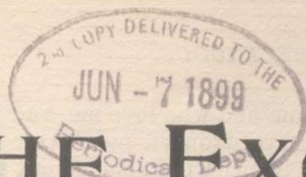
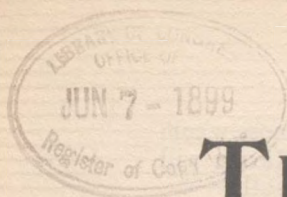


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INCARNATION AND REINCARNATION.

As a help toward the better understanding of the common application of the theory of Reincarnation, let us listen to John Jones, who is one of the believers, and hear his account of himself:

"I have been here, in this world, many times before," he says, "and I shall be here many times again. I must have incarnation on incarnation till, after many incarnations, I have learned everything and reached the point where no more incarnations are necessary. I am working out the Karma I made in my previous incarnations, and consequently my present life is a mixed good and evil, for I made good and evil Karma in the past.

"Karma, you know, is the law of cause and effect, and I am now experiencing the effects of past causes, while what I now do is causing the effects I shall experience in my next incarnation. In a long process of time, ages upon ages probably, I shall have attained Nirvana and will return to earth no more. I am bearing the trials of my present life bravely, knowing that I made them for myself in the past, and that I cannot escape them. I look to the future hopefully, knowing that I shall sometime work out my release from all trial and pain.

"Though I do not remember the circumstances in which I made these conditions for myself, nor those among whom I lived at the time; though in my next incarnation I shall not remember this present one nor those who are dear to me now, it is enough for me to know that my continued reincarnations will eventually bring me to where I shall see what has been, the way by which I have attained unto Nirvana.

"Though I admit the bare possibility that this present incarnation may be lived so as to avoid return to the world, so few have accomplished this that I feel far more certain of my necessary return again and again than I do of my present power to escape this return; and I am constantly schooling myself to bear what this incarnation holds for me, and as a wise course of action prompted by my enlightenment as to my future. When I come again I shall have as members of my family, as friends and asso-

ciates, those whom I love now and who love me, and those whom I have wronged and who have wronged me. Our Karma will bring us together again and justice will be meted out to all."

According to the theory advanced in these articles, what is John Jones? That he is one of the human species in general, and a member of the Jones family in particular, is evident; but what is he as the effect brought by anterior cause or causes?

As a human being, one of the human species, he is a living soul, consequent upon the incarnation of the Soul, as far as that incarnation has taken place. As a soul, incarnated by Nature, and not by his own action, he bears a personal name, the name of the distinctive family within the whole human family of which he is a member. As this member in his relation to Nature he is like all the human species; but in his relation to that distinctive family he shows characteristics distinguishing him from others of the human species and others of his distinctive family. As the product of Nature he is like all human products of Nature. He is the result of the persistent plus. In him as a human being are all the species preceding him.

As the product of the family Jones he differs from other human beings because of the plus made by human beings, by previous generations, added to Nature's plus. He is like them, yet different, and, as Nature's production, the same old story, neither saint nor sinner, but with capacities for both. As the new-born infant he was Nature's product. The tendencies with the new-born infant were human productions added to the instincts and tendencies natural to the human species. What he is as the man is what he has become. What he has become is the result of the tendencies that have been dominant.

The tendencies that have been dominant have ruled either through non-assertion of individual power of resistance, or by its use. This power has been used or has lain in abeyance according to his recognition and choice. And so we find by analysis that John Jones is a triumph of Nature or a disgrace to Nature in proportion as he is the ruler of the natural, and victor over tendencies that compare unfavorably with his best self-ideal.

Now whether John Jones is the triumph or the disgrace, the result is not due to his previous incarnations, for he was never "here" before. The varying ingredients in his composition have been "here" many times before, through the several mixtures called by other family names. The ingredients in his composition are common to the whole human family. Every babe born is made up of them, but their proportions vary.

Like the cake newly baked, taken from the oven and placed upon the pantry table, John Jones never was here before. He is a new composition, even though the ingredients may always have been. This particular mixture named John Jones is individual. In him persists all that has had place before him, and, in this sense

only, all such is reincarnated, incarnated again; but he, that particular combination of fundamental and generated ingredients, never before stood upon the table of the soil and said "I am."

Do you say the difference is slight and it does not matter? It depends upon whether you are dealing with a speculative philosophy or an exact science. In mathematics the answer to a problem cannot be correct that varies in the most infinitesimal degree from the nature of the unit, though it may approach correctness in proportion to the least variation.

If there is one Soul, the universal, to be incarnated; if this one is *in* eternal being and exists *from* being, its gradual incarnation gives ascending species, an eternal natural fact always being demonstrated. A higher species cannot precede a lower; because of the persistent push a higher must succeed a lower. An individual specimen of the human species cannot be his own predecessor. As such individual specimen he is a repetition of the eternal natural fact, but he is a new actual fact.

