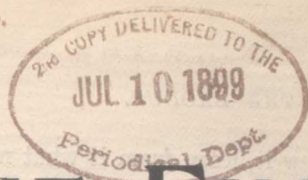


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THE EXODUS

By URSULA N. GESTEFELD.

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INCARNATION AND REINCARNATION.

Returning now to our illustration of the staircase, let us see how our conclusions agree with it.

The natural ascent of John Jones is what first confronts us. Nature has placed him at the foot, in the darkness that is unconsciousness of origin and destiny, of the nature of John Jones. Experience is his revelator. By means of it he gradually becomes known to himself. His own characteristics, tendencies, impulses, and their consequences become revealed to him. One after the other they stand before him and say, "Behold me!" One by one his experiences say to him, "What shall I be to you?"

He gropes his way, the way that lies up, for there is no backward road for him. He suffers and enjoys. As spectator of his own feelings he classifies them for himself, making his own law; but the law of cause and effect compels that he prove the law he makes for himself and either ratify or repeal it. He lives in time, and the measure of time for him is the quality of his sensations according to his own classification. To him there is much evil and some good. This is well, for the preponderance of evil makes him question. "Why is this so?" It is the needed incentive that helps the upward movement. From neither side comes the answer, forward is the only open way.

With him are other fellow travellers. He asks of them and hears replies that contradict each other. Where he has foothold abound many forms of suffering, sorrow, and death. The darkness is yet too dense for him to see the far off light. Continued groping reveals a step above the one whereon he stands. He plants one foot upon it, then the other, and though he cannot yet see to where the staircase leads he is making progress.

What to him is environment is something of which he desires to be rid, something to leave; before him stretches the unknown. But his destiny is that he shall plant his feet upon every step. So for him there is no ultimately unknowable, there can be but a present unknown. Continually his present becomes his past. Without returning to his past to live it all over again, he

can look upon and review it, learn from it what not to do; and this is the first great valuable lesson learned by the human soul named John Jones.

The revelation of "Thou shalt not" is a revelation of the law that governs existence, the law of cause and effect. "I did so and so, and this and that followed. I will not do it again." The law has spoken, the traveller hears the voice and obeys. Not immediately, it is true, only after many scourgings perhaps, but finally this lesson is learned; and then John Jones lives by the law.

He has made great progress when he has learned that impulses and tendencies acted upon instead of resisted bring the consequences that are his punishment for his acts. He has no need to attribute his experiences to the arbitrary disposition of a hidden God who sends them, when he could, if he would, withhold them. Yet though he may fear no such God he fears the law. Seeing no farther he is bound by the law. He feels that he can mount the staircase which stretches away above him to where he can see a candlebeam of light, only as he lives by the law of cause and effect, and that much time will be required for the journey.

His feet still stand in darkness though the darkness is not as dense as formerly, and his face is upturned toward the far-off light. Ascent is the only way for him. Little by little, very slowly, halting often, he climbs. And so often when he thinks himself climbing he is but wandering on a broad stair, mistaking its length and breadth for a new region. Yet he makes such progress as the law, which he observes, works out for him, and he endeavors to cultivate patience when it seems slow.

He is a better man, a man with more self-knowledge, than when he stood at the bottom step ignorant that ascent was to be made. All his gropings and stumblings have worked together for good for him, for he has learned what otherwise he would not have known. As a living soul endowed with capacity for knowing self, his struggle upward has been this gradual knowing that is yet far from complete, the gradual development of the capacity that brings larger and larger result.

He has been eating the fruit of the tree of knowledge, and for him it is both good and evil. The law he has made for himself, "This is good, and that is evil," is not yet repealed, for do not his experiences wear still this aspect for him, even though he has discovered that effect follows cause? Though "Thou shalt not" walks with him, though submission to the inevitable is his handmaid, though patient endurance of the present evil because of expectation of future good is wisdom from his point of view, he yet falls short of a higher wisdom, a greater revelation.

He has learned and is feeling, the strength of the law. He has not yet learned and does not yet feel the power of the indi-

vidual. "Thou shalt" is still unknown to him. His feet are still in the footprints made by the original Adam, for he is but a repetition of the species. Though he has ascended above the bottom step he is still Adam, not a new man. Adam grown older is still Adam. Each step above the first is a reincarnation of Adam, of John Jones, for the natural John Jones is the climber.

Yet this reincarnation is not a going back to the first step, it is a carrying along of what stood at this first step, the continuation of the natural fact as one lifetime. Discerning dimly the many, many steps still between him and the far off light, John Jones may well feel, "Only after a long, long time can I reach it." The means by which he shall reach it is obedience to the "Thou shalt not." By this obedience, he says, he shall one day attain, stand at the top of the staircase in the light.

