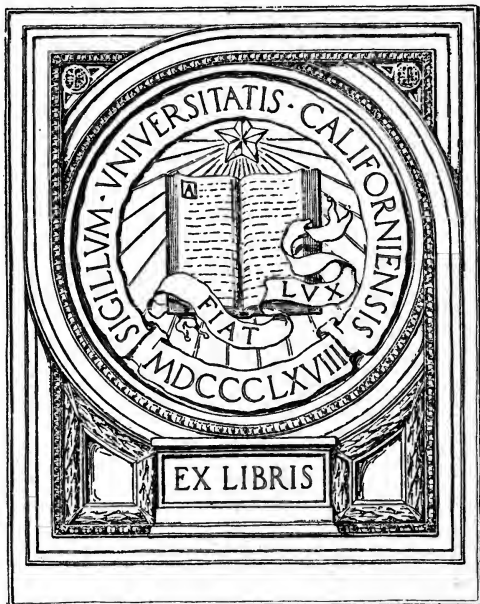


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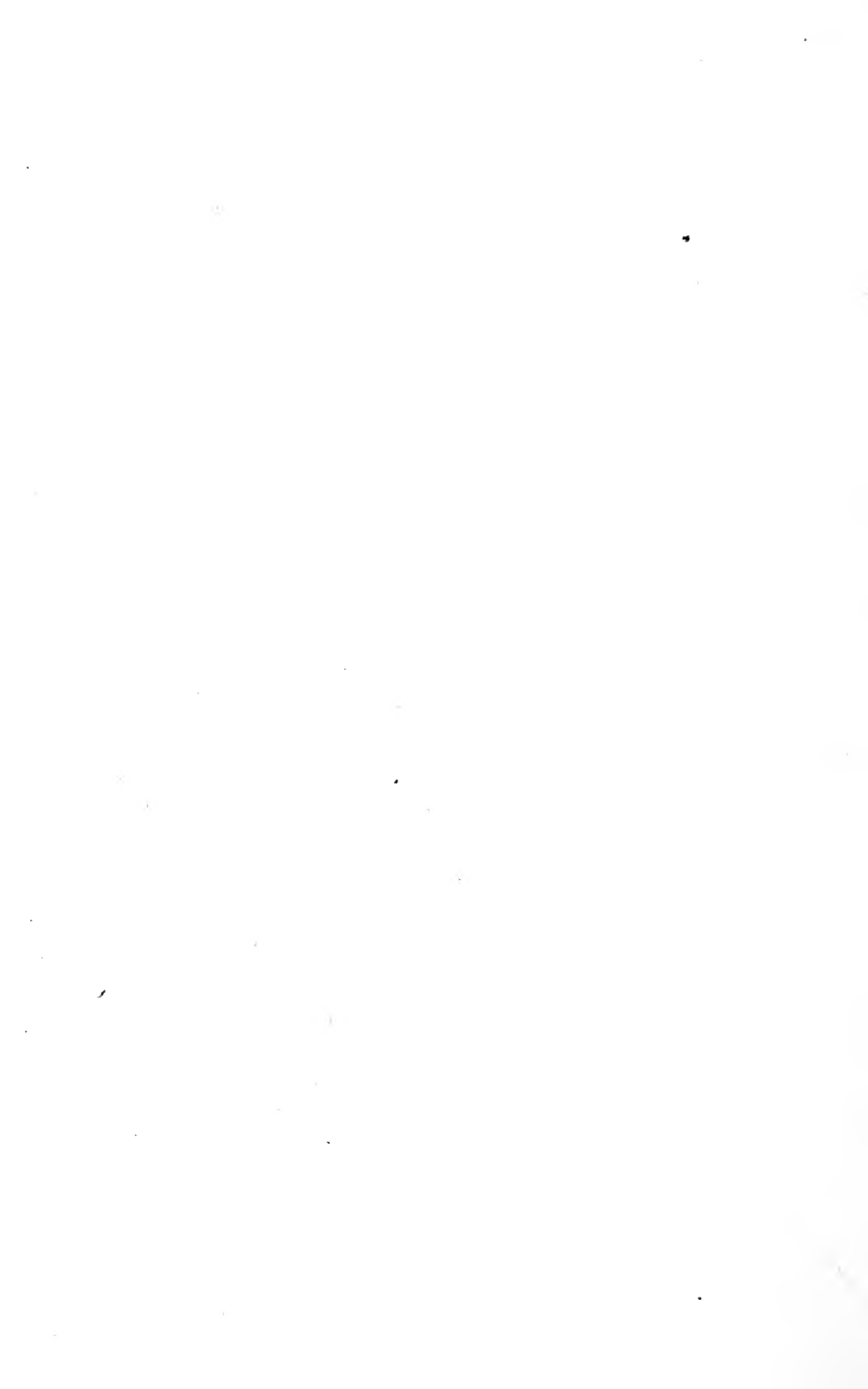
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THE FLASHLIGHTS OF TRUTH



The
FLASHLIGHTS *of* TRUTH

BY
ELIZABETH DELVINE KING

Author of
"The Lotus Path," "The Higher Metaphysics,"
"Sayings of Jehovah," "Aum, the
Cosmic Silence,"
Etc.



Published by
J. F. ROWNY PRESS
Los Angeles, Cal.

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DEDICATION

WE DEDICATE THIS BOOK AND ITS MESSAGE
TO ALL PEOPLES EVERYWHERE. IT IS A
MESSAGE TO THE LOW AND HUMBLE AND TO
THE HIGH AND MIGHTY.

TO EVERY READER OF THIS BOOK; HOPING
THAT YOU GLEAN THE GOLDEN NUGGETS
HEREIN CONTAINED, TODAY OR IN SOME
OTHER DAY,

WE ESPECIALLY DEDICATE THIS MESSAGE.—
THE FLASHLIGHTS OF TRUTH.

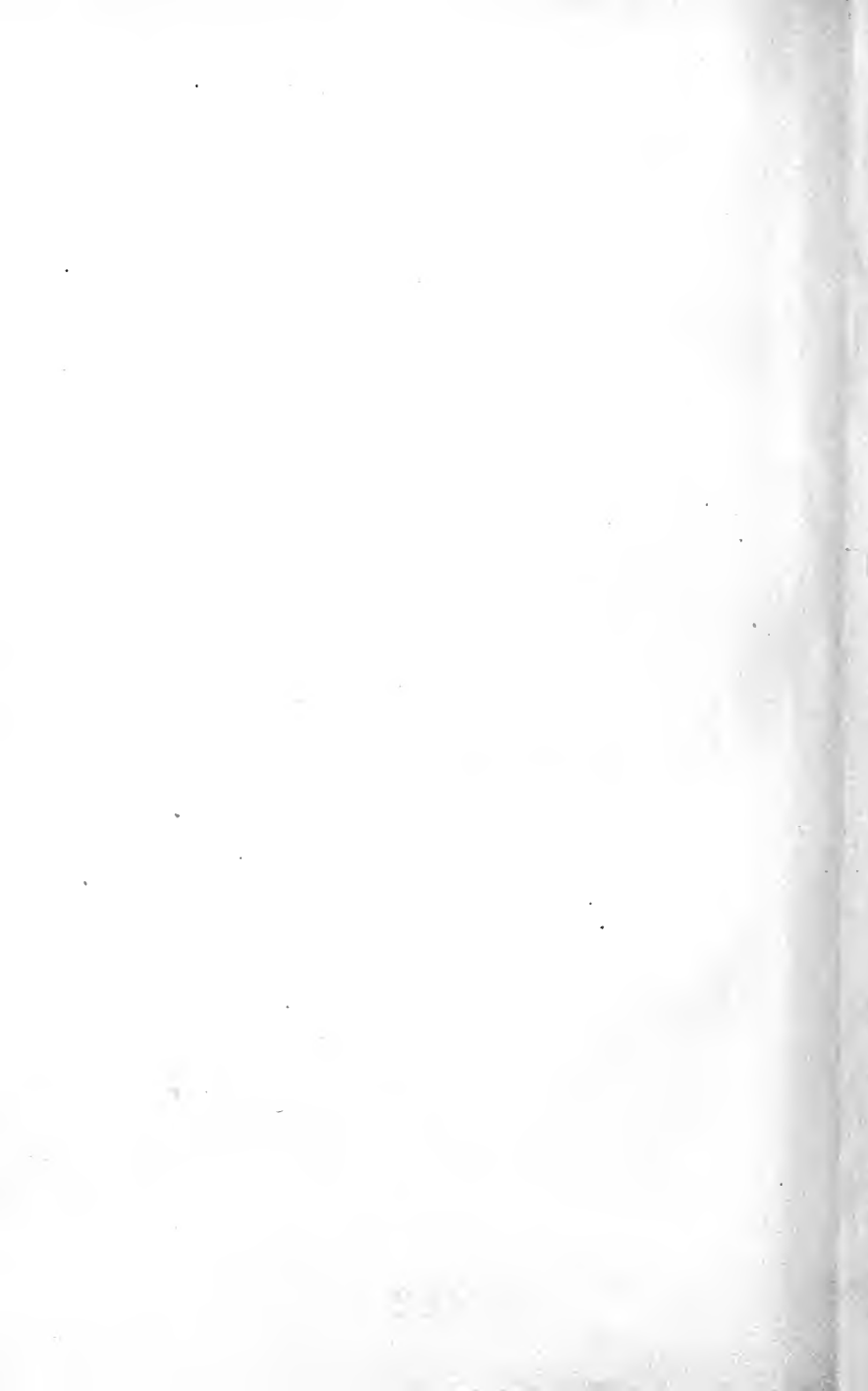


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INTRODUCTION

IN presenting the flashlights of Truth contained in this book, we claim no new Truth; neither a new interpretation of Truth.

We have gathered flashlights of Truth which have been given to the men of earth from time immemorial, and woven them into a fabric—this book.

As God is One, Truth is One. It matters not, if it is expressed through the Sacred Books of the East, the Scriptures of the Hebrews or the Bibles of the other peoples of the earth.

If anyone, in sincerity and without prejudice, will read from the beginning of this book unto the finish, he will perceive one complete web of Truth; and in this completeness the West and the East can unite.

We have emphasized the flashlights of Truth which were given by the Nazarene Master, our Elder Brother and the world-Savior, because His was that message which each individual necessarily must know and bring into expression, that he may become extricated from Maya,—the great illusion.

We have brought forth the flashlights of Jesus' message, that the practical deductions may be understood, that man can free his mentality and physical body from the false conclusions of the carnal man concerning himself.

When the individual has attained freedom through the Christ Light, he has achieved: he is at Home, the place which the Enlightened Gautama, the Buddha, called Nirvana.

Truth is One. Thus, as a symbol of the unity of the East and the West in the universal and Omnipresent Truth, we weave on the cover of this book the Lotus, the sacred flower of the East, which is a symbol of the Divine Mother—God-Love-Essence—and the Lily, the emblem of the birth of Jesus, the Christ, in Bethlehem; that birth of Christianity whose esoteric teachings, when brought to the surface from behind the literal interpretations of the exoteric teachings of the followers of Jesus, will reveal the way—the rules—and how to gain assistance, that man can follow in the footsteps of Jesus the Christ.

The white rose we humbly unite with these, bringing the symbol of the Trinity into expression. It is a symbol of Buddha, the Enlightened One, whose message, given some five hundred years before that of Jesus, was Enlightenment into Purity, which brings man into Nirvana.

The time has arrived for the second coming of Jesus, the Christ, the great world Teacher. We send forth a web of Truth which is universal, without name, doctrinal beliefs or creeds of man.

Just the Flashlights of Truth,—the Truth of the Ages, gathered from the message which God has given to man through His chosen Son, and those of lesser Light.

Nothing new. No! For God is All. And God is Eternal.

We invite our brothers of the East and our brothers of the West to “come and dine” and catch the Flashlights of Truth which will reveal to you the unity, the oneness and wholeness of Truth Divine.