The cake just taken from the oven is a repetition of combination of certain ingredients, and as such repetition is related to the past; but it is a new combination, and as such has no past. John Jones as a new combination just arrived, as an infant, has no past. As a repetition of the eternal natural fact he is related to all the past, but this is not his individual and particular past. John Jones, as the man, has a past, the interval between his birth and his present.

John Jones, as a new combination, could not have made previous Karma for himself, but John Jones, as a man, has been making it from his infancy. John Jones, as a new combination, had combined in himself not only natural ingredients, what pertains to the nature of being, but also what had been previously generated by the human race generally, and by the Jones family in particular. All these were stirred into that cake named John Jones. All these extra ingredients were incarnated in John Jones, all reappeared in the world when he appeared. Only that which has had place before reappears. That which is newly arrived appears. That which has been incarnate before is reincarnated. John Jones has had no previous incarnation, for this present incarnation is John Jones.

As a combination of ingredients, some of his ingredients are hampered and some assisted by their association with each other. Some of his tendencies are strengthened and some are checked by their association together. But, *as the individual*, he is over and above all of them, and to him as such belongs the Power of the Whole. This determining power belongs to none of them; it belongs to John Jones. It cannot be used by any fraction; it can be used only by the unit. Upon the use of this power depends John Jones' eternal conscious existence. Upon the nature of the Soul and the Great Push depends his lesser persistence, as a species.

As a species related to other species he is an eternal natural fact. As the whole and wholly self-conscious individual, he is another fact added to the natural fact.

John Jones' family tendencies might all be named. "He is like his father somewhat, and quite like his great-grandfather." Are his father and great-grandfather as distinct individuals consequently reincarnated in him? Or do the tendencies characteristic of them persist in him? Is he, John Jones, the individual, the reincarnation of previous individuals? If so, where and what is individuality? What is it worth? "If I be not I, what am I?" Nothing worth considering or preserving, surely. Are not these characteristics reincarnated in him, he being and remaining himself, though with likeness to his progenitors? Is not their nature and force shown by their persistence in the new combination, John Jones?

Is not, may not the power of individuality be shown in its resistance to and victory over this persistence? In short, does not Nature herself—the indestructible sequence of cause and effect—furnish John Jones with the "enemies" of his individuality? And does not his relation to Origin furnish him with the power over those enemies that will give him, and not them, the victory? Does not John Jones stand between Nature on the one hand and God on the other, allied to both, with ability to throw his own power as the individual into either scale?

Is not existence for John Jones, the new combination that was never "here" before, the gradual discovery of his dual relationship, first of the natural and afterward of the spiritual, through the experiences that reveal the strength of each? Must he "come back" again and again to take up what he created as John Jones and left behind him as John Jones, when that which is inherent in the combination will persist till conquered? Will not John Jones' present life—he has no past—consist of the struggle between his several tendencies persisting from a past, aided or increased by his own inclination as the whole?

Can he not be the spectator of his own nature in which Nature is miniaturized, be "the observer, director, and critic?" Can he not be the observer of that whole that is the individual in which the infinite is miniaturized? And can he not, by letting the infinite rule the whole, enable the whole to rule successfully over the natural? Can he not, in short, live in the now, using the now, rather than in anticipation of a future that, when it has become the present, will have beyond it still another future?

When the Power of the Whole is recognized and faithfully applied, merely natural persistence as existence ceases, and an individual conscious continuity begins. For John Jones is this opportunity and possibility, no matter what were his grandfathers to the remotest generation, whatever his natural tendencies and inclinations. As the human species, as successor to those species

that cannot conceive of self, and as higher than they because of this ability, he can continue to survive, *in his personal consciousness*, the natural limitations allying him with preceding species and with his kind.

In any event, he, as a kind, will persist, because of relation to Nature; but his own personal recognition of himself as John Jones must continue through the Power of the Whole seen and applied.

Have you never awakened in the morning after sound sleep and, for the moment, found yourself unable to recognize where you were, the day of the week, or any of the details of daily life? Your eyes were open, you were looking upon the room in which you lay, and the objects in it, but for an instant, a very brief one truly, all your sense was that you were. You did not know what and where you were, could not relate yourself to anything you saw, were a blank so far as what was before you to be done was concerned. This moment passes quickly, it is barely a wink of the eye in duration, but it affords an approximate example of persistence without consciously extended existence.

You were alive, it is true, but you were not consciously living, for this is a self-consciousness that includes all that for a brief instant was a blank to you. It is possible to conceive of this brief instant as indefinitely extended, but this extension would not be the continuity of your *personal* consciousness; it would be but—to coin a word—the continuation of the mere “aliveness” natural to you; not at all the extension of “I am Mary Jones” with all it includes, possible to you.

The distinction between this natural persistence, and continued conscious existence beyond natural limitations, is one most difficult to make and comprehend; yet it involves the great mystery of “here and hereafter,” the riddle of the sphinx. The human is the first species in the incarnation of the Soul that can seek for and find the solution and the answer.