He is right. By this means he shall one day attain. But by another means he could earlier attain, a means his experiences have not yet revealed to him. A self-knowledge not yet grasped and used would put this means in his possession.

One day he meets a traveller who is moving in the opposite direction, going down instead of up. For the time they are upon the same step of the staircase. They dwell together, experience all that belongs to their common plane, yet their faces are set in opposite directions. Living side by side, encountering the same conditions, obstacles, difficulties, the one is in comparative darkness, the other is in light. For the one has the light with him, the other sees it dimly as afar off. "The light shineth in the darkness and the darkness comprehendeth it not."

It shines in the darkness because the one who is descending into the natural darkness, descending from the region of light carrying the light with him, is the mediator between the two, mediator for those that dwell in the darkness.

John Jones, lifting his own weight from stair to stair, carries a darkness with him while he knows only the law, while he lives by "Thou shalt not." Into this darkness is the light carried by the one knowing and using the "Thou shalt." "Thou shalt not" is for the natural man, the product of Nature, John Jones. "Thou shalt" is for the possible man, the individual who finds and uses the Power of the Whole.

John Jones, by his relation to Nature, is subject to the conditions pertaining to that relation. John Jones, the individual, through his relation to the Absolute, has power over those conditions. The natural John Jones must find the individual. The traveller whom he meets and sojourns with for a period has found the individual, has put on the individual; this appropriation has placed him at the top of the staircase with his face toward the darkness at the bottom.

"I am the son of God" is his declaration of self. "I am the product of Nature" is the declaration of John Jones.

"You are even as I am" says this mediator to John Jones. "Be ye perfect."

But John Jones believes that perfection comes only by standing at the top of the staircase, and that the top is reached only by slow painful climbing, one step at a time, and by experiencing all that belongs to each step.

The individual who is the possible mediator sees that ascent is made by descent, and in far less time than in the natural way. He sees the possibilities of the individual as well as the conditions of the natural, and by taking the position of the individual places himself at the top through this appropriation.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Says this mediator, "The Lord that is *thy* God, John Jones, is your own real eternal being, your individuality that expresses the Absolute. This individuality is absolute over your natural conditions. Those conditions that you experience are due to your relation to Nature, and they are only relative, not absolute. While you believe them to be absolute you will live by that law. Look to your individuality and be perfect in your self-conception, for it is perfect. Be the lord over, instead of servant of Nature, ruling over its conditions through maintaining your individuality, instead of being ruled by them. Let your sonship instead of your servitude be your point of approach. Stand on the level of this sonship, love it, give loyalty to it rather than to conditions, and, descending, meet them with the power that belongs to it."

"How is this possible?" answers John Jones. "There is no gainsaying Nature. It is useless to ignore facts. Look about you and see the misery on every hand, all manner of disease, sorrow, and crime. Poverty abounds, all forms of evil flourish, in spite of the great efforts made to prevent them. It was so in our forefathers' day, it is so in our own day, and it will be so after us. This journey of existence must be made and we must encounter and bear our portion of these evils. Your claim is absurd. Were it true, those who preceded us would have known it and handed down the knowledge."

"Whether the claim be absurd or founded upon truth, you may prove for yourself, as I am proving it for myself" answers the mediator. "You are climbing to discover for yourself, eventually, what I now reveal to you. I have discovered that I am the Son of God and I am proving the truth of the discovery. You are ascending to find, I am descending to prove. At this moment our paths meet, and I would have you even as I am. You are my neighbor, my brother, and I would save you from your slow and toilsome journey. While I dwell with you let me show you the better way. Cease to live by the law and put on righteous-

ness instead. Claim your birthright. As the individual you are of God. In your flesh you are of Nature. The birthright is yours as the individual, it does not belong to your fleshly relations. As the Son of God, yours is the power over the natural. Whatever comes, whatever goes on the plane of phenomena, you are always you, and you are but the changeless spectator of your own possibilities."

Toiler and mediator dwell side by side for a time, but how different is existence for them. To one it is slow, painful discovery of eternal truth; to the other it is continuous proof of truth discovered. The toiler identifies himself with phenomena, the mediator with that which is back of phenomena. The toiler lifts and carries along heavy burdens; from the mediator they fall by their own weight. Gravity retards the progress of the one, it helps the descent of the other. Experience is long drawn out for the toiler, it is concentrated and the sooner ended for the other.

While the toiler ascends one step, the mediator descends many steps. Each covers the staircase from end to end, not one step is missed in the journey. The one who toils up will eventually reach the top, reach the discovery that he is the Son of God, not the product of the flesh, and has dominion over all things. But that top step of the great staircase which eventually he will find, *has found him*, for it is incarnated in the person of the mediator who temporarily dwells with him; and thus he is afforded opportunity to escape what otherwise he will undergo.