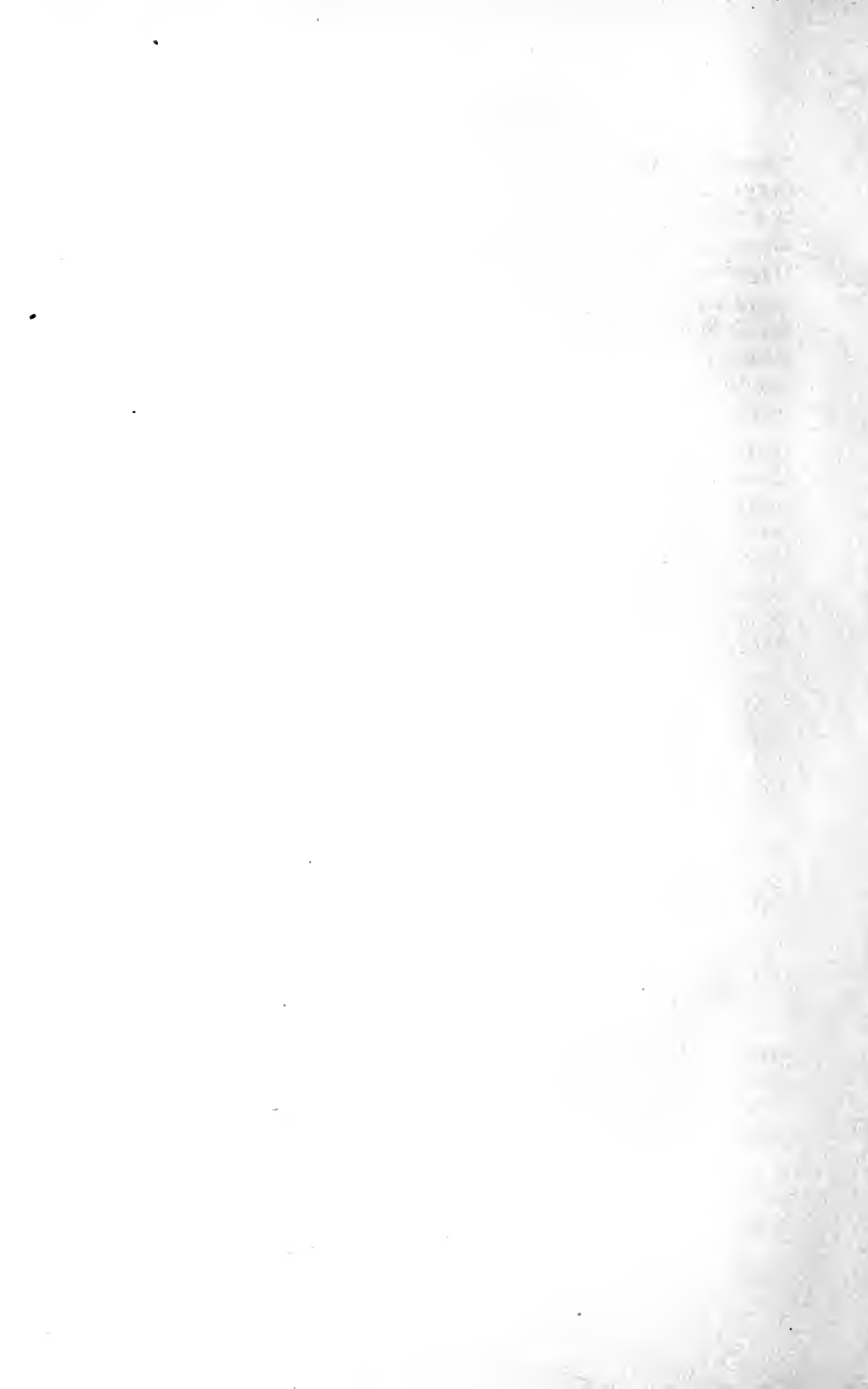
Learn that Truth is universal; therefore, the same to all men; and in every clime, “God is no respecter of persons.”

We, the Spirit of Aum, and this writer, Yotis, invite all brothers of all races, colors and nationalities to glean these flashlights, given at the beginning of this New Age, and walk in that light, guided by the Light into the

reconstruction period of these days; and, by gleaning deeper light continually, become enlightened sufficiently to dwell upon the earth when it is refreshed by the dew-drops of Infinite Love and the Kingdom of Heaven is reigning upon this, "God's footstool."

Again we invite all to "come and dine," that the Love which is God-love may be expressed in all and the brotherhood of man be established upon the earth and all men live in the Love and Light which is God, recognizing that this is the "glorious liberty of the Sons of God."

ABCIAT.



PREFACE

I HAVE no desire to bring myself into the foreground, except to inform the readers of this book—"The Flash Lights of Truth"—that the book was written under the inspiration of the Holy Spirit of Truth.

I call to remembrance that Jesus Christ ever thanked the Father for all blessings. This I sincerely do. Knowing, as I do, "That I of myself can do nothing," I therefore send this message forth with my prayer to God, our Father-Mother, that many may glean the Light which shines through every page, digest and assimilate it, so that it may become a realization, which realization, united with Love and Devotion, opens the way for the blessings which follow the gleanings of the Light.

Ten years ago I was privileged to receive the Baptism of the Holy Spirit as spoken of in the Second Chapter of Acts, thereby coming into rapport with the Holy Spirit of Truth.

Many and sweet have been the trysting times and hours of deep communion with my Father, Jesus Christ, and the Holy Spirit of Truth, in these past ten years.

When I renounced my self-will unto the Father's Will, I lost nothing but gained all,—by trusting in God, the Omnipresent One.

I was called by the Spirit of Truth into semi-retirement to write this book in 1913-1914; it was finished in 1915 and now published in 1918.

ELIZABETH DELVINE KING.

927 West 36th Place,
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CHAPTER I

THE MYSTERY OF GOD

AS far back as the mind of man can reach is the time, just before creation sprang into existence, when darkness was over the face of the deep. Darkness is expressive of something which is incomprehensible to man.

But God is Light, and before the morning stars flashed forth their light "and the sons of God sang sweetly together," "God Is," as "He forever was," and will never cease to be. God is One! and will ever thus remain, filling all space. Therefore, He is limitless and boundless,—this is Aum.

For a clearer comprehension of Light, we will use the Solar Sun, whose light is warm and life-giving, as the symbol of the Light of Love, whose Light is Eternal Warmth and Life-giving.

Then, cannot one easily perceive how the universes and systems,—yes, myriads of systems of universes,—can come forth from the Impersonal God into manifestation, each in the center of God, and all living and moving and having their being in God? Then it is plain that each universe and system of universes can perceive their at-one-ment with God,—AUM.

These universes and systems of universes can live and move in their appointed places for ages, yea, æons, and finally dissolve and retire into the Impersonal Aum, and the place which knew their form, know them no more. Yet, they are not destroyed, as every atom of their being exists now, as it did before they formed into forms.

God, the Intelligence, Life, Light, Love and Warmth that is, is not disturbed, neither divided by the forming and unforming of the myriad of systems of universes.

We make the statement that God is Light. Let us analyze Light. When we begin to dissect Light we find that it is Life, Warmth and Love; then, too, we see that it must be Intelligence.

Then we have God as Light, Life, Love and Intelligence; and, as God is all, there is nothing to obstruct Him. Thus we see that Light fills all space; and, if Light fills all space, Life, Warmth, Love and Intelligence fill all space; and so we see that Aum is limitless and boundless. Then each and every manifestation of God is forever in at-one-ment with God, and lives and has its being in God; it matters not if it is a tiny grain of sand or a system of universes, a blade of grass or man,—the crowning glory and highest manifestation of God.

After the storms of winter, which have caused the earth to become bleak and barren of vegetation, the warmth of the solar sun, which has again crossed the equator, causes the life, which was concealed during the cold, wintry blasts, to burst forth; and soon a green mantle is spread over mountain sides, valleys and plains; and the blossoms of fruit and grain announce that the harvest time will approach; and the beautiful flowers, which are the messengers of Love sent forth from the Heart of Love to cheer earth's children, sway and smile and radiate perfume, filling the air around them with the breath of Paradise.

Life, Intelligence and Love manifest in Law, Action and Order. These are impersonal, fill all space, and are limitless and boundless; for, lo! these are God,—Aum! and all live and have their being in this Presence.

The mysteries of God are not past finding out to the Soul, when once it awakens to the grand varieties of Being; but they are unfathomable to the intellect of the earth-man.

We read in Sacred Writ, "At the beginning, darkness was over the face of the deep." The mind of man extends backward, as it were, to the curtain of dawn in the beginning of creation; but it cannot penetrate the veil, because the finite mind cannot reach into the Infinite.

God existed in all His magnitude before creation came into existence, just as He now does; and, the fact is, that in a literal sense there was no darkness at all. Unknowable, unfathomable is that which resides just beyond that dawn; and this is darkness to the finite mind of man.

When God, after His period of repose, being unmanifest, desired to become manifest, creation sprang forth, coming from its Source,—God. As God was All, there was no other Source; therefore, creation came forth in His Wisdom and is forever unchangeable; and thus it stands and will forever be.

God being perfect, an imperfect manifestation could not come forth from Him.

When God became manifest in creation, or through creation, He set the Eternal Law of Action into action, in and through creation; yea, He, Himself, is that Eternal Law of Action; for, lo, in the beginning there was nothing but God. In this Eternal Law of Eternal Action, all God's Laws spring into existence,—in God's wisdom and at His desire, and all are working in His care to hold, sustain and invigorate creation as it moves on throughout the endless æons of Eternity. Creation, which is the manifestation of God, is forever in this Law. As long as it moves in rhythm with those Laws, all is well with it as a whole, or as an individual.

The earth took form from the One and Only Substance. It came to pass in rhythmic action with the Law, and the laws contained in the Law; and as long as it vibrates in the harmonious rhythm of the Law of God, which is Unchangeable and Eternal, all is well; but, when a discordant note is struck and the rhythm interfered with, the rate of vibration is lowered, according to

the condition of the discordant note which has been struck, and it may require ages before the rate of vibration is lowered sufficiently to cause it to lose its individualized form and sink back into the unmanifest, there to remain until God wills it to come forth again. It is thus throughout the endless æons of Eternity.

As the ages roll by, God reposes. Then He becomes manifest at His Will; and all His creation moves and fulfills in His all-wise plan.

But what of man, "the crowning glory of God's creation"; yea, he whom "God created in His image and likeness"?

Man! O man! None but the awakened Soul, the one who has been born again and has the Christ, the Holy Spirit, dwelling within him, can grasp, even in a faint way, what it means to be created in the image and likeness of God. It is as nothing to the finite man, because to him it is beyond the curtain which drapes the dawn of creation, and will there remain, hid in the unknowable, until he awakens and is born again. Then the curtain will be rent in twain and the light of the morning penetrate him through and through.

Why is it we find man in the finite state and so sound asleep that he must be awakened and born again before he can comprehend what it means that "God created man in His image and likeness"?

God has the Power and Wisdom within Him to desire a change, as He Eternally lived Himself; and this desire came into manifestation in this which man calls creation. This change manifesting as creation did not take place instantly. We read in Sacred Writ that seven days were consumed in bringing it forth into expression. "Seven" therein is used as symbolical of the time of completeness, which was Ages and Ages, as the men of earth reckon time.

God endowed man with Intelligence, Life, Love and the Power of Desire; which desire, when set in operation in

man, causes a change to take place in man. Creation sprang forth from the only Substance there was, which was God-Substance. Man, being a manifestation of God, when he used His power of choice and desired a change, it was limited; therefore finite; and within the scope and power of his desire, and man began to move out from the Infinite concept to the finite. Infinite means limitless, while finite means limited.

We read in this same Sacred Writ, that God placed man in the Garden of Eden. This was a large estate,—yea, it was a blissful state in which all Souls of God's creation dwelt; this state is Paradise. At creation, when the Souls of men became individualized, they dwelt in the bosom of God, their Creator,—yea, their Father-Mother; and this is Eden; it is Bliss; it is Paradise. As long as they dwelt in contentment there it was well with them; but when desire came into expression, the change began to take place in the individual. It was in the individual only; as Paradise was in no way disturbed or affected by the change which was taking place in the individual Soul, who had desired a change.

As soon as the desire was expressed in thought or word, the vibration began to change; just a slight change at first, 'tis true, but the change had begun; and, as the desire increased, the vibrations became lower until they were low enough to cause this Soul to begin to look outward; and we find man (the positive and the negative part of his being) partaking of the Fruit of the Tree which stood in the midst of the Garden. When they became conscious of their nakedness, feeling that they were not in perfect rhythm with God, and not understanding concerning this change which had taken place in them, they desired a covering. As they moved along, continuing to look outward and to observe the outer things, they by and by lose sight of God as He is, and enter the illusion of seeing God as they think He is.

God, Aum, fills all space; and Jesus Christ said, "I

in the Father and the Father in Me," and, referring to His works, He said, "The Father within Me, He doeth the works." He understood this; while those who have a lesser degree of Light find it necessary to "seek, ask and knock" until they, too, attain the fullness of "that Light which lighteth every man who cometh into the world."

Let us stand in imagination at the dawn of creation; yea, let the mind reach beyond the dawn into the darkness which covered "the face of the deep," and then the dawn, as creation sprang forth from the Womb of the Infinite, and the Light shone over land and sea; seeing this as the mind of man can imagine it.

