your self-idea is the true one, you can not embody truth. Till you embody truth, it is not incarnated.

*Upon you, the living soul, depends Truth's incarnation—the Word made Flesh.*

You, the living soul, stand between the Absolute and the Incarnate God. This incarnation can not take place without your help. Re-presentation is necessary. God and Man are; but they must be presented *to you* before they can be incarnated. They are presented to you in your self-idea when it is like what they are; and by means of this re-presentation they are incarnated, because your thoughts are the building material and your self-idea determines the quality of your thoughts. When you build your real being into Flesh; when you embody its nature, you will also embody its Likeness to God. When this Likeness is builded into body, God will appear in the body.

Can you see now what Job meant when he said "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold" ?

That coat of skin which you have called your body is but the sense-garment that clothes your body; for *your* body is the thought-body. The character which you, the living soul, have builded, endures when the sense-garment has disintegrated. It is *your* flesh. The sense-garment—physical flesh and blood—is what your friends call your flesh, or body; and to them your body is gone when that disintegrates. But *you* have *your* body, though they may not see it.

You will see God in the Flesh only as you see God's Likeness in it. And you will see this Likeness in it only as you build it into it.

Do you realize, even a little, your glorious privilege, which is yours as a living soul? You are the means by which the Divine is incarnated. The Christ, the Likeness of God, is formed in you when you conceive the Christ—when your self-idea is true to your real being; when your self-pattern is like unto the eternal pattern. The Christ is formed in you as the Divine Incarnation when you build the Divine Character; and you have your immortal or glorified body when you build it by building this character.

How shall you successfully perform this building? Paul tells us how. By "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Thinking that which is not true according to the eternal standard, making the true to sense the absolute truth, is the imagination that is to be cast down; for it is use of Thought-Force according to a wrong pattern.

Constructive imagination is use according to the true pattern. The truth, held as self-idea, and concentration upon the truth, is "bringing every thought to the obedience of Christ"; and this is the way the building is accomplished.

The temple of the living God is the work of the Master-mason. It is raised stone by stone as the building proceeds according to the eternal plan. Sufficient for the now is sketched daily upon the trestle-board by the keeper of the lost word. He reads what has been and what shall be, but he utters not his secret. The building is the utterance, the revelation of the Eternal Purpose and the manner of its fulfilment.

Have you "the Word"? Then as a wise master-builder you are building on the eternal foundation; "For other foundation can no man lay than that is laid, which is Jesus Christ."

## THE BREATH OF LIFE.

(When there is desire to lose fondness for money.)

All that I am is from thee O! God! All that I have which is worth keeping is of Thee also.

I am filled with Thine abundance and my riches are inexhaustible.

I see that my worldly possessions pertain only to my sense-consciousness, and I withdraw my desire from them.

When Thou callest me O God! let me not be found with my money lest my soul say "Here am I."

I desire Thee. I need Thee. Let me be found with Thee. From Thy bosom help me to say "Here am I."

I am with Thee. My possessions can not keep me from Thee for I give them up.

They have no power to entice me and draw me away from my eternal home. My abiding place is not with them, but with Thee.

I know that this consciousness is the pearl of great price, and for it I give all I have on the sense-plane.

No one can rob me, I can not lose, for I give it all.

I know that every need of this plane will be met, and met the more abundantly as I possess Thy eternal riches.

I love to give to others. I love to give to those who need, for I know that thus Thou givest to them through me.

From Thy hand through my hand, they receive for their needs, and in my love for my fellow-men that Love which is Thee is manifested.

I thank Thee and praise Thee for this opportunity that proves and tests me. I would hold back nothing that can come between myself and Thee.

I will be a wise steward, a user of money, not a keeper. I will keep close to Thee instead. Here, let me be found.

In the light that shines from Thee I look upon the money and it has no value. Used in Thy service it is transmuted into love.

My love for it would keep it but base metal, and shut me out from Thee.

My love and desire for Thee makes it pure gold, and me the dispenser of Thy blessings.

From my abiding place in Thee I use Thy gold.

I have no money. I am Thy steward and I use Thy gold in Thy service.

With it I do Thy will.

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## EDITORIAL.

Some correspondents have asked "What do you hope to accomplish by means of the Exodus Club in Chicago? Why have any organization?"

Because in doing any work that aims to benefit mankind the greatest measure of result is obtained by following Nature. What example does she offer? That of an organization, many members in one whole, each filling its place and doing its part and so preserving that unity which lies at the foundation of Creation itself.

Nature, and also the human body, give us an example of true co-operation. True co-operation is united action to a common end. The hand does not seek to perform the office of the foot, nor the foot the office of the stomach. Harmony results from the foot acting as the foot, the hand as the hand, the stomach as the stomach; or each doing according to its own kind, but as a member of a body. Each member contributes to the harmony and unity of the body, both in what the body is, and in what is accomplished by it as a whole.

The organization is a means to an end and should always be viewed as such. It can not be more, should not be allowed to usurp the place of the end. To work for an organization, making it the first object, is to build that which eventually shall fall. To work for the higher education of the people, and for an organization only as a means by which this work can be more successfully accomplished, is to make the means subservient to the end and build that which shall endure.

One of the reasons why so many organizations have come

to grief is because members have sought to use them for personal ends, instead of keeping themselves and their personal desires subservient to the one great end. The moment private interest warps the purposes and uses of an organization its true usefulness is gone.

If the only motive which influences one to become a member is what he is going to get by it, a disintegrating element has entered into the organization with that member. While this motive is legitimate, unless it is accompanied by another the organization will become a monument to the selfishness of its members. "What can I help others to get, if I become a member?" should have at least equal place.

Here, only, lies true co-operation. One must give as well as receive to remain a healthy member in a healthy body. There must be a flowing out from as well as a flowing into. All Nature teaches this lesson and we shall do well to heed it.

Every member of the Exodus Club should become such because he wishes others to have the opportunity to receive what he receives. He gets and gives an opportunity. If he remembers this, if he looks steadily at the aim of the Club—the education of souls as the way of their redemption from ignorance and suffering—and keeps private and personal ends out of the way, he imparts a healthy vitality to the organization and it will accomplish its purpose.

The work of the Club begins on the first Sunday in October, at 11 A.M., in Handel Hall, 40 Randolph Street. All information will be given on application to the Secretary, Mrs. E. N. Strobhart, The Plaza, North Avenue and North Clark Street; or at the office of the Club, Room 602, 40 Randolph Street.

URSULA N. GESTEFELD.

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A TRAINING CLASS FOR TEACHERS OF THE SCIENCE OF BEING will be opened by Mrs. Gestefeld, in Chicago, on November 3d, and continue for four weeks. The work of this class is designed specially for those who wish, through understanding of fundamental principles and what they connote, to teach these principles systematically, rather than talk about them desultorily. The student must be acquainted with them as presented in *THE EXODUS*, or by Mrs. Gestefeld in her classes, to secure admission to this class. Private instruction preparatory to it can be arranged for on application to Mrs. Gestefeld, the Ontario Hotel, North State and Ontario Streets, at any time after October 1st.