Truly may this mediator say, "I am the light of the world," for in his person the light that belongs at the top of the staircase comes to those who dwell in the darkness of their relation to Nature. Accepting and acting upon his message, the message of the Messiah, John Jones can in a day stand at the top and begin his descent; the descent that is proof of the truth declared.

The staircase remains unchanged, each step retains what is natural to it, but the way of approach is changed. Experience is approached from the side of possible mastery instead of from the side of inevitable subjection. The traveller who descends makes reconciliation as he goes, reconciles all to himself through right adjustment of the natural to the spiritual.

The toiler who ascends, lacking the knowledge that gives right adjustment, experiences all the friction caused by lack of adjustment. Rejecting the Messiah and his message there is for him no escape from the friction, for he lives by the law of cause and effect, and at every step does it scourge him before he can stand upon a higher.

Failure to discern the power of the individual compels consequence. Recognition of the power and its use compel consequence. The law of cause and effect is not changed. Law is unvarying. But the nature of the consequence changes, and ac-

ording to whether the traveller uses the law, or is used by it. As the toiler he is used, as the one who descends he uses. As the toiler he must climb for many long years, for he makes this necessity for himself, if he does not see and use the greater possibility. Finding and using he descends in few years—by comparison—and “escapes further reincarnation.”

Experience is existence, it is the staircase. *How we deal with experience rather than how experience deals with us, is the great question which our lives answer.*

As the natural human species standing at the foot of the staircase we are all alike, whether our personal name be Adam or John Jones. We have never been “here” before, for “here” is condition; condition experienced as locality. It is the condition or state of sense-consciousness, the foot of the staircase. There can be no going back to it once it is left, but it is left behind only by growth, the ascent of the staircase. As the childhood of self-consciousness boyhood must be its successor, and when growth from childhood to boyhood is accomplished there is no going back to childhood; but there may be persistence of childhood in boyhood, as there may be persistence of boyhood in manhood; yet manhood has not gone back to boyhood because some of the old boyish characteristics are clearly seen in the man. Kind on kind, each more than the last because of the plus, is as true of the Soul-species as of what we call the physical species; is the necessity of Nature because of the genus that is being manifested.

A common mistake of reincarnationists is the view of “this world” as a place instead of a condition, and the consequent conclusion that we must “come back here to reap after our own sowing.” “As this world is the place where we sowed our seed, we must come back here to reap the harvest.” All that seems locality is in reality condition, is the teaching of ancient as well as of modern philosophies. If this be true, what to us is “living in this world” is a condition consequent upon our dual relationship, our relation to the Absolute that is primal, and our relation to the phenomenal that is consequent. Dual relationship compels condition, condition compels adjustment, adjustment compels dominion of the one over the other, of the greater over the lesser.

But there must be a recognizer to experience the condition, make the adjustment, establish the dominion. Ignorance on the part of the recognizer compels experience of condition without adjustment and consequent dominion, making of the condition servitude. Knowledge gained and applied substitutes mastery for servitude, through right adjustment in self-consciousness of the one relation to the other.

God and Nature, not God apart from Nature or Nature separate from God, is the eternal unity in which one is absolute and

the other relative; and the governing Principle that is God is the Absolute. Hence by the power of God dominion for the existent soul is established, without any attack upon or overthrow of Nature, but by making the harmony between God and Nature a fact of self-consciousness.

The feeling of condition as locality belongs to the state of sense-consciousness and it is strong. Surrounded apparently by an external world that "would be here whether I were here or not," it is difficult to realize that "here" is a consciousness, and that without consciousness there could be no "here." It is the foot of the staircase and we stand there, not of our own volition but because as natural products we belong there. "Here" goes with us all the way up the staircase, but yet it is not the same "here." Conditions are found at every ascending and descending step, and a kind is left behind as progress is made through growth into another kind.

It is illogical to maintain that the phenomenal world by which we are surrounded is a place to leave and to which to return, if the word "illusionary" is admittedly descriptive of its nature. One cannot go away from illusion except by ceasing to be deceived, and deception will not be ended till susceptibility to deception is conquered.

To cover the staircase is the eternal necessity. To ascend it is the personal necessity due to relation to Nature. To descend it is the individual possibility due to relation to the Absolute. It is ascended till experience has opened the way for revelation of the possibility. This revelation gained and acted upon, descent is substituted for ascent. Ascending, we are subject to experience, to all the conditions on the several steps of the staircase. Descending, we rule over these conditions. Ascending, we see them one step at a time. Descending, we see the relation of several steps to one another, the staircase as a whole.

Where we stand, which way we face, is a point of vantage or disadvantage, yet the staircase never changes. In the traveller the personal necessity and the individual possibility are united. Which he will act upon is his own choice after the possibility has been revealed to him.