This darkness which was over the face of the deep is incomprehensible until, as the morning light approaches, the curtains of night begin to drape aside, then roll back as a scroll as the full light of the sun sends its golden rays so bright and clear that they penetrate the darkness; and, lo, all is Light.

Man, as he "Seeks, Asks and Knocks," comes more closely into the understanding of God, Aum, and steps so strongly into the Light that he sees he lives, moves and has his being in it; then, that he is filled with it; and the darkness that was over the face of the deep gradually is dispelled from his mind.

In the outer reckoning of things it is a long journey for the Soul from the time it becomes conscious that it is looking outward and begins to partake of the fruit that grew on the Tree which was in the midst of the Garden (of which Divine Wisdom had forbidden it to eat), until it reaches the place on the Path which leads through experience, where the Light of God again becomes so strong that the curtain is drawn aside and the Soul pierces the darkness with clear vision and understanding, and knows God, Aum; and, creation as it is; and man, the manifestation of God, as he is.

When man became conscious that he was in the Garden where the Tree of Life and the Tree of Knowledge

were, he moved peacefully along into the evening whence his mind was enough confused to feel that he was separated from God; and, in this dulled condition of his mind, he perceived God walking in the midst of the Garden and calling, "Adam! Where art thou?" The Infinite Intelligence knew where man was; knew, also, the change which had come into man's mind through the vibrations becoming lowered by his looking away from God, the Source of his being, to outer things. But man did not comprehend this; therefore, he continued looking outward until there was such a distance in his consciousness between himself and the Father that he was removed from the Garden of Eden and a Flaming Sword placed between him and the Tree of Life. This Flaming Sword is the Light of Truth, the Light that is Truth.

No man, after he has partaken of the Fruit of the Tree of Knowledge of Good and Evil, which brought men into the school of earth-experience, can again come unto the Tree of Life until he is pierced by that Flaming Sword, and can understand it and handle it with Love and Wisdom.

When man has reached the place where he "knows the Truth," and knows that he is "lighted by that Light which lighteth every man who cometh into the world," he will have passed through the school of earth's experience and come from the state of the Adam-man unto the glorious Light of Jesus the Christ.

We read, "As in Adam all die, so in Jesus Christ all are made alive." Adam represents the Soul as it, through the lowering of its vibrations, finds itself in the Garden of Eden and the vibrations low enough to have caused man to lose the consciousness of Bliss which he enjoyed in the higher state of concept, or vibration. Man in this state began to depend upon himself for happiness, food and raiment and all that belongs to this, his life of separation.

As man ate more freely of the Fruit of the Tree of Knowledge of Good and Evil, he passed further into the

self-will and, finally, he endeavors to depend upon self for the ability to live and enjoy life. Thus the carnal mind was formed; and, in time, the thoughts and desires of the selfishness in it caused man to become conscious of the outer mind only; and mankind has walked down the centuries, becoming as barbarous as it was possible for this carnal mind (the Adversary) to make him. The Divine Man, whom God created, has become encased, as it were, with this carnal concept; the outer and the inner of it (the conscious and subconscious); but the Divine or Super-conscious man remains, and is the man which God created.

As long as man lives under the sway of the carnal mind, which is the mind of earth only, he cannot see the beauty, sweetness and glory which is in the two-edged sword (the Light of Truth) which guards the Tree of Life.

It is not in the Desire or Will of the Father, the Creator, that man should live forever in the carnal concept of himself; therefore, he is not permitted to come unto Eternal Life consciousness until he is born again.

Jesus Christ, in answer to Nicodemus' question, said, "Ye must be born again."

A Prophet of God, letting the voice of the Infinite speak through him, said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth." So man, in his carnal state, cannot tell the Rhythm and Action of the Law and Love of God. "Ye must be born again." Jesus also said to Nicodemus, "Ye must be born from above."

As the carnal mind and its expressions in man are of the earth, earthy, so the God-man, the one "created in the Image and likeness of God," is of Heaven, Heavenly. Man's quickening, also his new Birth, comes from above. Then God sets His seal upon him, and the vibrations of his being are so quickened and raised that the things of earth and the love of worldly pleasure can no longer

influence him or hold him in bondage. Then his eyes are turned upon the Flaming Sword, and he, guided by the Holy Spirit, which comes into his being at the New Birth, will come unto and into, and, finally, will become that Light and consciously stand, not only near the Tree of Life, but he, too, is a tree of Life and, knowingly, stands in the midst of Paradise, a Redeemed Son of God. He has then finished with earth's experience for himself; but he now is ready and prepared to assist those who are living in the carnal man's concept of themselves and the earth.

The Soul in Paradise dwells in perfect bliss and remains in that state until he chooses to desire to know how it might be to be other than Blissful. It is as an innocent babe, filled with the ecstasy of resting on the Father's Bosom and covered and surrounded with His Love. But, when the Soul has partaken of the Fruit of the Tree of Knowledge of Good and Evil and has moved out on the path which leads through carnal experiences and travelled thereon until it has pressed to its completeness the wine-press of woe, heartaches and sorrow, which express in sickness, old age, death and poverty; then, like a tired child, it pauses long enough to consider; and, in this consideration, it discerns that these glittering desires, which man seeks to achieve, are only shadows, which change as the sun rises and sets; are only the will-o'-the-wisp, leading man further into the marsh of the carnal man's will and ways.

When man has reached this point on the path and realizes he has eaten to his full of the Fruit of the Tree of Knowledge of Good and Evil and turns and faces the Flaming Sword and, through prayer, seeks to learn the Father's will and, through Prayer, Devotion and Love, desires to lay down and cast aside his own self-will, (the carnal mind), and come into the concept of his Divine-Self, which is God individualized, he reaches the Paradisiacal state again and is then no longer the

innocent babe on the Father's Bosom, but a Redeemed Son.

As long as man's bark is on a placid sea or calm lake, the sky blue, the sunshine clear and warm, he is content in carnality. If one should speak to him of God, perchance he will say, "There is no God. Nature is all I see, and nature's laws I have learned, and know the seasons as they come and go with their seed-time and harvest." However, there will come a day to every Soul when the quiet summer day will come to a close and the evening shadows of autumn gather around and, by and by, the storms of winter.

A Redeemed Son of God, one who has passed over the path which leads through experience and has the full Light of Truth, sees the clouds, storms and wintery blasts, but is not disturbed by them; because he is vibrating in the Love and Warmth of the Presence of his Heavenly Father. He, thus endued, can assist those who are still lost in the maze and confusions which surround the path that leads through carnality and the school of experience.

No man is a Redeemed Son of God until he has passed out from Paradise, partaken of the Fruit of the Tree of Knowledge of Good and Evil, which stood in the midst of the Garden, passed through the school of experience, been born again and partaken of Life Eternal and thereby become a conscious redeemed Son of God. How long a time this requires for a Soul "No man knoweth, not even the Son; but the Father." None will be forever lost; no, not one!

Some may loiter a long time by the side of babbling brooks, or in the shade in the midst of green pastures, or stop to gather the tender flowers of spring-time, or the more sturdy ones of summer. Some may, through the Law of Cause and Effect, find themselves in barren places, and the chains, which they themselves have forged, bind them until "They have paid unto the very

last farthing''; but, in the fullness of time, they will be free and again take up their problem and continue to study its mystery until they have solved it. Then they will understand the deep Laws of God, which are contained in the One Law,—God's Law.

As the finite man, or the man in the finite concept, looks at this stupendous task, the curtain hangs thick and low, and darkness is over the face of the deep.

Again we say, "man in his finite state cannot pierce the gloom of ignorance and superstition which has formed in the finite mind; this is impossible, as the finite cannot comprehend the Infinite."

There is a way of escape from the finite state, so that man may cause the curtains to be draped aside and step into the higher concept and fathom the depths beyond and know. This is through first awakening, then getting understanding, then attaining unto the New Birth; then on, and on!

Jesus Christ said, "When he the Spirit of Truth, 'The Comforter,' is come, He will guide and lead you into all Truth."

Man can then see that it is with man to work his way through the maze of the experiences of the carnal life and learn the Truth and "Seek, ask and knock" until he has arrived at Home, Redeemed.

Man, himself, is responsible for his having desired a change which brought him unto the Tree of Knowledge, and, contrary to the whispering of Divine Wisdom, ate thereof. God endued man at creation with this power to desire a change, or, as designated by some, free-will.

This free-will is that which keeps man from the perfect expression of God. As he is "God's Image and Likeness," this free-will is the only thing which man really has, and is the one thing which God requires. When man's self-will is surrendered unto God's Will, or merged thereunto, man, then, will be happy and content, having Divine Satisfaction.

Through the teachings which are being given in this book man can learn how to lay down the self-will and how to live consciously in the Father's Will: this is man's inheritance; it is his Birthright.

When man has arrived at the ripening cycle, the very powers that be assist him unto the fullness of his ripening, just as the orange is assisted to its full ripening, in the ripening season, by the Laws of Nature. The orange is taken from the tree and gives itself for usefulness; so man steps aside from the Wheel of Experience and, having surrendered his self-will (carnal desires) is ready for service, as the Father desires.

Thus we see the Mysteries of God unfurl, as page by page we scan the Book of Life and line by line read behind the letters and perceive the Spiritual Workings of the Infinite, whose Intelligence is so great, whose Love is so strong that, "Not a sparrow falleth but the Father knoweth"; and who heareth the faintest call of the smallest of His Creation.

Hark! Let all be still, and list to the Silence within, and without; for this is the Presence of God. God is omnipresence.

God dwells in His Temple! Let all men be still before Him. Then in that Sacred Stillness, list for "His Still, Sweet Voice," which will ever lead, guide, encourage and sustain those who turn to Him and seek to know Him.

There is a valley which is dark and dreary, though the sun shines clear and bright. The carnal mind is king there, and rules in darkness, doubt and despair; but his reign is not eternal, because the counterfeit will be shorn of its power.

Then man will recognize the Kingdom of Harmony, which he then perceives is within, enabling him to dwell in Harmony and Peace among his fellow man.

CHAPTER II

CONTINUATION OF THE MYSTERIES OF GOD.

UNTIL the mind has become Illumined, the workings of God's Laws are mysterious. When the finite mind catches a glimpse of the workings of the Infinite, men call it supernatural and leave it there.

But, occasionally, all down the ages since the dawn, when the first Souls stepped into a low vibration and were cast out from the Garden of Eden, there has been one now and then who has become enough in tune with the Infinite to understand, in part, the Mysteries of God and have taught them to humanity. All men will remain in humanity until they become again in tune with the Infinite and be man as he was before he partook of the Fruit in the Garden of Eden.

In the Mysteries of God, the seasons come and go. Seed-time and harvest follow each other in the continuous round of the panorama which is spread before the gaze of man throughout the endlessness of Eternity.

Creation is continuous. God rests, then manifests; and the panorama changes for the benefit of creation; or, rather, for those who are living in the concept of the carnal creation.

Man will live in the carnal concept of himself until he attains full Illumination. In this concept of himself and the universe, he requires the fruit and grain of the harvest time; and, to have the harvest, man must sow the grain and plant and care for the trees and vines. God said unto Adam, after he was cast from the Garden, "You shall now earn your bread by the sweat of your brow;"

and to wo-man—the negative part of man—“Thou shalt bring forth children in pain and sorrow.” Thus it has been, and it will continue to be to each and every man, and woman, as long as they live in the carnal concept and walk upon the carnal path, and throughout Eternity it will be thus.

In the midst of the carnal sleep, even while man is very busy attending to his duties and counting the seasons as they come and go, there is a way of escape for each Soul, as soon as it is awakened sufficient to desire it.

Jesus Christ, when He was teaching His message of Truth, near twenty centuries ago, in His efforts to assist those who were awakened to learn the way, said unto them: “Ye shall know the Truth, and the Truth shall make you free.” Pilate asked Jesus the very important question, “What is Truth?” There is no record that Jesus made an answer to this question. It has caused wonder in many minds that Jesus did not see best to answer Pilate’s question.

Jesus had arrived at that place where He knew “He and the Father are one.” From that Illuminated Consciousness, He knew and comprehended the Mysteries of God—of His Creation, His Laws, His manifestations. How could so vast and sublime a subject be treated with a few words, in answer, in the short time at His disposal? Besides, the state of mind those present were in could not have comprehended any answer He might have given; therefore He saw that it was best to answer it not. Jesus’ Life’s example was then before the world, His message had gone forth; and, if Pilate really desired to Know the Truth, the opportunity was at hand.

Jesus Christ is one who has come into the God-light fully and comprehends the Mysteries of God. We can see by Jesus’ life and teachings, when one attains “The full Christ-Consciousness” that the Mysteries of God are clear to him; but in the carnal mind consciousness

we know that they are so deep and dark that they seem past finding out.