Let us refer again to, and continue, the analogy previously used. There is an animal in John Jones, a brute creature, a furious tiger. Watch John Jones when he is violently angry and you will see him. The roar of this brute is heard in John Jones’ voice, his tearing claws are seen in the threatening hand, his unrestrained impulse is revealed in the curse and the deadly blow. The tiger is still alive, he is alive *in* John Jones, but does the tiger know he is alive in John Jones? Is the tiger conscious of his continued existence beyond the natural limitations of a tiger? Is he not persistently alive, rather than consciously living? Is not this result due to Nature, her law and order? Had the tiger anything to do with his appearance in the species succeeding him in the ascending scale?

Yet the tiger is reincarnated through persistence, we may say; but what is this reincarnation worth to the tiger? Does he get from it a conscious pain or pleasure, derive for himself any ad-

vantage? This specimen of the human species, John Jones, may derive an advantage from the persistence of the tiger, when he has discovered it in him and how to draw its claws, using its strength for construction rather than destruction. The lesser is used to manifest Nature. The greater is also thus used, but it may use in turn, and thus manifest more than the merely natural; may manifest the infinitely possible.

John Jones is a specimen of human nature, as the tiger is a specimen of animal nature. Human nature may persist beyond its first natural boundaries, even as the animal nature persists beyond its first natural boundaries. Let us admit this as possible and see what follows. Will this natural persistence of the human species be a conscious continuation of the feeling "I am John Jones, and I know what I am and why I am?" If persistence without this feeling is possible, then that consciousness is not inevitable.

Now consider again that brief momentary experience you have had on waking in the morning, imagine it extended indefinitely, and what is the result? Evidence that a persistence of "aliveness" without a conscious recognition of what is included in a personal consciousness, is possible.

What, then, does it mean to save one's soul, and how does this differ from the generally applied theory of Reincarnation?

Does it not mean that for one's personal consciousness—"I am John Jones"—to be made perpetual, it is necessary to attach the sense "I am John Jones" to the *Soul* that is moving forward to fullness of incarnation? Can the full incarnation bear a personal name except it include that to which the personal name belongs?

If the Soul is moving on resistlessly till it completes a circuit and reaches Origin; if it is fully incarnate only when this circuit is completed, can John Jones be the human name of this incarnation, unless the personal sense that is John Jones is carried along by the moving Soul? If this personal sense is not carried along, if it can be forsaken or left behind by the Soul, then it is not saved. If it is forsaken by the Soul because it does not attach itself to the Soul that presses on, it cannot be incarnate at the end of the circuit.

Does this statement violate the statement that there is but one Soul back of every living thing, and that this Soul is eternal? Not for a moment. Does it not tend to establish as a logical fact the possible impermanency of a personal sense, and without contradicting the declaration that the Soul is eternal in nature?

Only that which has beginning in time can have an end in time. The Soul has no beginning in time, and it can have no end there. Its varying manifestations begin in time and succeed each other. It is one whole, and connection between these varying manifestations is compelled. But a human soul is one of these

manifestations, with the power to furnish forth such as have not yet been reached, as well as already furnishing naturally all that have been previously reached. This species had a beginning in time.

John Jones began in time, for he is a manifestation of the Soul. He will end in time if he does not lift himself out of time by attachment to the eternal. John Jones is a new combination of fundamental ingredients and previously generated tendencies. As that combination, by name John Jones, he must help to perpetuate himself, or be passed beyond, after being passed through, by the moving Soul.

This view is the opposite of the one accepted popularly as Reincarnation. John Jones does not, and cannot, "come back again and again to reap after his own sowing." He reaps as he sows, truly, for the law of cause and effect compels that if he does not do what it is possible for him to do, the effect of not doing it will follow. He certainly cannot come back if there is no "he" to come back, and nothing to come back to.

Nature repeats herself, but does not double on her own track. Each human soul is a new combination of eternal and generated ingredients, that has a natural and a possible destiny before it. The limitations of its natural destiny constitute its natural end. The infinite area of its possible destiny constitutes its possible immortality. Death and resurrection go hand in hand, and for him who knows, and acts upon what he knows, death is powerless and resurrection is sure; for resurrection is from, rather than of the dead.

The only road open before John Jones is the road onward. The road backward is closed. He has been landed at a station, as it were, and he cannot get back. He may persist on tarrying at the station, and to his own loss, but all movement must be forward. The Great Push impels ceaselessly. The thread Soul, on which he is strung as a bead, moves steadily through him, even though slowly, as we reckon time. It is sure to move on, it is eternal.

It is the eternal truth, he is the present fact. Shall the present fact and the eternal truth be one? He is to answer the question.

The Soul is eternal, John Jones may have immortality. Immortality is consequence, not cause. Without something eternal by nature, there could be no immortality. Without something that was not all that can be, without more to be gained than what it at first is, there could be nothing to gain immortality. The one compels the other.