John Jones stands at the foot of the staircase for the first time. Every one now wearing flesh stood there for the first time when the family to which he belongs announced his birth. He never was "here" before, for there was no John Jones till this birth took place, though the ingredients in his composition may have been eternal.

John Jones is bound by personal necessity. He experiences the limitations that are natural. He experiences pain and sorrow, joy and pleasure, sickness and health, evil and good, vibrating between the two. Judging by his sensations evil is more powerful than good, and good more shortlived than evil. His vision

being limited to the phenomenal as long as he is bound by personal necessity, he says they have ceased to live, because he can no longer see them, when those who were travelling beside him disappear. He is fated to learn by experience the truth or falsity of his every conclusion.

But the natural way brings him one day to where the possible way becomes possible for him, if he receive the message, for on this great staircase is a point where two ways meet. In the persons of the travellers personal necessity and individual possibility stand face to face.

The one who toils up may change his mode of travelling. The one who descends knows that his way is the best for he knows both ways and can compare one with the other. The one who descends has not been "here" before and so gained knowledge of the other way. He may even have stood at the foot of the staircase at the same time with the other. He may have caught a gleam of the far off light at the same time with the other, but *he acted upon it* as the other did not, and began to overcome while the other was still being overcome.

Not length of time but use of time determines results. Personal necessity requires length of time—walking the five miles from A to B. Individual possibility requires use of time—using the best possible means of conveyance from B to A.

The change from ascent to descent, from the bondage of personal necessity to the freedom of individual possibility, is not change in locality but in condition, in consciousness. This inner change, which makes no change in the staircase itself, is not a going away from a place but an abandonment of a self-conception through the forming of a new self-idea. It is indeed a going away that compels no return, though it has an accompanying necessity—proof of the truth of the new self-idea.

Ascent leads to the point of discovery, "I am the Son of God," through proving the falsity of the conception, "I am of the dust of the ground." Descent is proof of the truth of the immaculate conception. Descent begins at the moment one finds his true self, for with this self-conception he stands instantly at the top of the staircase—it is the top of the staircase.

Having formed the true self-idea the truth of being is incarnate in him, it has personal incarnation; and this incarnation of the immaculate conception stands side by side with those who are still in darkness, a bearer of glad tidings for all men, for all men have his possibilities. Master and servant are together, the one who knows and the one who has yet to know, the servant looking toward what he has yet to discover, suffering the consequences of his ignorance, the Master looking upon the truth manifested every hour in the day, freed in his inner consciousness from the suffering brought by the law while he fulfils the law that obliges him to prove his words.

John Jones believes that his present experience is his past Karma added to the general Karma, and that all he can do is to make good Karma while he works out the old, consequently he must continue to suffer illness, sorrow, poverty, and kindred ills during this incarnation. He may escape them in the next, but surely will in some future incarnation when the time comes. Living to this view he lengthens for himself the period of subjection to conditions.

The one who descends shortens his period of contact with those conditions and is not mastered by them during contact. To him they are but the means by which he proves his power of dominion, the means by which is proved for him what is absolute and what is relative; and from his vantage ground all is good, there is no evil.

Contact with natural conditions, due to the law of cause and effect, is inevitable for the traveller whether he ascend or descend. Law is no respecter of persons. But for the one who toils up it is more than contact, it is subjection. For the one who goes down, though the descent brings contact it cannot bring subjection to them. It establishes dominion over them for the one who descends, and without violating the law of cause and effect in the smallest particular.

The law of a community prohibits stealing, the law is for the common good. One who has the desire to steal is bound by the law, is subject to it. One who has no such desire, because he has his lesser self under control has dominion over the conditions to which the other is subject. The one who cannot carry out his desire through his subjection to the law feels it to be evil; the other knows no evil, only good.

The great staircase of existence begins with Adam and ends with the Christ, begins with John Jones and ends with the Master of the natural John Jones. It begins with the Son of man after the flesh and it ends with the Son of God after the eternal pattern. Between the two is that "making" that is personal incarnation, the incarnation of the Son of God in the Son of man. Ages upon ages are not required for this incarnation, days may take the place of years, and subsequent time be but the proof of its power.

We are prone to live either in the past or the future when to-day is the all-important. We dwell upon what has been and what we hope will be rather than in the everlasting now. The true reincarnation may take place this hour, for it is the incarnation in ourselves of what was incarnate in the world's mediators, whatever the racial name by which they have been known.

(To be continued.)

STILL HIGHER CRITICISM.

Only through the united, the synchronous action of our faculties, all of which proceed from being, can the power of the Lord be seen and proved; proved in change of condition as following upon change in self-conception.

There is no true worship of God without worship of truth, a worship that depends upon a recognition of truth, a recognition that depends upon a spiritual insight. Insight deals with truth, intellect with facts. Under guidance intellect will adjust facts to truth, and demonstration will bring the truth down to the plane of fact. Insight sees and stands by truth, unquestioningly, intellect sees facts and questions the claim of insight. When the two unite, facts bear witness to the truth.