"Know the Truth," is the command of Jesus; and His promise is, "It shall make you free." The Infinite, speaking some five hundred years before this, through the lips of Gautama Buddha, said, "Ignorance is the cause of all this misery." Gautama had awakened sufficiently from the slumber of the "Adam-sleep" to observe the sufferings the people were in, and earnestly sought until he found the cause.

When a child starts to school, it is ignorant of those things which the school will teach it. The child comes to the school and is placed in the care and under the tutorship of a teacher, according to its knowledge. One may be placed in the kindergarten to cut out and make paper boxes; and another, in a room in advance, where it will learn its letters, the letters being the foundation of all learning, and each letter representing far more than simply its form.

In order to understand the Mysteries of God we necessarily must have a clear understanding of God. When we come into the clear light that is shining in this twentieth century, we look past the old conception of God, which has been recognized as correct through the past thousands of years, and gain a clearer concept.

In the morning hours of God's dealings with the Hebrew people, the mists hung low and the morning air was damp and chilly; and in this atmosphere the people naturally recognized God as a cold and revengeful being, —filled with wrath; but as the sun arises and its bright, warm rays pierce the mist and gloom, the atmosphere becomes warmer and the hearts of the people respond to this warmth; and, as the sun moves toward the noon hour, the people become more enlightened, and humanity is gradually coming into a state of universal brotherhood.

Today, when the sun has near reached the zenith, we find many people thinking of their fellow man, their

brothers, and some are turning their wealth into a blessing to others.

As the solar sun's rays warm and bless the earth and everything lives and thrives in it, so the Son of Righteousness causes the rays of Spirit to quicken and bless mankind; for, as the rose bush is destined to give forth the full blown rose, so man is destined to stand forth when the sun has reached the zenith, a Redeemed son of God—a conscious “manifestation of the Living God.”

As the mind expands in man's effort to comprehend the greatness and vastness of God, the carnal concept exclaims, “O, God! How wonderful, that thou in Thy greatness, canst stoop to comprehend man!”

When the carnal man begins to awaken from the Adam Sleep (all are asleep as long as they live in the carnal concept only) and is aroused from the sleep even slightly, he seems to grasp the greatness of God and the insignificance of man; but this is the carnal man only. As the sun shines brighter and man responds more consciously to the rays from the Son of Righteousness, man will begin to know and understand God. When man understands God, he will know himself. When man has reached this place, he begins to understand the Mysteries of God; and can then “Read the handwriting on the wall.”

As we read the history of God's dealings with the Hebrew people, from Moses to Abraham and from Abraham to Jesus Christ, and then observe that at the crucifixion the Jews were left without a shepherd to scatter and roam the world over; and that the disciples of Jesus Christ turned to the Gentiles to teach them the Message of Truth; we yet know that the Jews were, and are, God's chosen people. For two thousand years this message has been given to the Gentiles, and now that the sun is nearing the zenith the command is, the gospel “Truth” must be preached to all nations; and the Father, speaking through the Master's lips, said: “And blessed are those who hear and understand.”

Jehovah is steering the ship in which the Hebrew people are embarked. Another cycle has passed since they were left without a leader; therefore, they are scattered over the whole earth, just as a flock of sheep scatters over the mountains when left without a shepherd; but let him return and call, the sheep will stop grazing and listen; when they recognize the voice, they will follow him and he will lead them into green and luxuriant pastures.

At the close of this cycle, or dispensation, the prophets have said that the Jewish, or Hebrew people, would return to Jerusalem. There is a broader and deeper meaning to this than the historical only.

The Hebrew people were led out from bondage in Egypt with their destination the Promised Land (Freedom from bondage), by Moses, a Hebrew, whom God had chosen and prepared for that particular work. History states that they were forty years wandering in the wilderness before they reached the Land of Promise, while the journey could have been made in three days, the distance being so short. The carnal man wonders how this is and why it was so.

The history of God's chosen people stands symbolical of the wanderings of each individual through the wilderness of the experiences of the carnal man; and he requires the forty years in the desert of carnality, with its murmurings, fears, doubt—and sometimes turning aside to worship the Golden Calf, which they themselves have caused to be made—when, in reality, they could reach their destination in three days.

The forty years represent man's wandering in the carnal concept of himself; and the three days, the Spiritual awakening into Redemption. Jesus' body lay three days in the tomb; then He brought it forth a Redeemed or Glorified Body, having passed from death into Life Eternal.

In Scripture we find that the Promised Land, Caanan, was a rich land, "Flowing with milk and honey," but they found giants there. Therefore, though they had

reached the Land of Promise, that land which Abraham with his eye of faith caught in clear vision, they must, after they enter, go to war and overcome the giants which dwell there. We read of war with different Tribes, and, at one time, the Hebrew people were again taken captive by Nebuchadnezzar. Yet through it all, they were held together as a nation until they reached the end of the Mosaic Dispensation, which brought them to the crucifixion of Jesus the Christ. Then Jehovah, seeing they had not attained unto the Christ-consciousness—or the Son of God concept—caused the nation to be scattered over the whole earth, without a shepherd. But the cycle has arrived and the new Dispensation is being ushered in and the Shepherd has returned to gather His flock which has scattered over the mountains of the earth. When they hear the voice, they will listen, because there is something familiar in its soft melody, and they will gladly start in the direction from whence it came.

In this new era, when the Jewish people are literally returning to the Holy Land, and are beginning to rebuild Jerusalem, they are proving the prophecies to be true. Those who were not ready to receive the Son of God two thousand years ago and are now awakened to recognize the Son of God—the Christ-consciousness—and welcome it, will hear the Shepherd's voice, as it in musical tones vibrates to the uttermost bounds of the earth, until every awakened one, hearing, will respond and vibrate in harmonious rhythm with the Shepherd of God's flock, and the "One hundred and forty-four thousand" will arise with Him, the Shepherd, into the full Christ-Consciousness, and these will assist the Good Shepherd to establish the Kingdom of Heaven upon earth in the objective, as it is now consciously established within them. "Then former things will pass away and all things will become new." Jesus said, "Heaven and earth shall pass away, but my words shall not." He also said, "My words are Spirit and they are Life."

We read that war was resorted to in the land of Caanan, the Promised Land, against the giants, or the people who lived there; and, after a sufficient number of these people were overcome, they began to build their capital, Jerusalem.

In the individual, of which the historical is the symbol, after he reaches the Promised Land, "The Christ-Consciousness," he finds that there are giants to overcome. What are these giants? They are the beliefs and superstitions of the carnal man, which do really appear giants until man has the same consciousness of God's Presence and assistance as David had when he quietly walked to the brook and gathered "Five small stones," and with them slew the great giant, Goliath, and left the land free.

Even after man has crossed over the border-line into the Christ-Consciousness (there is much to be done,) which requires constant action, Wisdom and Love.

If one becomes weary and overcome by the influence of the giants and lies down to slumber, he may sleep past the ripening time and then pass on through the cycle until a new day arrives—a New Dispensation. We find by the history of the Hebrew children that they did not sit down and loiter when they reached the Land of Promise, but went in and inhabited it. Thus it is with the individual, when he crosses the border line between the wilderness and the Land of Caanan, the carnal man's concept and the Christ-consciousness, he must enter in and inhabit it and continue the warfare within himself until the land, (himself), is cleared of the giants. Then the individual stands consciously clothed in his right mind—"The mind which was and is in Jesus Christ." Then there will be no more war in this man, because "He has fought the good fight; he has kept the faith," and there is laid up for him a crown of righteousness,—(His Glorified and Redeemed Body). "Then the lamb and lion, the warring elements within him, will lie down together and a little child, (Trust and Love), shall lead him."

It was after the Hebrew children reached the Promised Land that the children of Israel really began to live. They gained nothing from their four hundred years' bondage in Egypt; and they seemingly learned their lessons slowly while in their forty years wanderings in the wilderness; however, they kept their minds stayed upon their desired destination.

The Bible tells us that of all the vast throng who started from Egypt, only two entered the Promised Land—Caleb and Joshua; Moses being permitted but to view it from afar. We read, that Moses went to Mount Moab and viewed the Promised Land, and that God buried him there, and no one has found his grave unto this day. Does the carnal man believe that the Infinite God caused a grave to be dug in the bowels of the earth to cover the body of Moses, His servant, who had been so close to God in consciousness, that his face shone so bright with the glory of God, that it was necessary for him to place a veil over it when he came down from the mountain, to teach the people the great Truths God had revealed to him while he was on the mountain?

No! No! The Infinite God, our Father-Mother, is so great, that He could hide him away in the very center of His Heart, just before their eyes, and they see him not—could hide him away by quickening Moses' mind, Soul and body into a higher rate of vibration, or by merging him from the vibrations of Matter into the vibrations of Spirit, so becoming invisible to those living in the carnal state, and its low vibration. Just as when a wheel is turning slowly, you can discern the spokes, hub and tire, but turn it faster and it is difficult to count the spokes; then turn it still faster and you see nothing but a moving circle with no distinct features, which have disappeared by raising their vibrations. There is no mystery in this to the man who has attained unto the Christ-consciousness, but a deep mystery to the carnal man, because the deep things of God are as foolishness to him; just as the babe scorns the meat but

enjoys the milk; but as the babe grows, it too, learns to partake of the meat of the Word of God, and lives by it.

As we see Jerusalem in Palestine rebuilt by the Jews who return there (this being the fulfilling of the historical part of the prophesies which were prophesied by God's Holy Men in ages past) so the Spiritual, or Esoteric, part of those same prophesies will be fulfilled and man, awakening and returning to his inheritance, the Christ-Consciousness, will assist in establishing the New Jerusalem upon earth, which is brought down from Heaven, whose streets are paved with Love, and the Path thereto is strewn with the rarest flowers,—Patience, Peace, Love, Tenderness.

When man attains unto the full Christ-Consciousness, then unto God-Consciousness, he sees and knows. He then rests by the side of the River of Life, knowing the Oneness of Life, and his at-one-ment with God. Fear and anxiety have been overcome, as they were some of the giants which were slain when the Israelites first entered the Promised Land.

In the eternal knowing of the Eternality of that which is, the Soul rests in Bliss, filled with Ecstasy, and moving rapidly on in the Stillness of God.

The flowers bloom along the path, the birds sing. The serpents crawl leisurely by, but he smiles as he sees them to be but the symbol of Divine Wisdom. He lives consciously in the Now, for "Old things have passed away, and all things have become new." There is no future, for tomorrows have ceased to be, as the mantle of ignorance (carnality) rolled back; and no yesterdays, for the Light of Illumination reveals to him that it is Eternity now.

CHAPTER III

THE AGES THAT HAVE PASSED; AND THE AGES THAT ARE TO COME. ETERNITY! WHICH FOREVER IS

IN the Ages of the past, the record of which is written in the ether about us, creation has been moving forward on the Wheel of Carnality. Men, one by one, move out from Paradise into the Garden of Eden Consciousness, into the lower rate of vibration, which is carnality, solve their problems and pass onward into higher states of consciousness and higher rates of vibration. The harvest time of each Age finds fruit ready for gathering.

Ages come and ages go, and have done so for such a long span of time that the mind of man cannot comprehend it; therefore, we leave the Ages of the Past and carry our mind down to the beginning of the written history.

History is the record which is kept of man, the world and the changing events as they take place. There is the Inner or Esoteric interpretation to be learned from each historical event.

When, according to Genesis of the Hebrew Scriptures, man was cast out from the Garden of Eden, he found himself in the carnal state and soon forgot the Bliss and Ecstasy which he had enjoyed while he was living in Paradise before he partook of the Fruit of the Tree of Knowledge, which Fruit was mixed, being Good and Evil.

When man dwelt in Paradise he knew only good, but, after he had partaken of the Fruit which grew on the Tree of Knowledge, he knew both Good and Evil; and, as long as man lives in carnality, he continues to recognize both Good and Evil.

How long will man remain in carnality? As long as he is asleep in the Adam-Dream. We read in Genesis, "A sleep came upon Adam."

As long as man lives in carnality he is asleep, and birth and death, seed time and harvest continue and the Ages roll by; but there will come a time when man will awaken from this "Adam Sleep." We read in the Holy Scriptures, "In Adam all die, but in Jesus Christ all are made alive." Note, *all* who live in Adam *die*, while *all* who live in Jesus Christ are made *alive*. We then can clearly see that Adam represents the carnal state of *all* men, while Jesus Christ represents the Redeemed state of *all* men. To follow out the logic of reason here, we are compelled to acknowledge that none are forever lost.