Persistence of John Jones after what is called his death is not necessarily immortality. To persist forever, even, is not immortality. To be alive forever is not immortality. To know that you are alive, and forever, is necessary for immortality—is, with what this knowing includes, immortality. First the eternal,

afterward immortality, and as a possible consequence of the eternal. Between the two stands a living soul, John Jones.

What particular advantage would it be to you to persist as you are in that brief instant on waking in the morning, even though that persistence was forever? If you could not relate yourself to anything, would you be really living in the full meaning of the word? Could you have, possess immortality, if you could not, did not know what and where you were, what relationship means, and what it involves and compels? Would you be much more than a vegetable? A vegetable may persist indefinitely by the force of Nature, but does it exist forever, in the same sense that this continued conscious existence beyond first natural limitations is possible to the human species?

The Soul will "come back" again and again, because the story of Creation is being told continually. With every infant born Nature repeats herself, a new candidate for immortality appears, the human manifestation of the Soul makes possible the eternal survival of a personal sense of existence. To this candidate, this human soul having such possibility before it, our Bible is addressed. The whole great beautiful world spread out before him is another Bible to be read and understood. The various natures that make up his composite nature stand in order before him. The thread that holds them together, the Soul that passes through all of them, is to be sought and found by him, for it is his also. It is their Soul and more than theirs. It is his and more than his; and because it is more than that limited manifestation, the human soul, it will move through and beyond him, as it has moved through and beyond his predecessors in the great evolution.

The Soul is the Likeness of God. Will his personal sense of individual existence be attached to the complete incarnation of the Soul? Will this Likeness be fully incarnate as the attainment of John Jones? This is possible. The way is clearly shown not only in our own, but in the Scriptures of other nations, for the Soul is the same with all varieties of the human species, even as it is the same One with all lesser species and their varieties.

Infinite, supreme, it continues its stately, solemn march toward Origin, carrying with it all that attaches itself to it, bringing home its sheaves. It treads its stately measures to the music of the spheres, cherubim and seraphim adding their melodies to the swelling harmony. Moving forward as the Son of God, it brings home the Son of man, who comes in possession of that heritage which was for him from the foundation of the world. For the Son of man it is a triumphal journey, for he has not left undone that which was his to do. He has accomplished, and from dust-grain to archangel all add their voices to the mighty chorus, "Hallelujah! Well done, good and faithful servant!"

Did we but realize the great privilege of living, could we pass our days in eating, drinking, and being merry, even with the addi-

tion of intellectual cultivation and diversion? The possibilities of infinity lie at our hand, and how do we live? To get but one flash of that far-off light of the Soul is to be seized with a hunger and thirst that nothing less than its source can satisfy, a restlessness, a "divine discontent," that compels a striving and a yearning for what lies beyond and above immediate environment.

No race, the world over, is without its Deity, one or many. The Great Soul in humanity draws souls in its upward direction, a drawing which is felt and which compels religion as an attempt at following. And ever is the conflict between religion and natural instinct waged more or less violently, the aspiration of the one resisting the gravity of the other. Onward, not backward, upward not downward, is the cry and the effort of heart and soul when the Great Soul pulses mightily within; and ever does Nature assert her claims and compel a reckoning for the one who would conquer as the Son of man.

Shall John Jones stand "at the last day" victor over Nature, conqueror by help of the Soul to which he has attached his individual and personal sense of self? Shall he stand forth "in the Likeness of God," existing forever therein, making that Likeness concrete, and individual? Shall the Divine incarnation be John Jones, on its personal side? Shall he, John Jones, ascend up into heaven? It is possible for him. Will he do his part to that end? This is his choice.

The Soul, without which no John Jones is possible, is eternal. John Jones is a consequence of the nature of being and the existence of its Soul. This consequence has its natural limitations, but also its possibilities; possibilities which have pertained to no species preceding it. The natural limitations are, in themselves, an eternal fact. They belong to the order in which the Soul is manifested. But to John Jones they are a temporal fact, for the natural John Jones belongs between the cradle and the grave.

The natural John Jones had a beginning and will have an end in time. But with the natural John Jones there is a possible John Jones who may become the immortal John Jones. And the three are one, yet not one, for the one must be taken and the other left, to make the third.

The natural John Jones sees himself as separate and apart from all else, feeling without understanding the strife of the differing natures and tendencies in him. The possible John Jones sees connection between himself and all below and above him, sees a Great Purpose that is being worked out, a Purpose that he makes his own purpose. He works for the production of a species higher than the natural John Jones, adding his own effort to the Initial Impulse; and the higher species, the immortal John Jones comes.

The Son of God wears the face of the Son of man when the two have become one, and the Son of man has the immortality that is his through the Son of God.

(To be continued.)

STILL HIGHER CRITICISM.

"And Moses said unto the Lord, O, my lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto the servant: but I am slow of speech, and of a slow tongue."

Is not the faculty of spiritual insight "slow" indeed "of speech," as compared with the glib facility that too often accompanies knowledge without wisdom? Speak of spiritual things to those who are learned in the knowledge of the schools, voice a contradiction to their conclusions, and "What is your authority?" follows quickly and sharply from one direction, "Only speculation!" from another.