Any member of a community to-day in whom both spiritual insight and intellect are active, who sees the naturally hidden and is able to explain what he sees, so that his explanation shall be reasonable and rational, agreeing with known facts, is a leader and deliverer for those who, as the consequence of their ignorance, do not see. He bears witness unto the truth, and the truth he shows and demonstrates, according to the measure of his showing and demonstration, bears witness unto him; unto his place in the world, the office he fills.

These God-appointed leaders, God-appointed in that their place and power belong to the evolution of human nature that is compelled by the law of cause and effect, are, and will be, successive in the world, lights in the darkness by which others may see to walk and find their way out of the darkness.

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Chapter V.)

Mortal sense is ruler in the state of sense-consciousness that is our natural condition, and it knows not our real being—the Lord. It will not let our self-consciousness go free from mortal tendency, it holds the soul to itself persistently. It is ruler and why should it acknowledge another ruler? It will not tolerate a

claim upon its kingdom. A vague far-off Lord is no reality to Pharaoh; those who speak for that Lord are not worthy of serious attention. The ruler of a kingdom need recognize no authority but his own, any claimant can be but a usurper.

Yet the people of Israel can make no progress out of bondage toward their promised land till Pharaoh lets them go; without his permission they cannot leave Egypt. Except our mortal sense of self and of existence begin to let go, we cannot realize the truth of being, and our demand upon Pharaoh must be steady and persistent. We must "sacrifice unto the Lord our God," give up Pharaoh and his service for service unto our true being, lest "he fall upon us with pestilence, or with the sword"; for as long as we live according to our mortal sense, so long the higher truth compels at our hands the atonement of experience. Effect follows cause persistently, and if we live to the flesh instead of to the Lord, even though ignorantly, we must take the consequence.

"And the King of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works . . . ye make them rest from their burdens."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" is the injunction of the New Testament, a repetition in a more compact form of the lesson taught by Exodus. For the true being must be sought and found, the soul must "come unto" it before the heavy burdens of Egypt can be laid down and rest enjoyed.

When we see that in the real of us there is no imperfection or evil, no sickness, sorrow, and death; when we "come unto" the true ideal, the God-pattern, and see that existence is but the gradual discovery and realization of that real, we have rest from our labors. For the work that is ours to do is to make a journey, carrying no burdens the while. It is better to travel, even through a wilderness, than to make brick for Pharaoh.

"Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the brick which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof . . . Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words."

"Heretofore," or before we had the help of Moses, we saw and thought according to what was given us as instruction. We held the views of life and our limitations that our fathers held, believed what they believed, cherishing their opinions as truth. We made our brick of the straw given us. As living souls we are builders, and our existence is what we make it for ourselves by our building, for we build to-morrow, to-day. Our thoughts are our building material, our brick.

When we are deprived of our former straw, when through Moses the truth that Pharaoh cannot see is revealed to us, we

cannot think as formerly, even with all desire to respect the opinions of our forbears. We are compelled to get our straw where we can, look for it ourselves instead of accepting and using what is handed down to us, be more individual than formerly.

One's family for generations has been Presbyterian, but when Moses stands before us as leader we cannot remain merely Presbyterians, because that has always been the religion of the family. The demand for bricks without straw is a demand hard to meet, yet it is salutary for the soul. It compels a searching that otherwise would not be undertaken, a seeking that leads to finding.

When we see that disease is of our own making rather than of God's arbitrary sending, much of our former thought-material is taken away from us, and more work is laid upon us. Formerly we bore, as best we could when all methods of relief failed, the conditions we believed inevitable, but then we are obliged to make effort to prove the truth we see. More work but less labor, less burden-bearing, is the consequence when Moses and Aaron stand as our leaders out of Egypt. "Not ought of" our "work shall be diminished" though we must get straw wherever we can find it. Recognition of individual being compels individual effort for individual redemption from the power of Pharaoh.

"So the people were scattered abroad. . . . And the taskmasters hastened them, saying, Fulfil your works as when there was straw."

Does the new view, the discovery of the real being, relieve one from living the natural life, fulfilling his duties and obligations to others? Does he drop fleshly relations all at once as a garment and stand forth completely clothed in true spirituality, with no need to observe what belongs to the natural state of consciousness? "Fulfil your works as when there was straw" is the necessity it is well to heed.

More mischief has resulted from perception without reconciliation than from any other one cause. It is lack of balance that leads to extremes and extremes in practice are always dangerous. Our work is to be fulfilled, not turned from, even though the old incentive is gone and a new one is in its place.

"And the officers of the children of Israel . . . were beaten. . . . Then the officers of the children of Israel came and cried unto Pharaoh, saying, wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and behold thy servants are beaten; but the fault is in thine own people."