What constitutes the lost estate of man? Carnality. As long as man lives in the carnal concept of himself and of God and the universe, he is lost from the consciousness of his true self and his rightful inheritance and the correct understanding of his Heavenly Father-Mother-God.

When man awakens and begins to search, in his effort to know God, he finds that many superstitions and vague beliefs have crept into the different religions since the history of this Age has been kept.

But the people who now compose the inhabitants of this earth are awakening; and, as the sun rises and moves toward the zenith, mankind will be blessed with the warmth and brightness therefrom and awaken from the long sleep in carnality. When man is awake he is not asleep; one cannot be in two states at the same time. When man is fully awake, he smiles at the dreams of his sleep, although they sometimes were so real to him that his forehead would become moist with perspiration, expressive of his mental suffering from their apparent

reality. When man is awake, he sees, thinks, acts and lives differently.

Jesus Christ, as He stood on the hill-top looking down over Jerusalem, knowing as he did the state of consciousness which the people were in, exclaimed, "Jerusalem! Jerusalem! How oft would I have gathered you, as a hen gathereth her brood, but ye would not." They were living in the Adam-State of consciousness; therefore, were asleep as to the Spirit or Christ state of Consciousness.

Jesus performed His works, which established His message so firmly upon earth that the carnal man could not destroy it.

As one by one the men of earth awaken from the deep sleep of carnality, they step from among the many and take their stand with the few. In the closing of this Age, many will have crossed from the carnal concept to the Divine, from the Adam-Sleep to the Christ-Consciousness, and stand Redeemed Sons of God.

We have in the history of the past, the records of the rise and fall of nations. Empires have come and gone; kingdoms have been established and stood for centuries, then crumbled; even the crowns of the Kings, with their rare gems, dissolving into nothingness, and the place that knew the Kings and their subjects, know them no more forever. Though the place may not see or know them, it does not signify that they are not known; because, throughout the endlessness of Eternity, they are! and are known wherever they may be; and no one is in any place by chance; but as the seasons come and go, so there is the unerring Law of Cause and Effect, acting throughout carnality; and in this law, as man sows so he reaps; if wheat, he reaps wheat; if tares, he reaps tares. If a man, through good thoughts, desires and deeds, lays up for himself "Treasures in Heaven," when he comes to that change on his path called death he will find himself pleasantly surrounded in that state,

which is not known to those still living in the state of carnal consciousness from which he has just passed.

If man has been so deeply engrossed in the carnal sleep that he thinks only of self and a desire to gratify his own carnal appetites and passions, thus creating carnal thoughts only, which are of the earth, earthy, he, not having sent forward anything to prepare a place for himself, will upon leaving his present tenement of clay find, no doubt, a barren desolation surrounding him; but this state is not fixed, only by his own deeds, thoughts and desires, which have set the Law of Cause and Effect in operation; and, when he reaches the place in the Law which requires it, he will step from the barrenness of desolation and again continue to work at his problem; for no man can fathom the deep for him and none can for him pay his debts. The Law must be observed "unto the very last farthing."

Man, living in the carnal state, is asleep in the Adam Dream, and as long as he walks on the carnal path he earns his bread by the sweat of his brow; and "women bring forth children in pain and in sorrow."

God told them to be fruitful and multiply the earth. God's Divine Wisdom knew that the Souls, as they pass out from Paradise, required this school of experience; therefore, Wisdom spake to the man and woman who were living in the carnal state, to "Be fruitful and multiply upon the earth." Thus we can see that God placed no condemnation upon those who were living in the generation period of their ongoings through experience.

But, according to the historical record, four thousand years after this command was given to man in his generation period, Jesus Christ came to teach man how to take the step which leads him from the carnal man's concept unto the Christ-man's concept. He said, "Ye must be born again." Then it behooves the man who is awakened to search until he understands what Jesus meant. We read, "In Adam *all* die; but in Christ, *all* are made alive."

Then to understand and become that which Jesus taught is to pass from death into life, from the generation state into the regeneration state; where old things and desires have passed away and all things and desires have become new. When man has entered into the regeneration state, he has touched, at least, the hem of the Christ-Consciousness and begins to walk amidst new environments, even though he may remain in the same place. He is then on the high and holy way. Isaiah said, as the voice of the Father spake through his lips, "I will lead you by a way ye know not." Also, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—*Isaiah* 40:31.

In Eternity there are no Ages or cycles or kalpas, as the events cast no shadow; for behold, the "Light of God is there." God is that Light and that Light is God; and, in the Eternity which is, darkness cannot enter.

It is in the carnal man's concept and world only that the curtains of night roll down and cause darkness to overspread mountains, plains and seas, that the rush and turmoil may cease and the carnal man find rest for a few hours, until the Law of Nature causes the curtains of morning to be draped aside and the golden rays of the sun brighten the earth and humanity again.

After man has the Christ-Consciousness and has subdued the giants who endeavor to prevent him from occupying it, then he lays down his cross; he has carried it unto the final victory and leaves it upon Calvary; and he moves on, in the consciousness, either faint or great, according to his faith and understanding of that which Jesus Christ had, and which He came to earth to give.

A thousand deaths of the body can never touch the Soul. What is the Soul? "Conscious Life," which is forever At-one with God, the Father; therefore, it is forever conscious of Eternity.

Let the reader, who has awakened sufficiently to recognize Eternity, pause for a few moments and you may comprehend that Eternity is! even though time seems ever to be. The only way man can understand this is to unwind the skein and patiently undo the snarls from his mentality. What are the snarls which have accumulated in man's mentality? The false beliefs of the race which form the carnal mind and cause ignorance and superstition to abound.

When Gautama Buddha, the Hindu Seer, began to awaken, he observed the conditions those about him were in and inquired of his father, the King, the cause of these conditions; but the King could not answer, even though he were King and filling the highest position that carnality can bestow, for he was living in the carnal concept only.

Gautama Buddha, in the seven years of solitude, in meditation and communion with God, learned the cause of the condition the people were in, and a message of Truth was revealed to him similar in many particulars to that which was given centuries after through the lips of the Nazarene Master. The Infinite, our Father, our Creator, inspired Gautama Buddha to give the message which the people could grasp and assimilate, and which would assist them in their Spiritual unfoldment, and the awakened ones in this age can glean some rare gems and valuable nuggets from his teachings.

Jesus Christ came later with a deeper interpretation of the Truth, and gave forth His message, that the men of earth may find their way out from the tangled confusion in which the carnal man finds himself.

What is the Truth which Jesus said was necessary for man to know? He said, "I am the Way, the Truth and the light;" "I and my Father are one; but the Father is greater than I;" and when he, from His Christ Illumined concept, looked at man clothed with the carnal mind and embodied in matter, he answered Nicodemus, who repre-

sents the awakening period of the carnal man, by telling him, "Ye must be born again."

The different births into the bodies of flesh, it matters not, if they be one or many, count as naught; (for nothing is gained) as pertaining to the Soul's unfoldment, until man awakens. We read that Nicodemus went to Jesus at night. The esoteric, or Spiritual meaning, applicable to each one, is, that they are in darkness when they awaken, and, being filled with fear, desire to ascertain the Truth without attracting attention. Jesus saw the state of concept Nicodemus was in when he came to Him under cover of night, but he also saw the awakening Soul and gave him such a strong revelation of the Truth, that it startled him, and he asked, "How can a man enter the second time into his mother's womb?" He was looking from the carnal concept of himself and was judging by carnality's laws; but Jesus said to him, "Ye must be born from above," showing that this birth is distinct and apart from carnality's ways. After man receives the New Birth, he begins to walk on another Path, and it is called the Christ, or Spiritual Path.

On the Christ-Path, man meets and masters every opposing foe with Love, in Faith and Devotion to God. Here is where we remember that Jesus said: "The Father and I are one; but the Father is greater than I." It is on the Christ-Path that man learns to recognize Eternity. Then he begins to understand time. When man has moved far enough along the Christ-Path, to come into the full Christ-consciousness, he understands that time belongs to carnality only; and, as long as man lives in the Adam-Sleep of carnality, he registers time in his mentality and it outpictures in old age, decrepitude, poverty and death. This is the carnal man's belief; and one of God's chosen instruments in the past has said, "As a man thinketh in his heart, so is he;" but from the full understanding that is the Christ-concept, he sees Eternity as it is, one unbroken Eternity; he, then, knowing this to be the Truth,

walks in the understanding of the Eternal Now. When man comes to this comprehension of Eternity, he will more clearly understand God, Aum, and even reason will say, he then necessarily will accordingly understand himself.

What is this "himself" of man, which he will understand when he has moved on the Christ-Path into Christ-Consciousness? It is, that man, whom "God created in His Image and Likeness," has never been touched or changed by the births and deaths in carnality; and that man, "Who never was born, will never die."

We read, "In the beginning God was all and there was none beside Him." The reason does not require a very great range to come to the conclusion that man was created perfect. We hear St. Paul saying, "Man was created upright, but man has sought out many inventions." This perfect man is an individualized manifestation of the One God. Why is this so? Because God is All! and there is none beside Him.

This individualized manifestation of God, called man, has a perfect form, composed of the one substance—God-Spirit-Essence, the One Life pulsating through it and the Breath of the Almighty, the One God, breathing through it in rhythm and harmony.

As the Infinite breathes, He breathes through the earth, the air, the water, and through all contained therein, and each expression of Himself vibrates in unison with the Holy Breath, according to its degree of expression.

There are the minerals, rocks and earth which the carnal man considers inanimate; however, they are animate, because the Breath of the Infinite breathes them, and they are living and intelligent. The reason asks, "How could it be otherwise, when God is Life and Intelligence and fills all Space?" If God fills all Space, then true it is, that the mind cannot conceive of a place where God is not.

This recognition of the Allness and Nearness of God comes to the one who has awakened and, like Nicodemus, sought out Jesus Christ, the Truth, and inquired the Way,— to the one who has accepted the instructions and been born again and is walking on the Christ-Path unto full Illumination.

In the early morning of Jehovah's dealings with the Hebrew children, the mist hung low and damp; the curtains of night had only slightly been raised. In this cold and dampness of the early morning, it was not possible for them to see clearly; therefore, they believed in their misunderstanding of God, that He, Aum, was far away from them and was ruling with a rod of iron from the wrath within Him.

After the Hebrew children had been four hundred or more years in bondage in Egypt, God raised up Moses, whom Jehovah had caused to take birth and to pass through the experiences which caused him to awaken and turn aside when he observed that the fire did not consume the bush. Then the voice of God spake, and this is what it said: "Take off thy shoes from off thy feet, for the place whereon thou standeth is Holy Ground." Moses moved from that time forward, doing the work which the Father desired him to do, unto Mount Horab, and we read, "God buried him."

The Infinite has wisely dealt with the children of earth through each Age of the earth's ongoings. Each Age has its seasons, which may extend into thousands and hundreds of thousands of years, which correspond to the seasons of the year which are reckoned as Springtime, Summer, Autumn and Winter. As each year has its seed-time and harvest, so each Age has its seed-time and harvest.

What is the harvest time of the Ages as they roll by, being composed of cycle after cycle? It is the Christ-Consciousness, the Promised Land; and all who are ripe upon the Tree of Carnality, at the ripening season, will

be gathered into the fold of full Illumination in Mind, Soul and Body, and stand forth redeemed, redeemed by the Blood of the Lamb, which is Wisdom, Love and Power, Amen!

Eternity, yes! Then the redeemed one knows of a surety that Eternity *is*. Time has ceased to be. He knows and recognizes Eternity only. He has long since ceased to eat of the Fruit of the Tree of Knowledge which he found on the border line of Paradise, called the Garden of Eden. This Fruit is mixed, Good and Evil, and, as long as man eats of it, his experiences are good and evil, joy and sorrow, health and disease, life and death; and man swings, as a pendulum, between pleasant and unpleasant experiences and environments, until his very Soul cries out for a way of escape. No Soul is left long in doubt and despair after they earnestly call for knowledge and guidance.

As the gardener waters and tends the trees, he has no thought of criticism or condemnation toward the fruit, because he understands the law governing it. Therefore, well does he know, that in the fullness of time, the Laws of Nature will express and the fruit will appear. Some of it is perfect and ripens early; some is not ripe even when the frosts of winter come. The gardener gathers the fruit and places it in the grade to which it belongs and continues to tend and care for the orchard, because he knows that another season will come, and after the wintry blasts have ceased, blossoms will appear to assure him that there will be fruit. What of the fruit? It has moved on, having been freed from the human tree through knowledge and understanding, and, having come into the Christ-consciousness, is no more concerned with that which is taking place in the orchard, where the seasons come and go.

This man has passed from one concept to another; and man in the Christ-Consciousness glides placidly along through green fields, by the side of the River of Life, and rests in the cool shade of the trees which are there.