The eager examination of natural phenomena that begins at its extreme outpost, leads too often to the conclusion and belief, "There is no God," and because none according to a preconceived idea has been found. The single eye, the direct vision of spiritual insight, needs no whys and wherefores. It sees what is, looking upon it face to face. Uttering what it sees, hearers are mystified rather than enlightened if the same faculty is not active in themselves.

A few words suffice to state an eternal truth, many are needed to make that truth plain to them that do not see for themselves. "The dumb, the deaf, and the blind" are those who do not see and speak for themselves, souls that are in bondage in the Egypt of semi-consciousness; yet are they not all consequent upon the nature of being?

"And the Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Throughout the Old Testament the Lord is represented as declaring himself the author of all kinds of men, of comparative good and evil, a statement which has been taken to mean that God was their Creator. Yet as statements are also made that God is not the author of any thing evil, a perplexing contradiction has been the consequence.

To observe and adhere to the difference between the absolute God and the relative Lord, that Genesis teaches, is to have the perplexities solved. The Lord, as the Supreme Genus, is related to

all mankind, all kinds of men; or rather all kinds are related to that Lord that is absolute to them, while remaining always relative to the one God.

Variety in unity is due to the nature of the one Man, the image of God. All possible varieties, even the dumb, deaf, and blind, are consequent upon what Man is, and spiritual insight sees that truth; but how to explain it, is the question.

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

Who, or what, shall stand between the Moses of spiritual insight and the dumb, deaf, and blind, those who groan under the taskmasters in Egypt, and explain to them the truth seen; what their condition is, why it is, and the way out of it, the way to freedom from all they have suffered? Those who suffer must have explanation that satisfies before they can make their own efforts to escape from what they experience.

Tell them, "You can be rid of these conditions, they do not belong to the real of you, they are not the realities of being. You, not they, are the reality, and if you will use your own God-given power you can put all your enemies under your feet" and they will say, "What do you mean? I do not understand how that is possible." Some one must explain.

Spiritual insight does not explain, it sees. Its utterance is "Thus saith the Lord." It must have a co-worker, a helper, one who can speak in explanation of what insight sees; and that intermediary must be "sent" also, must be from the Lord, and not from a lower origin.

"And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

How plain the meaning when Moses and Aaron are seen as faculties of being—two of the heads of the river that waters the garden of the soul—acting together! One, Moses, the faculty that sees, the other, Aaron, the one that explains; brothers, indeed, for both are inherent in primal being.

"He shall be thy spokesman to the people." Intellect is the "spokesman" that makes plain to the people who groan in bondage without seeing what their bondage means, who explains why and wherefore; for spiritual insight discerns the truth.

What has been offered as religion, God's truth, has not been an explanation of whys and wherefores. It has been assertion, instead of explanation, and consequently ecclesiastical authority

and not intellect has been the spokesman to the people; with the additional consequence that the people have not been led out of Egypt into their promised land, but have continued to serve their old taskmasters of sickness, misery, poverty, and death, while they looked for an exodus from them only by way of the tomb.

"The other world" has been the promised land of freedom, to be taken possession of only by laying down the physical body. Intellect has had no place in the presentation or acceptance of "holy things." Faith has been exacted and yielded instead. To query was to doubt, to doubt was fatal to a trust in God. Yet today, as long ago in Hebrew history, the brothers and their united work are necessary to the exodus that shall leave behind the conditions due to ignorance of the one God and the one Lord.

Little by little the pews are demanding and compelling from the pulpits attempts at explanation instead of assertion and condemnation, the push from the pews bringing "heresy" in the pulpits, the heresy opening a larger field of vision than is bounded by inherited traditions. And so mankind moves slowly on, slowly as we reckon time, yet surely when we see the Great Purpose that is being wrought out.

This united effort of insight and intellect, portrayed as the united work of Moses and Aaron for the "chosen people," is sure to result in some degree of liberation. When people are no longer afraid to do their own thinking, to reason over even "holy" things, emancipation from a cramping mental bondage must follow, an emancipation that will not destroy the least particle of true faith, but will rather increase and strengthen it.

Good and great as a church may be, faith in God through knowledge of God is more than faith in a church and its teachings, even though those teachings be centuries old. True reverence for the things of God compels a questioning of the authority that claims to possess and present them, for this reverence includes self-respect.

As the history of this Exodus is followed, the limitations of intellect are clearly pointed out, as also the consequences of too much reliance upon it, of permitting it to act as leader for the soul. This is a mistake. Without union with its brother it will not successfully lead the people onward, it will tarry with them in the wilderness, instead.

"And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him."