When we tell others what Moses has told us, when we try to show them the rod of power and furnish them a sign of what its possession and use can accomplish, whenever the same or a kindred sign is not forthcoming under given conditions immediately they cry "Aha! I thought everything was good and that

there was no evil. I thought *you* did not have to be ill or suffer any sorrow. Where is all your science of being now?"

"Behold thy servants are beaten, but the fault is in thine own people." They do not distinguish between abstract truth, the eternally true in itself, and what is practically true as an unfailingly demonstrated fact; between the truth of being and the personal power to demonstrate it completely at a given moment.

Indeed we are beaten, and with many stripes, when the fault is mainly with those who look on while we make our efforts to prove the truth we see through our Moses; a scourging that lasts all the way to Pilate's judgment hall, a condemnation that follows even into the invisible.

"And the officers of the children of Israel . . . met Moses and Aaron who stood in the way, as they came forth from Pharaoh."

They will always stand "in the way as" we "come forth from Pharaoh," and to them may we look for explanation when we seem to be "in evil case."

"Ye have made our saviour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

Tell those who see only through their mortal sense, and who believe all they see to be as they see it, that all evil, disease, suffering, and death may be overcome because they are not the eternal real of being, and they will say "Why do you not do it then? I see that you still have trials, still feel cold, hunger, and pain. Why should you, if what you say is true? You but make yourself ridiculous."

And they have a sword to slay us that cuts deeply when they wield it, which is often, for there is seldom hesitation in the use of the sword. Our resource is the Lord, not the phenomenal world or the things thereof. We know its transitory nature and the permanence of the real being. Yet again and again as we feel the sword do we say "Since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

And the answer comes "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments . . . and ye shall know that I am the Lord your God. . . . And I will bring you into the land" (chapter VI.).

That we may know. This is the reason for existence and all that pertains to it, for Egypt, Pharaoh, the bricks without straw, the plagues, the journey to the promised land. "That ye may know" your own eternal individuality and its power; know it by proving it in your own experience. To know that you know is the highest of attainments, the destiny of the human soul.

THE MASTERY OF FATE.

Hate to grow old, do you?

Dread old age as you would a plague?

Well, all your dread will not keep it from you, but a different mental state will make old age something quite different from what it otherwise will be.

Why should you dread it? What is it? The unpleasant pictures of old age you have seen, both actually and mentally, have something to do with your dislike. You have seen feeble old men and women who were dependent upon others for care, incapable of caring for themselves; seen them full of crochets, irascible and impatient, and you have pictured yourself in the same condition. You have seen scanty gray hair, wrinkled faces, withered hands, a bent back, uncertain footsteps, and you have shrunk from such a future.

You are ready to do almost anything to escape it; and you read of the many things that can be done to avoid it, ways and means becoming more numerous as time goes on. You decide that you will live on this diet, follow that regimen, go to another country, or do one or more of the many things recommended as a cure for old age.

You might as well decide to fly to the moon as to attempt to escape old age by these or any other methods, for you cannot eventually cheat Nature even though you succeed in parleying with her for a while; but with even a little true self-knowledge, faithfully applied, you may escape the *kind* of old age you shrink from.

Look into yourself, first, for a moment and find your motive. Why do you dread old age? Because you do not wish to be dependent upon others and because of your vanity. Now do not offer an indignant denial of the latter half of the reason, for it is true, as you will find if you can bring yourself to be honest with yourself.

How our looks play a prominent part in our thoughts till something more important takes its place. This is all right, no one should be regardless of his appearance, but how the desired end is best accomplished may be a matter worthy of consideration.

First, let us look at the difference between old age and an undesirable *kind* of old age, which is the difference between

Nature and what is added to Nature. Look out into this great beautiful world and observe how the seasons follow each other.

A seed is planted in the spring, it germinates and a green plant is the result. This plant, first small and tender, grows larger and stronger, forsaking its early youth and reaching out toward its maturity. A bud appears, is followed by a blossom, summer and autumn succeed the spring, the winter of rest and refreshment is the result. The existence of this plant is governed by law and is according to the order compelled by the nature of the seed.

Equally is this true of you, the human plant. You have your seasons, your spring, summer, autumn, and winter, and all are beautiful in themselves. It is you who ignorantly make any one of them otherwise. Your seasons may not comprise the same period of time as those you see in the vegetable kingdom, but there is likeness between them. In that kingdom they are contained in one year, in the human kingdom in many years, but there is but one overruling law in all kingdoms.

As a living soul you have your period of germination, your flowering and fruitage. This order is a growing old, a maturing that is compelled by the nature of being and of existence. You are to fulfil your destiny through the maturing of your capabilities and powers, to grow old in the appointed way, but you may keep your youthfulness in your old age.