In the Christ-Concept, Compassion, Kindness and Tenderness for their fellow man dwells; and, in this state of insight, man is more willing to serve than to be served.

This consciousness, being established first in the few, then in the many, will usher in the millennium, which has even now crossed over the threshold and will finally touch and enter the consciousness of all men. This is the Day, the thousand years of peace, which is to reign upon the earth, and this is the Morning.

The door of the races is opened and many have come through and are now living consciously in the Christ-Consciousness.

It is Eternity *Now!* Look up, all ye awakened, and gird on your breast-plate of righteousness and be shod with the sandals of Good works. Let not the evening shadows gather! But stand thou firm in the noonday sun. It is when the sun has reached its zenith, that the glory of the Son of Righteousness is seen and felt, and, if man stands clear and strong, he will see himself the perfect expression of the Living God, clothed with a pure Spirit-Substance-Body, with the conscious Life of God flowing through it, the Intelligence of God expressing in it and the Breath of God, Aum, breathing it.

"Look up! O, ye inhabitants of the earth, and rejoice! For behold, thy redemption draweth nigh."

Yea, the mountains will tremble as sandhills, the plains bloom as a garden of roses, and the seas will give forth islands, in these latter days. Be not dismayed, for the cycle has come to its close, and the new day has even now dawned!

Stand up! ye awakened one, and fear not, for the promise is, "Not even a hair of your head shall be harmed," and the Psalmist said, speaking from a glimpse of the Christ-Consciousness, "A thousand may fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Arise, and rejoice! the day is at hand, and go forth in

Love, Trust, Peace, Tenderness and Brotherly Kindness to assist your fellow man who as yet knows not the way.

It is at first an uninteresting Path in appearance to them; but tell them that it leadeth to the City of God, the New Jerusalem, which lieth Four Square upon Mount Zion, clear, crystal and pure, and none can enter there "That defileth or maketh a lie." It is the Holy City, where the "Christ-anointed" dwell, and sing the glad Hosannas to the King.

In the joyousness of being at Home in the Father's House again, from whence man departed in the long ago, his heart is melted into "Molten Gold," and the golden glow of Love Divine vibrates through every form and through Heaven itself, which is within all and without all; for it envelopes the Whole.

Joy, Ecstasy and Bliss abound,
And Love, God, reigns supreme.
This is the Promised Land, Caanan!
It is the Christ-Consciousness!

There are no strivings, nor sorrows;
For these have passed away.
There are no yesterdays, nor tomorrows:
For these have ceased to be.

It is Eternity! It is Life Eternal. This is the Truth which Jesus Christ proclaimed: "This is to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

The Ages come and go, but Eternity is not touched or disturbed by them; just as we see the soft white fleecy clouds on a June day float along, but they do not touch or disturb the deep blue canopy above.

Eternity is! Let all stand in the concept thereof and not be disturbed by the clouds of carnality. Abide in the Christ-Consciousness, and you are forever in Eternity.

CHAPTER IV

THE GREATNESS AND SMALLNESS OF GOD

THE finite man, through the education he has received can readily recognize and endeavor to comprehend the Greatness of God. This is as it should be, but it is impossible for the finite man to know God's Greatness, because the finite is limited, while God's Greatness is limitless. If man is to know the vastness of God's limitlessness, it is necessary that he understand God, and, when man understands God, he may perceive His Greatness.

We will endeavor to carry man, whose mind has begun to open, into the Mysteries of God, which compose a part of His Greatness. We will use the sublime name of our Father-Mother, in the Impersonal, Aum, which is Light, Life, Love, Truth, Peace, Harmony, Power and Intelligence. These are Infinite, and therefore, fill all space, and are the "All-knowing, All-seeing, All-acting and Eternal Being, which is!" and the highest, most complete and perfect name the men of earth can utter for this Impersonal Presence is Aum. If this Name, and the Being which It is and represents to man is understood, it will never be used lightly, but with reverence and appreciation, and will be considered Sacred.

Let man turn his eyes to the starry bedecked dome on a night when the atmosphere is clear, and study it for a time. He will see star after star appear which was not visible when he first began to search in the vastness of the blue dome above him. If a man's sight were such that he could look down at his feet and through the earth, he would see a star-set dome, blue, deep and clear.

Aum fills all space, and He is so great, that He extends far beyond the finite man's comprehension. To perceive the Greatness of God, the finite man must burst in twain the veil, which hangs between the finite mind in man and the God-mind. This is accomplished through "Asking, seeking and knocking." One of God's wisest ones gave this key to the men of earth, who were living in the carnal concept of themselves and the universe. He is known as Jesus Christ of Nazareth.

As man looks at the dome above him which is dark, blue and deep, he at first sees only a few stars, the most brilliant ones. As he admires these and feels a stillness creep into his mind, he is filled with the joy one feels in the admiration of the beauties of nature; but, as he beholds, star after star appears to his vision until there seems to be no vacant place, so many and near are they, and all vibrant with life. He then perceives the greatness of God's Creation.

Why do we assert that every star is vibrant with life? Because God, Aum, is there, and they have their being in Aum. We will repeat, Aum is the Impersonal God. Those stars, which are visible to the eye of the finite man, belong to the system to which this earth belongs. Let the mind extend still further in imagination into the next system of universes to this in which the earth exists, which is a group of planets, expressed as stars; then on to the systems of universes beyond these; then on, and on, *ad infinitum*. This gives the finite mind a faint glimpse of the Greatness of God.

Let us dwell for a short time in stillness, reverence and appreciation in the presence of this Great Presence and look into It, which is, always was, and ever will be—Aum! As man looks at the stars which form a part of this system of universes to which the earth belongs, and far out, yet near, into the mysteries of God and into the vastness of God, while star after star reveals its presence to him, then he will perceive that each and every star, be they far or near, are an expression of, and in Aum.

What is Aum? It is the presence of that which Is. This presence is Life, Light, Love, Intelligence, Power and Omnipresence. If one will follow this explanation of Aum, they cannot conceive of a place where God is not. Then is it not easy to perceive that man, as well as the stars, universes and systems of universes, lives and moves and has his being in this Omnipresence? and that man, "The Image and Likeness of God," is as inseparable from this Presence as the ray is from the sun?

The aspect of Aum, known as Intelligence, is limitless; and so great and clear that it recognizes and operates through the minutest things, even down to the one-hundredth-thousandth part of an atom, to the governing, forming and moving of the universes and systems of universes; and to the various degrees of expressions between these. Verily it could not be that even a "Sparrow could fall to the ground without His notice."

Love, being another aspect of Aum, is as limitless, boundless and deep as Infinity! For lo, it is God. Love is the Law of Gravitation. Love stoops low and kisses the feet of the expressions of Aum; and it matters not to Infinite Love, if it is the bowels of the earth; the feet of man; or the snow-capped tops of great mountains; or the sweet scented flowers which are hid away in the mountain canyons, surrounded with the beautiful ferns and brambles; the daisies, growing by the roadside; or the sweet smelling rose that grows in the cultivated gardens; or the innocent babe as it coos in its mother's arms; or man, in all the concepts of himself. Love loves all expressions! for Love is God, Love is Aum, and is everywhere throughout the boundlessness of Space.

Love embraces all in one unbroken and endless caress, and Love's love is so great that it will finally draw all mankind to itself, as the magnet attracts the iron to itself. As the magnet draws only the objects of like substance and quality, so Love will draw love.

Love is the brightest gem in the diadem of Heaven,

and the greatest in the Systems of Universes, the Sun, the Son, Aum, God. Amen!

As we view Aum from all aspects, we see that Light is another portion of the Great All. It is easier for the mind of man to comprehend light and the Greatness of light, perhaps, than the other aspects which we have analyzed, because man sees and recognizes the light of the solar sun. Light being God, it is Omnipresent. Then we can see that Light exists in the bowels of the earth. This the reason cannot gainsay, as Light being God, it fills all space. On the surface of the earth, Light and Love join hands to bless the different expressions of Life; therefore, we see the green grass, the beautiful flowers, trees, grain and fruit. This outer mantle which we see spread about us everywhere, in the desert, the plain, the valley, the mountain top or the ocean depth, is what man calls nature; but, in reality, is the "Outer mantle of God." If man has the Light of God in his mind and heart, he will look through nature, "The Mantle," unto God, the One, the Cause.

A recognition of the Truth does not cause man to depreciate nature, but to appreciate it with understanding. Then man will reach forth his hand to touch and caress the mountains, trees, valleys, plains, deserts and oceans; because he understands that Aum fills all Space.

This is not Pantheism, because we set forth the distinction between nature and God, and show that nature is only the outer garment of God. But, with clear insight, we tread lightly upon the weeds, grass and pebbles along the side of our path, because we perceive that their primal substance is the One Substance, which is Spiritual-Essence, and of which the Universes and all forms, including man, are composed. Man, being the "Crowning glory of God," is endued with divine dominion to walk in the Great Garden of God (the whole earth), to gather the flowers, which represent the smiles and Love of God, to sow and harvest the grain, to plant the vine and gather its fruits.

Man is permitted to play in this beautiful garden (the whole earth) by Infinite Love; and when man understands that Aum caused the earth to take form and finally become beautiful for man to dwell upon, and, through Spiritual Insight, perceive that it is the Garden of Eden, he will begin to look about; and, then, he will discern the beauties, which in the mantle of nature are spread everywhere. In this State of Illumination man will humbly bow his head and look upon all as Sacred. And know that God continues to breathe and caress all.

Life is another aspect of the Impersonal God, and, the same as Light, Love and Intelligence, fills all space. Then let man raise his eye and look out, over and through them. We see that there is no place where Life is not, because it is Omnipresent, limitless and boundless.

With this definition of Life before us, let us look at nature, and see what it really is. We find that it is an expression of Life, and that it is everywhere. We also find that nature expresses in the tiniest forms, as well as the largest. We can see that the Life which is Aum expresses through every expression. "From the least even unto the greatest." Then we see that God as Life, is in every living thing. Because there is but one Life and it fills all space, and is God, it cannot be broken, crushed, divided nor destroyed. It is the primal, the First Cause, the One,—Aum.

Life manifests itself in every atom of earth. Yea, throughout the bowels of the whole earth Life is, and manifests; but man does not comprehend it so keenly as he does in the next plane, which is the earth's surface. It does not require argument to convince man that life is in the grass, trees, vegetable, animals, fowls and man; but it may require strong logic to convince some states of mind that Life expresses, even though feebly, through low vibrations, in the minerals, rocks, sand and earth. However, this is true, because, if Life fills all space, is undisturbed and indivisible, it could not be otherwise.

Life is that unchangeable and unbroken thing, which is, forever was and will never cease to be. There is no way of escape from Life, because it is God and fills all space. Life is Eternality, and is without beginning or end. Life is constantly manifesting through the expressions of God; therefore, we discern that Life is action and that action is the manifestation of Life.

Power is another aspect of the Great First Cause which is the Impersonal God.

With all the aspects of God combined, even God Himself would have remained in repose or unmanifest, without the Power to express. Viewing Power from this standpoint, we see how important it is, even to God. Power is as Eternal as God, for God is Power. If God is Power, it fills all space. We see that this must necessarily be true, for it holds the universes in their place, supports the little feathers as they move through the air, and sustains the snowflakes as they gracefully move from the realms above and settle so daintily on house-tops, mountains and trees.

There is but one Power. How do we know this to be true? God is All! There is none beside Him!

When man manifests Power, it is from God. If he uses this Power for good, it is in the Will of the All-Wise One; but, if man under the influence of his carnal mind perverts its use, it is in his self-will and the results are according to the use to which he has put the Power. However, there is one Power, and when man comes into the Illumination, which brings him into the "Glorious liberty of the sons of God," he will have only one desire and that will be to use the God-Power, which God extends to him, only for good; and this good will be to benefit mankind.

The Power remains the One Power, God's Power, and man's perverse usage of it cannot defile or weaken it in the least.

When man in the finite state learns the truth about Power, and of its ever-presence, if he will ask of the

Father, he will come into the understanding which will enable him to use it intelligently for good at all times and in all places. The Power is limitless, so that man will have unlimited power when he understands that Power is God; and man, a manifestation of God.

The Grace of God is limitless and boundless. It, also, fills all space, for, behold, God's favor is everywhere; and it is so responsive to the call of the men of earth, that none can fall so low or sink into a depth so deep, but that if they call to the Father-Mother-God, His grace is extended. That grace is so great that it can bind up the broken heart, cheer the faint, strengthen the weak and remove ignorance and superstition. Oh! that man more clearly understood the Greatness and Nearness of the Grace of God.

Harmony, which is another aspect of the Infinite, fills all space. It dwells here in the center and reaches unto the utmost bounds, though in reality there are no bounds. It is only the mind of the earth-man which conceives limitations.