How few of those who are suffering from the reaction due to a prolonged effort to accept implicitly, unquestioningly, the creed of a denominational church, and who have given their rational nature free rein instead, are ready to go "into the wilderness" to join their intellectual effort to a spiritual insight? Under the influence of this reactionary impulse they fancy the intellectual life

the equivalent of a religious life, and plunge into the great sea of "liberal thought" with all the zest of a swimmer long denied an opportunity to move in deep water.

A diver cannot test his ability in shallow water, it is true; but unless he brings pearls to the surface he has accomplished nothing. The pearls of true wisdom are not yielded except a Moses tells where to look for them.

Intellect must look toward "the mount of God," meet and join forces with spiritual insight, to perform its best service for mankind; for from the lofty heights of being must be the descent that brings succor and saving to a waiting world. Separately, insight and intellect fall short of perfect accomplishment; together they are irresistible. The one supplements the other, supplying what the other lacks. Their united effort cannot fail to deliver from sense-bondage the soul that will listen to them and follow where they lead the way.

"And thou shalt take this rod in thy hand, wherewith thou shalt do signs."

"And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him."

Spiritual insight sees the truth of being, sees the resistlessness of the law of cause and effect, sees that this law put to use is a rod of power, sees the results of its use as certain and sure. Why being is what it is, why the law of cause and effect is overruling, why a rod of power for ourselves is possible, why the results of its use are sure, is explained by intellect, the "spokesman to the people" who cannot understand their real deliverer, Moses.

"And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people."

Works must accompany words if people are to be convinced of the truth of the words, for they demand proof, demonstration. "Give us a sign," always has and always will be the cry when a declaration contrary to generally accepted opinion is made. The insight that discerns, the intellect that explains, the work that proves, constitute a trio that conquers the world; a three in one in the person of the Prophet of Nazareth, whose right to rule is conceded by millions to-day.

"And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

How can the Lord visit Israel, how can the nature and power of our true being be made manifest to us, except the way for such manifestation be open? And revelation must precede manifestation.

THE MASTERY OF FATE.

"What is the use of talking to me about mastering conditions, when I am constantly mastered by them? Against your theorizing stands the fact that I cannot help them."

Permit a slight correction. Against the theorizing stands the fact that you have not yet helped them, and also, probably, the other fact that you do not know how to make the attempt. You have tried your best, and without result? That is quite true, no doubt, but your best may not be the best—the best way of overcoming them. There is such a difference between a blind resistance and an enlightened resistance, and unless you have become enlightened as to what and why you are, what and why these conditions are, you cannot have worked in the way that will yield the result you desire.

You have tried to push them away from you with your own strength, instead of utilizing the strength that moves everything. There is this better way, the utilization of resistless energy, the very force that makes the grass grow, the water flow, the birds sing. It is an exhaustless supply that will work through any channel open to it, and you can take advantage of that fact and use it for your own betterment.

Mankind has made many inventions, many labor-saving appliances which have required less expenditure of personal strength and made possible a greater economy of time. Nature remains the same, her operations go forward as they always have gone forward, they are unchanged, but labor-saving inventions are utilizations of what pertains to her.

The sun still rises in the east, the dew is on the meadow-grass as usual, but the mower goes forth at sunrise with horses and a mowing machine, instead of with a scythe over his shoulder. In the machine he has many scythes where he used to have one, and instead of swinging it himself as he moves slowly step by step, he can sit quietly guiding the horses whose more rapid steps will give results far in excess of the old method.

What has changed? Nothing. More is utilized than formerly, and so the method of work is changed, while results are increased.

The old, old story of Creation, again and again repeated with each human soul, offers to you a great repository containing all

you need. Your experience is your gradual acquaintance with it, and the learning how to draw from it according to your needs, how to utilize what may be utilized.

As the soil holds lovingly the seed implanted in it, clasping it close and feeding it silently, so you are held in the warm embrace of Nature and of God and fed silently from the exhaustless supply.

As the seed contains potencies of the plant and the blossom, so you contain the potency of that glorified humanity that is divinity, and whether you know it or not, you are being nourished to that end.

You are to blossom as the likeness of God, but you must first know the likeness of man. The plant precedes the blossom. And to your lesser likeness belong all your pain and discordant conditions. To your higher likeness belongs the power to rule them; but you rule after having been ruled.

So far you have been ruled. In your human likeness you have toiled and suffered. You have felt the thorn in the flesh—many of them, and you wish they were not there. By utilization of what belongs to your greater likeness you may pluck them out of the flesh.

If you do this work that is yours to do, you shall be crowned with it; you shall wear that most royal of all crowns, the crown of thorns. Woven into a regal diadem instead of rankling in the flesh, these thorns shall show their powerlessness beside the power of him who overcomes.

Thorns and thistles does the ground of existence indeed bring forth unto us, and we smart under their sting; but when you see and know, you pluck them forth from your consciousness and prove your God-likeness by your work.

"My grace is sufficient for thee," was the answer to Paul, "for my strength is made perfect in weakness."