You, not your physical coat of skin, is what we are speaking of, though that coat has claimed most of your attention when it should have been given to yourself. Have you not learned that your outer body, the physical body is but the representative of that which is more? The representative of you and your body, the body that would be yours did you die to-day?

Your hidden body, the body that you feel but do not see, is but clothed with the body you do see. That belongs to Nature, while the hidden body belongs to you. You are a living soul, and the common dust of the ground is integrated in shape as your coat of skin. *Your* body is formed in this mold and the mold can and will be cast off one day.

Your body, the inner body, is subject to transformation. It is plastic and will yield to the workman's tools. The outer coat of skin, because it is a coat only, and not the soul-embodiment (the body carried along with the changing seasons), is not subject to like transformation.

As the representative of being, in the three score and ten of its period is represented the whole process from germination to rest. Its infancy and its old age, with all that belongs between them, are but the handwriting that reveals the nature and order of the soul-process resulting in maturity of self-consciousness; the illustration, but not the thing itself.

Why should you desire and strive to keep the coat of skin

from showing marks of age? The growth from Adam to Christ is illustrated in its changes, the advance from being without knowing it, to the full realization of being and the power this realization confers. The whole process of creation, from the "darkness" "upon the face of the deep" to "I am the light of the world" is written there in seventy years—for the eyes that can read the writing.

But you make your body while Nature writes her record upon your coat of skin. So you will find it far more profitable to attend to your own work than to meddle with hers. Your work glorifies her work, and your body will glorify her body. Your body will glorify the natural body when you have made it what you may, and then there will be no repulsive features about old age.

Have you not observed a great difference in people of the same age? Some are so much more youthful than others and their youthfulness is not affectation either. Youthfulness does not mean childishness, but a spontaneity of soul that is like a bubbling spring of water in a thirsty land. It is this youthfulness, this freshness and spontaneity of soul, even when the hair is gray, that glorifies Nature's old age and makes it beautiful, that removes all you fear and shrink from.

Whatever the outer aspect you are no older than you feel. You will never be in any way repulsive, however many years you may retain your coat of skin, if you keep young in soul, as you can if you know how. By this youthfulness of soul is not meant lack of maturity, but the carrying of youthfulness, not childishness, into maturity.

In our New Testament we have an example in the person of Jesus of Nazareth of this combination of youthfulness with maturity. The Soul is older than time because of its origin and nature, but in existence it wears the marks of its existence, growth and maturity. With these may be continued that eternal youth that wells up within and overflows into the life, if we do not check and smother the flow.

Be yourself. This is the first important rule to follow. Do not try to be like any one you see or know, but aim to be like your own highest ideal. Copy no one, let yourself, your eternal self, be written in flesh. Be natural, not artificial, give your inmost deepest self free outlet. Be spontaneous, not stilted.

Do you know what is necessary for this spontaneity, for the free outflowing of the self that never grows old? The ability to put your foot upon the neck of your animal self, a keen moral sense that checks its spontaneity and holds in a firm grasp that which seeks outlet.

To rule the one is to permit the other. To master the lesser self is to give freedom to the deeper and higher self. One is held in the meshes of self-deception if, mistaking license for freedom, he permits the lower impulses to have their way with him.

This is not freedom, it is bondage, and how much license has worn the mask of freedom for those that mistake psychic intoxication for spirituality.

First the natural, afterward the spiritual. You feel the strength of the natural impulses in you, you covet your neighbor's goods; but you can say, "Be still," to the impulse and so open the way for your higher nature to manifest itself. There can be no spontaneity of the deeper self when the sense-man bars the way.

A clean mental house is the first requisite. One cannot afford to be spontaneous who has anything to conceal. If there is much hidden within which he cannot afford to have known, the path of higher spontaneity is clogged. The need to live under cover instead of in the open light is fatal to this spontaneity. Without it old age is not glorified. Without this glorification the merely natural is not attractive.

Whether any one will ever know it or not, whether you ever carry it out in act or not, put that thought, that imagination in which you are indulging in secret, away from you. Cast it out, do not harbor it, it is unworthy of your high calling. It will leave its mark upon your face if you hold it long enough, and it is better to prevent than to cure. The angel cannot look forth when the devil stands in the way.

When you care more for what you are within, than for how you look without, you will attend to that mental housecleaning that permits the likeness of God to look forth from your eyes, shine in your face, speak in your voice.

Did you realize for a moment the joy of the freedom for him who has nothing to conceal, and, consequently, to fear, you would lose sight of your looks, your dread of old age, your fear of dependence, and thank God that you were alive, for the rest is in your own power.