What is Harmony? It is that intertwining of the Love, Life, Light, Power and Intelligence of God into such Rhythm that it is breathed by the Breath of God and a Harmonious Rhythm permeates the Whole. Harmony is God, because it belongs in the Impersonal God which is the First Cause. Harmony, therefore, dwells in the God-Head.

Without Harmony the expressions of God would manifest a confused state and creation would become a mingling mass of confusing contradictions from the little atoms in the bowels of the earth to the oceans and the universes; but Harmony, being a Law of God, is Eternal, is unchangeable; therefore, never disturbed. The forming or unforming of a world does not even touch disturbingly the Law of Harmony; for, if the Infinite Intelligence causes the forming of a world, it is done in harmony. If it causes the unforming of a world, it is done in harmony.

The disturbances in the minds of men, in the nations, in the earth, air or water do not so much as touch Harmony, although it is ever-present and fills all space. The finite mind of man will question "how this can be?" but doubt does not disturb the unbroken Law of that which IS.

Man sometimes says, "In the midst of Life, there is death," and "In the midst of Harmony there is discord."

Death has never touched Life, and never will! Discord has never touched Harmony, and never will! Strike as many discordant notes as ignorance, or the self-will, desires and listen until you grow weary of the discordant sounds, and, even there, Harmony abounds; and all that is necessary is to strike the correct key, and Harmony responds; and, if man will continue to touch the key of Harmony, he will perceive he has set the bells of the Infinite to ringing and the sweet Rhythm of Love and Peace vibrate therewith and Harmony is brought into expression. When man was striking the discordant notes confusion reigned.

Harmony is ever present, but is not recognized by the finite man to be an ever-present reality until through understanding the great theme, the Greatness of God, he "Knows the Truth." He then becomes free and understands.

We see Harmony expressed through nature in the springtime, when the earth has become adorned with grass and flowers; when the trees are draped in leaves of different shades of green, the brooks babbling along through meadows, fields and glens, singing the song which expresses joy and harmony; when the song of the meadow lark is heard and the birds sing sweetly as they build their nests in the trees which have clothed themselves with their mantle of green; when the curtains of evening gather so softly and in such rhythm before the declining sun, brilliant and beautiful; when these are replaced by more somber ones and the mountains are

silently mantled in the soft purple gauze of even-time. At this hour silence in nature reigns and Harmony abounds, for it is permitted to express it for a short time, at least, through nature, the "Outer garment of God." Harmony so expressing is, forever was, and will never cease to be.

The next aspect of God which we will consider is Perfection. God is Perfection, full and complete. In the impersonal aspect of God, which is Aum, there is Perfection, Completeness; and when Aum became manifest through creation, Perfection was manifested throughout the vastness of Creation, throughout all the manifestations of God.

God is the Creator; and creation in all of its different degrees expresses Aum.

Aum is the Perfect Impersonal Presence which is Omnipresent, and creation is the Perfect Manifestation of the Perfect Presence of that which IS.

Perfection is set in action when God became through creation, manifest in expression. It is expressed in Law, Harmony, Peace, Love, Life, Light, Good, Purity, Power, Intelligence and Rhythm.

Back at the place where the curtain hangs, just beyond the discordant note, the bells of heaven ring soft and clear; they ring! and their sound is Harmony in Perfection and the perfect rhythm of Harmony vibrates throughout Aum, and Aum fills all space. Thus we desire man to see that Heaven in Harmony is everywhere present; and, even in the midst of opposite conditions, is ever-present in Perfection, seeking to awaken by its "concord of sweet sounds."

List! in the midst of any confusion in which man may find himself, he can, if he stills the noise of his carnal discord, hear the bells of heaven ring, and they express Perfection of Harmony. Perfection is omnipresent.

Perfection dwells in the God-head. Therefore, it is unchangeable and is never touch nor disturbed by any imperfection which seems to be.

Imperfection is in the carnal man and his expressions and, not in God's expressions, which remain perfect throughout the endlessness of that Eternity which He inhabits.

Peace also abides in the God-head, in that ever-present Presence, and is not touched nor disturbed by anger, hate, malice nor revenge. Not even war, with all of its dark clouds, can so much as touch the hem of the garment in which Peace is robed.

Peace is and will never cease to be! It ever stands in unmanifested form behind anger, hate, malice and revenge; and over the battle fields and in and through the instruments of war Peace is! and will finally become manifest in the outward forms and expressions.

Peace will some time reign supreme in the minds and hearts of men. Then Perfection, Harmony and Love will unite and the anthems will chime throughout the universe, because these aspects of Aum are being recognized by the carnal man. This recognition sets the bells of heaven ringing, and if man, whose mind is beginning to expand, will listen in the silence with Aum, in the sacred chamber of his own Soul he will hear the bells of joy as they ring, ring, ring!

Joy and gladness are responsive states in the carnal man's mind, which mind is of the earth, earthy until it listens and recognizes the bells of heaven, which are forever ringing. As it listens, it becomes consciously filled with Rhythm, Harmony, Peace and Love; and if it continues to listen, it will become so perfectly attuned to the Eternity of that which is, that man will lose his carnal concept and become conscious of the presence of Aum and know that he lives, moves and has his being in God and that God is manifest in and through him.

Holiness is another state which man attains unto as he continues to listen to the bells of heaven and the glad refrain from the Hosannas which are wafted to him from realms above. These Hosannas, being pure and holy, man becomes like unto them and responds in Holiness.

Holiness is an attribute of Perfection.

It is the Greatness of God which we have dwelt upon in this chapter. It is well for the mind of man to look out, through, over and under himself and endeavor to (as much as mind can grasp) think on the Vastness and Greatness of God and upon His nearness.

We will now take up the second part of the subject which is to be considered in this chapter, the Smallness of God.

The carnal mind will instantly wonder how a thing so great, as has been portrayed in the foregoing part of this chapter, can have smallness also.

Aum, which is God, is so great that He can hold the mountain in His hand and not feel its weight; and at the same time this Infinite Intelligence which is Omnipresent sees and caresses the atoms of earth which are hid away from the eyes of the carnal man, and the little drops of water in the ocean depth; and the dew-drop He holds on His finger tip that it may sparkle to encourage the carnal man who is dreaming his time away, being lost and asleep in carnality.

Aum kisses the little snow flakes as they move gracefully along; He guides the drops of rain and the currents in the great oceans; yea, nothing is too small for Infinite Love to take notice of and guide, in unerring wisdom, into its rightful place. Each and all, from the atoms in the midst of our mother earth and the drops in the depths of the sea unto man, the highest manifestation of Aum, are all moving in His watchfulness and safe guidance.

Man in his bigotry and conceit may think it beneath him to spare the life of the reptiles, insects, fowls and animals; yet Jesus Christ said, "Not even a sparrow can fall to the ground without the Father's notice."

As man looks earnestly into the Smallness of God, he perceives God's great Love and Care which is spread as a mantle everywhere. It is no respecter of forms or degrees in expression, because the Love, which is God,

cares for and caresses the wounded serpent, when it has crawled away into shelter from the man who injured it, just as It will caress and heal the man whom the serpent has bitten.

Infinite Love knows full well when man and the serpent understand that Presence (which is ever present and is the Allness of the First Great Cause, Aum) there will be no desire in man to destroy the serpent, neither will there be any thought of self-protection in the serpent, which is the cause of its harming man.

It is the carnal mind of man only, that recognizes the degrees of state and the size and expression of form. With God, "There is nothing great or small." Therefore, we can perceive that it is as easy for God to hold the universe in space without its testing His strength, accomplishing that with the same care, grace and ease as that with which the Father-Mother-God careth for the birdlings in their nests far in the tree top or on the mountain side and for the little atom in the earth which so patiently fills its place and moves forward at the bidding of Infinite Intelligence.

It is not more beneath the Love and dignity of God to stoop and caress the beggar's feet, if he calls for Love's caress, than to kiss the brow of Kings as they sit on their golden thrones, bedecked with the rare and priceless jewels of Earth.

There is one jewel which Infinite Love appreciates and will stoop to the lowliest to receive; that Jewel is Love.

We see the infant smile and clap its little hands and seemingly look into space; it is only responding to a caress of Infinite Love. We see the rose unfold and turn its beautiful face toward the light, and, as it feels the Love of the Infinite Touch, it responds with the perfume from its heart, offering the incense of its praise to the God of Love.

God touches the daisies by the roadside with His tender embrace; and the grains of sand which form the sea shore, He forgets not.

There is not one expression in any form, great or small, but God doth know, and broodeth over with Love and Care.

Let us now take the two great aspects of God and combine them and see what we have to present to the rational, reasoning mind of man.

We find we have a Being so Great, that the mind of man in the carnal state cannot comprehend it; and so Sublime, it takes note of the smallest of His Creations and careth for them as tenderly as for the highest and greatest.

When man perceiveth what is back of all this which he sees around him in expression, the earth, water, and the forms which live upon the earth and in the earth, the air and all the inhabitants thereof, man will begin to come forth from the Adam-state of consciousness, which is carnality; and, as he moves forward, he will learn concerning the Greatness and the Smallness of the Omnipresent Aum, from which all came into this present earth-state and to Whom all will return.

Each man came out alone from this Impersonal Presence, which is God,—from his Home in Paradise, where bliss reigns supreme, where there is one continuous chorus of Rhythmic Harmony, blending with Peace, Love and good cheer; and each individual manifestation of God is surcharged with the ecstasy of Bliss.

When man comes into the carnal mind concept, he still has an unconscious desire to again feel the ecstasy and bliss which he enjoyed in that other state, which is called Paradise. This is what causes the unrest in the minds of men of earth and this will remain in all men until they return Home to that same state where they are vibrant with God, partaking of His eternal Ecstasy and Bliss. This is the joy of Living, the gladness of Being, and the meaning of Life.

Why have we analyzed God in His two aspects of Greatness and Smallness? That man may, through this assistance, know God as He truly is; with all the mys-

teries removed from his mind, that it may expand, yea, learn to look at our Heavenly Father-Mother from all the different aspects we have presented; for, in so doing, the mind will continue to expand until it will finally burst its bounds. Then man will learn to know his God; and, when man truly knows God as He is, man will desire to draw near to Him,—man's Source, his Father-Mother-God.

As we have learned through the interpretation of God, that He is Love and that Love is the magnet which only draws to itself qualities of like import, then we see that God, being Love, only draws man to Him through the quality of Love which is inherent in man.

The carnal concept knows not of the Divine Quality of Love and only recognizes it in the state of the carnal man which is the human. The human life is lived in the shadows of the Real; therefore, it is changeable and fleeting, not having a firm abiding place.

When the carnal mind in man begins to expand, the Light concerning the Truth of God and Man will enter until man becomes enlightened sufficiently clear to draw near to God.

At first, man may be chill and cold, having been touched by the wintry blasts of earth; and he may desire to approach God for self only. While this is a very small way to approach our Heavenly Father, it is far better to come to Him thus than not to come at all. We have read these words of an Illumined one who said, "The Father knoweth what ye have need of before ye ask."

We will now recall that the Father is that Infinite Love and Intelligence which stoops and caresses all, be they high or low, rich or poor; and in His embrace they will feel the quickening power which will so vitalize their mind and heart that a warmth will glow within them and in time they will be so filled with the manna from heaven that they will begin to think of their fellow man and desire to assist him to find this same Love and Kindness which they have received.

As the men who are in the carnal state come to the Father and abide there until they are filled with the manna from heaven and then go forth to tell their fellow man about it, they are doing their part in assisting to establish the Kingdom of Heaven upon earth.

The Kingdom of Heaven must again be consciously established in the heart and mind of man. Then each individual will gladly give their service to assist humanity to seek the Kingdom of Heaven and its Harmony.

All the people of earth from the beginning, before the time "When man's mind ran not to the contrary" have looked forward to something higher, brighter and better than is seen in the carnal state of man, and all races have had a hope for a better state held before them. Even the savage perceives that there is "The Great Spirit." He may think that it is in the water, the mountains or the sky far above; but it matters not how insignificant his location of the Great Spirit may be, he has a hope, and this causes him to look forward to a "Happy Hunting Ground."

It is well to smile not at the perception which lights the mind of the savage into a hope for Life Immortal. Let us again remember that in our analysis of God we find Him both Great and Small. Therefore, we will not permit ourselves to even think that Infinite Love will ignore the little light the savage has and turn from him. Oh, no! God is Love! and "Love loves love" in the heart of the savage, be it ever so small a ray, just as well as "Love loves love" in the heart of a Brahmin Priest.