See the significance of that statement. "My strength is made perfect in weakness." There are three factors to be noted, strength, weakness, and a making perfect. In your human likeness you are weak, you use your own strength. But there is a greater, an exhaustless strength that you may have, and you are to find and prove it as being beyond your personal strength, as you would not do were there not a weakness with which to compare strength and find one better than the other.

"My strength" is what belongs to your God-likeness; your weakness belongs to your human likeness; your experience lies between the weakness and the strength, and that strength is sufficient for you, enables you to pluck out the rankling thorns.

You have tested your own mere human strength, you have tried to get rid of suffering and disease, you have done what you could, even as the mower has done what he could. But when this mower is shown the new appliance, the greater utilization of force,

may he not choose between continuing to work as formerly and using the later method?

The work is the same, it is still his to do, but how to do it is a matter susceptible of betterment; and with use of the new appliance goes a larger measure of result. Suppose he turns his back upon the mowing machine, the loss is his own. What he might have he does not have, in consequence. Whose is the fault that he still toils days to accomplish what might be done in one?

The power to master the thorns stands before you every time you read the life of him who wore the crown. "The works that I do ye shall do." The thorns will hurt and sting till you, too, pluck them out of the flesh. They do not pass from us, we pass from them, by growing greater, stronger, higher.

Thought-Force is the resistless energy you need to utilize. Are you thinking frequently, "It is of no use, it cannot be done?" Then you are using Thought-Force to strengthen those conditions instead of lessen them, driving the thorns deeper into the flesh instead of drawing them out. Why not use it the other way? Why not let your strength be supplemented by the great Strength? "It can be done, and the great Power will accomplish it." Is not this better than "It cannot be done?"

The persistence of your conditions is due to the resistless energy of Thought-Force, for it brings to manifestation what you think. If this is true, it will also bring to manifestation a change in what you think, when you get ready to make the change. It does not select what shall appear in your body; you do, and the body is full of thorns or "grace and truth" as you elect.

Can all these suffering conditions disappear immediately, all these thorns be plucked at once? Probably not, but they will go eventually if you utilize the resource that is ever at your right hand.

Jesus is our example of what may be accomplished. As our elder brother he attained for the whole human family, in that he proved what was possible for the rest of the family. His crown of victory—not a sign of disgrace—may be our crown of victory. In it are all the consequences of our limited human nature, sense-consciousness and what belongs to it; selfishness, pride, enviousness, falsehood, dishonesty, self-deception, that breed their progeny of disease and death. One and all they are to be put from us, plucked out of our life and so from our body, that we may be crowned with our achievements.

"My grace is sufficient for thee." Do we get this needed help from those who are feeling the smart with us? It comes from a greater than they, and this greater is sufficient for all our needs. But Oh! how long it takes us to learn this lesson. A fatal obstacle is, "It cannot be done." That word you speak is made manifest. The work is not done.

Year after year you speak this word, and year after year you

gather your crop of thorns and thistles from the ground of existence. You and the thorns are one, when your feeling should be, "I and the Father are one."

If you were to go to a foreign country to represent the United States Government, for all practical purposes while there, you and that Government would be one, because it was represented in your person. Whatever you did, it would support, because it would do what you did. It would act through you, and your acts would be its acts to the people among whom you were placed. You would have little fear for results, knowing that this Government was at your back, supporting all you did. Your oneness with it would mean, and be more to you than your oneness with the people among whom you were living, and with their customs. You would feel that the greater oneness would outlast the lesser oneness and give you the advantage every moment. Its strength would be your strength and you would not share in the experiences of the people to the same extent that would otherwise be the case.

Can you not have some of the strength now, that oneness with God, consciousness of it, gives? And with that consciousness do you not have an advantage that other people have not? You share the weaknesses common to all who live in the world, but you may have that which is not of this world; and your power of resistance and overcoming will be increased proportionally.

God's ambassador. What a position to hold! Conscious of oneness with God, you will watch how you think, speak, and act, for you must not disregard what your position compels. You must not commit your Government to anything it would be obliged to repudiate. Do not think or say that the thorns cannot be conquered. That work has been done, the proof has been given. Consequently your Government could not sanction that statement.

Jesus was God's ambassador. His Government supported and sanctioned every declaration he made, furnished the proof that his words were true. In the person of that ambassador was shown what can be done for you and for all, but we must stand in the same place to have the same authority and support.

You will be recalled some day, but before your return home you will be crowned for your work by being crowned with it. No king upon mortal throne can equal you then for regal splendor and power, even though a crucifying cross is hard by you, and the shouts of those who desire the robber rather than the victor ring in your ears.

Death has no power to terrify you, no tomb can hold you. Conqueror of more than a worldly kingdom, with eyes that see far beyond a modern Pilate's judgment hall, you stand unmoved on sunlit heights, while the surging throng presses toward Calvary.

THE BREATH OF LIFE.

(When there is ambition to gratify.)

I desire a high place O Lord!
In me is a mighty yearning for power.
I desire to see thee justified before all men.
I come to thee to be taught the way.
Thou wilt show me the high place.
I stand silent before thee, awaiting thy voice. Speak thou unto thy servant.