The phenomenal world is yours, and all in it is subject unto you. The psychic world is yours, and all in it is subject unto you, *when you do not invite control by your mental state*. Like attracts like and what you harbor within draws toward it its kind. An unclean mental house compels an unclean life. But a clean mental house, bringing a clean life, opens the way for the divine self to appear and glorify the life.

Have you never seen in the faces of those who look toward the heavenly hills a light that is not of the sun, neither of the moon? A light that is from so far and yet is so near, that transfigures the face and makes it beautiful with a beauty that stills the senses and awes the beholder? Old or young, as we reckon time, though it is seldom seen in the young, experience being needed to lift the veil, we look in wonder and feel a solemnity that goes with us for days as we recall the face. It has no old age, this light, and the face it illumines is glorified.

THE BREATH OF LIFE.

(When purity of thought is desired.)

I look out upon the world and I see thy shape, O Lord! I look deep within and I see thy Self. Between the two I see myself.

Help me, O Lord, to cleanse myself, that thy Self may shine forth in the flesh.

Thou art all in All and I am of thee. I would be all that thou art and naught that thou art not.

Thoughts come flying toward me, they surge about me, they well-nigh overwhelm me, but I hold fast to thee.

Thou wilt not let me go, thou holdest back the veil that I may see thy face.

Thy light illumines for me the dark host, and I see the end of their power.

None of them can abide in me for thou fillest me and they cannot dwell with thee.

I am stayed on thee but they are not stayed on me.

They must go from me even as they came toward me, to find lodgment where they may.

I covet nothing but thee, O Lord, and thou art mine forever.

I desire no pleasure but to know and prove thee.

I yield all that belongs to myself for that which belongs to thyself, that I may be in thee as thou in me.

Even as I look to thee and see thy unveiled face the unclean host passes from me and is gone.

I will dwell only with thee and of nothing can I be afraid.

Thou art in thy holy temple and all shall keep silent before thee.

My old self is silent, my new self, that is thy Self, praises the Lord God Almighty.

With thy Self thou givest me power over every impulse and desire, that they do not call aloud.

All yields its strength to thee, for thou art the strength of all.

With thee I am now, this moment, free from all bondage. I have the freedom that belongs to the sons of God.

Through thee do I receive it, for thee will I use it, of thee is my redemption from all error.

Thy truth is my lamp and my shield. I turn toward my fleshly duties, strong to fulfil them.

I am made clean, I have naught to hide.

Let me glorify thee, O Lord, as thou seekest to glorify me.

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The extension work of the Exodus Club in Chicago, constituting the summer work, with Mrs. Hannah More Kohans as lecturer and teacher, is progressing most satisfactorily, the interest previously aroused showing no signs of abatement.

Through the work of the club the recognition is gaining ground that the Science of Being is more than a temporary fad, is an advance upon what is called "Christian Science," is an explanation of what and why we are, that is logical and reasonable and capable of application and proof.

An educative work is the only really curative work, and the instruction that leads to self-healing is far more valuable than the effort at cure made by one for another that can have only a temporary result. It is this recognition growing, even if slowly, in the public mind that is creating the demand for a school as well as a church.

The Exodus Club does not aim to found a church, has no desire to add to their number. There are churches enough. If people lived up to but one-half the good and truth they hear in their churches the number could be lessened one-half; but the fact is they do not know how to live up to it. They are exhorted, commanded, warned, admonished to follow the example of Jesus, but are not taught how to follow it.

Their view of his life is largely a sentiment in consequence of the way it is presented in the churches. It is not shown to be a positive and practical demonstration of a positive and practical science, possible now. The hearers look to the past rather than to the present and overlook their own opportunities and possibilities.

"Christian Science" emphasizes physical healing; the Sci-

ence of Being emphasizes soul-regeneration as the basis for physical betterment which makes the betterment permanent.

Teachers of the Science of Being aim to educate, not enthrall. The pupil is liberated, so far as the efforts of the teacher can effect his liberation, instead of being drawn into a new bondage as he is drawn out of an old one. He is set on his feet with his face turned in the right direction and left to do his own travelling unhampered by any impediment.

A work that appeals to one's reasoning powers and rational understanding is necessarily slow, because these must be developed in the hearers. A work that appeals to the emotional nature and is more or less veiled in mystery, leaving plenty of room for the play of imagination, will number its thousands in the time the other numbers its dozens; but the slower work will still increase when the other begins to decrease.

Inner healing as the precursor for outward healing is helped forward or checked by the individual for himself, according to the measure of his enlightenment. Hence the need for the enlightenment that points the way.

No one is urged to become a member of the Exodus Club. Its ranks are not swelled by the inducement, "Join us and you will have no more sickness and poverty." Desire to know and effort to learn and prove, alone constitute the inducement held out.

The work of the regular club year, from October 1st to May 31st, will be resumed in due season. Opportunity is afforded for all who desire to know the Science of Being, the small membership dues constituting no obstacle.