"In my servant am I justified."

O, Lord God! I humble myself before thee. Truly, indeed, hast thou spoken.

Thy service is the high place, thy servant is the possessor of power.

Thou hast lifted up mine eyes and laid my pride in the dust.
I thank thee for thine answer unto me.

I rise above my personal ambition and stand close by thee.
Hard by thy side, I reach out to serve the world.

Thou fillest my outstretched hands with all good things.
Freely I give them to my fellowmen, for they are not of me.

I am but thy servant, and great is mine honor and privilege.

From the high place near to thee I look out and see thy glory shining everywhere.

From my hands filled by thee, from my lips opened by thee, shall come testimony to thy glory.

As thy servant am I content to minister unto my many brethren.

By thy help I draw the rankling thorns from out my consciousness, and lay them in thy hands, pledges of my service.

One by one thou weavest them together.

One by one as I find them I yield them unto thee.

As I serve thee, content to be thy servant, thou makest me lord.

As I bow before thee, thou raisest me up.

Thy hands are laid upon my head, they leave a royal crown.

Thou hast acknowledged thy servant Oh! Lord! and made him thy son. Am I indeed worthy to be called thy son?

Gladness and stillness compass me round about.

I cannot shout aloud, I seek thy face.

Thou art sufficient unto me, and I am sufficient unto all whereunto I am called.

As thy son I rest in thee, as thy servant I minister to the world.

Wearing thy royal crown, I serve.

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The recent "exposé" of "Eddyism" in the Arena yields no surprising facts to those who have been acquainted from the inside with the growth of "Eddyism" in the last fifteen years, though it may startle many who have not this acquaintance. More than ever, in consequence, is the need imperative to distinguish between the sound principles embodied in "Christian Science," so far as they may be found there, and the added mixture of fanatical belief and dogmatic assertion that constitutes the ism.

All the outcry against it, even though justified by damaging evidence, will not overthrow the results gained by the body called Christian Scientists, or the fact that these results have been gained. Those who understand know to what they are due, but whatever this may be they bear witness that such results do not accompany the creeds of other denominational sects. People, hundreds, thousands of them, have been benefited by "Christian Science" as by no other means they have ever found, and facts are stubborn things to deal with.

Such results, for those who do not seek and work for individual understanding as for their very life, tend to rivet belief in the claims put forward to account for them; and the tendency to believe in and lean upon visible authority is yet too strong in human nature to be, in many instances, resisted.

Hence an educative, a constructive work, a work of enlightenment, must be carried on patiently and unswervingly as a counter impulse. In time its counteracting results will surely come; and in time continued experience on the part of those who think their "calling and election sure," their exemption from the ills of humanity certain because they are Christian Scientists, will prepare them for the greater enlightenment.

It is not necessary to point out that every new religious movement claiming to be an advance upon previously existing and accepted views stands as a liberator for those who have been held in bondage of the others, and acts as the generator of a new bondage in its turn. This is because a purely religious movement takes no cognizance of, and has no place for natural facts.

Never was this more strikingly illustrated than with the Christian Scientists who, while using the term "science," ignore

natural facts because they "have got the truth," and by special revelation. They do not see that Religion and Science are but the two faces of that one Truth that compels natural facts as a consequence; and that every one of them can be translated into the truth of which it is an evidence; neither will they permit themselves to acknowledge such a possibility, and because their revelator has said the final word.

The superstition and fear of the Puritan era is more than duplicated to-day with the Christian Scientists, and they will breed consequences that cannot fail to bring reaction against the fanaticism that is responsible for them.

Great as may be any human teacher, there is one that is more powerful, that can accomplish what the best of them cannot; and this inexorable teacher is experience.

Fifteen years ago Christian Science was a messenger of good tidings. To-day, through what has since become attached to it, the name sounds in the ear as a synonym for bigotry, cruelty, and oppression. Christian Scientists, from having been seekers for and demonstrators of truth, have become a denominational body whose members attack and overthrow, if possible, those who dare to differ with them in their view of Mrs. Eddy. It is easy to trace in this result the sequence of cause and effect.

The eternal necessity compels that liberation from this new bondage labeled "freedom" shall come in turn, as successor to all that has gone before. Workers who have at heart, as their main-spring for action, loyal service to the mighty cause, can persevere unswervingly, knowing that "truth is mighty and will prevail," even over all ignorance and superstition, eventually. One might better try to stop the flow of Niagara than attempt to prevent the working of the spirit of truth in the souls of men that leads them into all truth.

To offer for the "true light that lighteth every man that cometh into the world" the candle that one has lighted from that flame, and bears in his hand, is the consequence of aiming to stand in God's stead, a consequence that is foredoomed to defeat.

Christian Scientists will eventually become chastened by experience, even though from their point of view there is none. "Let the wheat and the tares grow together till the harvest." At that time there will be no difficulty in distinguishing one from the other.

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