Then, when man desires to return to the Father-Mother-God, he can use Love as a key to unlock the storehouse of God, which is the Love, the Light, the Life, the Power and the Intelligence of Aum. Love being the key, appreciation will soon begin to grow in the heart; then devotion will flow from the mind and Soul.

As man approaches, step by step, nearer the Presence which is, was, and ever will be, which Presence is God, man, whose mind is becoming receptive of the Light of

God, will see the difference between the carnal state of man and the Divine State.

Nothing but the Light of God, or that Light which is God, can penetrate deep enough into the carnal concept to enable man to pierce the darkness and gloom that enfolds and surrounds him, and continues to shine stronger and clearer until the fullness of the Christ-Light consumes the ignorance which was in the mind concerning God and man, and the superstitions which took such active part in his mind, thus enabling man to see himself as God has ever seen him,—a perfect manifestation of the Living God.

As in God there is “No shadow nor turning,” so in man, also, when he has moved forward from the carnal concept of himself into the Christ-light, which reveals to him that he is a Son of the Most High God. When man has reached the Christ-State in perception, he will soon step forth into the “Glorious liberty of the Sons of God.” This is his inheritance! How long a time it may require for man to achieve this triumph “No man knoweth, not even the Son, but the Father.”

The Greatness and Smallness of God is not far from man when he turns to seek for them.

God as Aum is Omnipresent; and none can stray so far but that God is there with His Love and Care. None can become bound so deep in the ice and snow of the far north, but that the warmth of God’s Love is there.

If man desires the Love of God, it is necessary that he request it; for the Law and Harmony of Aum will remain in the unmanifest to man until he seeks them out. This is done through one way, and Jesus Christ of Nazareth told us the Way. He said, “Ask, seek and knock and the door will be opened unto you.”

First, man must open his mind and heart to the Light, which is the Truth; and then ask the Father for Light, Love and Wisdom.

Jesus Christ, the perfect representative of Truth, said, “I stand at the door of every man’s heart and knock;

if he will open to me, I will enter and sup with him." We find, after this is done, that man is still required to do his part, which is for man to turn to the Great God, remembering His Greatness and also His Smallness.

This reminds man, that from His Greatness God can do all things and that in His Smallness He will stoop to listen to every desire of man which is expressed through thought or word, and tenderly caresses each and every one and with His Great Strength sustain and protect us unto the time when we again have reached the glory of being at Home in the Father's House, filled with the Ecstasy and Bliss which is only known to those who have come to the Father through the Christ, the only begotten Son of God.

CHAPTER V

MAN, THE "CROWNING GLORY OF GOD"

MAN, what art thou that Aum should be mindful of thee,—Aum, the Omnipresent God?

"That light which lighteth every man who cometh into the world" shines over the Path which leads through the carnal man's concept of himself and his world unto the City of God, which lieth four square upon Mount Zion.

This city represents man's perfect understanding of himself, God and the Universe; so complete is it that it is square, equal on every side.

Man, the man who is "The Crowning Glory of God," is awakened into the City which lieth four square upon the Holy Mountain.

Man is not complete in expression until he has become developed on the four sides of his nature. When man has passed through the Third Dimension, he begins building the Fourth Wall to the Holy City, which City he then comprehends to be himself.

As man passes through the Third Dimension, or degree of unfoldment, his burdens are heavy to bear, and the darkness in his mind causes him to see only dimly, and who can walk in a dark and strange cave with only the light of a candle to light it, and not stumble many times?

In the first stages of man's development in the carnal state, he did not have artificial light; but the need of more light caused him to seek out inventions, and we see man in proportion to his unfoldment bringing the light

into expression in the outer world from the flint to the torch, from the tallow candle to the oil, from the gas to the electric light.

Electricity is a symbol of that perfect Light which will light man into the fourth dimension; and by that Light man will complete himself in understanding until he will see himself as God sees him.

The City lieth four square upon Mount Zion, the streets are pure gold, the gates are set with gems of rare value, rubies, diamonds, sapphires and amethysts, and the gates are never closed; for, behold, there is no night there, neither is there need of the sun, for the Light of God lighteth it. It lieth four square, which makes it complete, and the River of Life floweth through it, crystal, clear and refreshing. God is the King who sits on the Throne of this City, and his son,—the Christ, stands by His side and ever doeth His bidding and rejoices therein, because He knows that He who sits on the Throne is the Source, "The Center, and the circumference of that which IS." This King is God,—is Aum. Jesus Christ has fully completed His City; and He knows, He is so near the King—the Father, that He and the Father are one." When man fully realizes this, he is in the Fourth Dimension.

As man was compelled to learn to use the implements of the other dimensions through which he has passed, so he now must set about to learn the implements of this Dimension, their purpose and how to use them intelligently.

This being the final or finishing Dimension, it is important that man learns the nature of these implements clearly and uses them perfectly; for it is perfection which is now the model. Even here man is required to chisel away every little speck of error which may still linger, either within the City or on the outside walls. When man has completed his work in the Fourth Dimension and has its wall finished and joined solidly into the others, it is one wall, solid, perfect and complete.

The tools used here are not the same as those used in the other Dimension; for there man was seeking for something he had not found. The light was dim and the burdens heavy; but he there learned to patiently carry his cross; because, from the Light which shone over his Path, he could discern that the only way to escape from that state was by willingly carrying the cross. This recognition does not come to man until he has traveled far upon the Path.

The fact that we find man in the Fourth Dimension proves that he sought for help from a higher source than himself. He had been compelled to learn his inefficiency; and here is where the overshadowing Care whispers, "Ask, seek, knock," when the scriptural promise is fulfilled, "The way will open unto you."

As man learns to trust and revere the overshadowing Care, Light and Love, he learns that prayer is the tool to ever use in chiseling his way through the outpicturings of his mistakes which surround him; for prayer is the instrument which will cause the mind to expand to receive the wisdom which comes from the Light above, which will cause the heart to become soft enough to let in the ray of Love until it is melted into pure Love, like unto "Molten Gold." Then it will glow with the warmth of the noonday sun and, as the sun's warmth causes the growth of every expression of life upon the earth's surface, so this Love will quicken and bless mankind.

When man has reached this stage, he is nearing the border-line between the Third and Fourth Dimension. This is where the work is most particular and every stroke of the hammer of importance. The work must be done under the guidance of Divine Love and the tools must be used in Love; because the diamond is reaching the stage where its true worth is to be brought to the surface.

When a diamond is first brought from the depth of the earth, the tools used to clear away the debris which surrounds it can be crude, the hand untrained and the

mind coarse; but when it is nearing the finishing process the tools are fine, the hand steady and the mind filled with understanding. Then the beautifully cut and sparkling gem is presented to the world.

So man, as he advances in understanding, changes his tools according to his degree of enlightenment and continues to chisel his way, until he finds himself at the place where the tools are so fine and the understanding required so deep, that he becomes willing to lay his self-will upon the altar and, through prayer, The Sacred Tool, commit it to the All-Wise One, the Aum. Then he is willing to walk in the Will of the Father, "Who is ever in Heaven, in Harmony." This Wise and Loving Father will soon lead him unto the Christ and cause him to linger there, and willingly sit at His feet until he, too, has not only touched the hem of the Christly Robe, but becomes Illumined with the Christ-Consciousness. This is to know that he, too, is at-one-ment with the Father.

It is the Christ-Consciousness which enables man to cross from the Third Dimension into the Fourth; but, rest assured, his labors do not cease there, for here is where he begins to use the instruments so fine and delicate that they were not known to him while he was living in the Third Degree Concept of himself and of God.

If a man has only one talent, not much is required of him; but of him who has ten, much is required. Man knoweth not the way here; but the Father knoweth and will reveal it unto him, because, man having laid down his self-will, is willing to be guided by the All-Wise One, our Father-Mother-God.

Man in the Christ-Consciousness learns from the Christ within, that he is a Son of the Living God and, as such, knows that he is the "Crowning Glory of God."

If God, Aum, had not manifested in His highest expressions called man, He would not have had an "Image and Likeness."

God's creation would be perfect in expression, but "The Crowning Glory" would not be there; but it was for man, "God's Crowning Glory," that the universe came into its various expressions in forms from the atoms unto the suns and planets.

In Genesis we read that God created man and placed him in the Garden of Eden. The minds of men have not agreed upon the exact location of the Garden of Eden; nor will they, because, in reality, it is the whole earth where God has caused vegetation, fruit and flowers to grow, and the trees to beautify the landscape, casting a cool shade, that animal, bird and man may rest therein.

The Garden of Eden consciousness is the state in which man was while he dwelt in Paradise. Man, then, had not a care in his mind, knew of no darkness and was conscious of the Love which is God within and around him.

Man in that paradisaical state, was as an innocent babe. He rested upon the Bosom of the Father and laughed gleefully as the sunbeams of Love overshadowed him; but he did not know the how nor the why concerning it. As man had not eaten of the Fruit of the Tree of Knowledge, which is Good and Evil, he knew only good; and, when he did partake of the fruit which was forbidden by Wisdom, he knew not how to retrace his steps. Therefore, he was compelled to pass through earth's experiences until he learned to ask for guidance from above. Then he was informed to take up his cross willingly and press on. If he so does and continues to ask for guidance, he will in time reach the border line between the two Dimensions.

When man has passed into the Fourth Dimension, he lays down his cross.

Every man will work his problem unto its final solution, and pass from infancy to "The stature of the full grown man in Christ Jesus."

The intellect sees the possibility of man's becoming the Conscious Manifestation of God; but the Spirit

within reveals to man the necessity, as well as the possibility, for man to come into the conscious recognition of his True Being as God made him when he stepped from the womb of the Infinite, and cause him to understand the Power, Love and Dominion with which he was endowed at the moment he became an individualized Being.

As long as the intellect governs man, he will look in the distance for his Ideal, be it God or himself; because the intellect, being the instrument of the outer man, sees things literally. Therefore, it leads humanity by pointing, either back through the centuries or forward to the time which is to come.

But the Spirit of Truth whispers now, now, now! And in the Scriptures one has said, "This is the day of Salvation."

The man who is living in the intellectual concept of God and man looks upon the world as he sees it—as material substance, and man as being formed from the dust of the ground. The man who is looking far away for God, most likely, will trample upon the delicately tinted flowers which grow along his path, taking no notice of them.

As soon as man awakened sufficiently to hear the "Still Small Voice," he began to examine himself and to make use of the material at hand. Man has sought out inventions in the outer world to assist him to bring about an easier and better way to bring his surroundings into perfection.

When God seems a great distance from man, he depends upon his own efforts to establish harmonious environments for himself and those dependent upon him. This he will do, perhaps for centuries, quite satisfactory to himself, and, when the clapping of the thunder announces the destruction which the lightning has caused, he submits gracefully, because he believes that God, who dwells in the distance and suggests His wrath through the roar of the thunder, has brought this calamity upon him; and, when he approaches the death-door, he sub-

mits willingly, supposing this to be the Will of God. Not knowing concerning the beyond, he only trusts to the far away God. God will ever remain at a great distance from this state of mind. There is a great gulf in man between the Intellect and the Spirit, between the outer and the inner man.

When Jesus Christ began to teach His message, the people were looking forward in hope that the Messiah would come; some believed He would come; but who could believe that He had arrived? None! except those who had been quickened and had heard the Voice of the Spirit. These then knew that God had drawn near unto them, yea, dwelt within them.

Thomas, a disciple of Jesus, represents the stage of doubting through which all minds pass after they are aroused from the Adam-state of mind and feel the quickening touch of Spirit and hear the call direct to the individual. The doubts work out for good to the sincere seeker after Truth, because they cause him to go forward and investigate.

Jesus Christ did not disdain to recognize the doubts which were in the mind of His disciples and were expressed through Thomas' words; but Jesus appeared when Thomas was with the other disciples and bade him put forth his hand and feel the wound in His side and examine the nail prints in His hand, convincing Thomas, "That he be no more doubting, but believing!"

Thus we see, by the example of Him who "Knew the Truth," that there is a state or stage of mind unfoldment which requires proof concerning the Truth of man's being and of God's, the Creator. Jesus had at hand the proof which convinced Thomas; for thereafter Thomas was fearless. Thomas was in earnest and courageous and when the disciples desired that Jesus go not to Lazarus, because the Jews were lying in wait to kill Him, Thomas said, "We will go with Him, and die with Him." When man is convinced of the Truth, fear is removed from him.

Jesus Christ, the great demonstrator of Truth, lived in the Now. He performed His great works, not only to relieve the suffering from pain and to restore the dead to the sorrowing friends, but, also, to teach His followers the quickening power there is in Truth. Jesus' message was direct to the individual. He said, "Say not Lo, here or Lo, there is the Kingdom of Heaven; for behold, it is within you." He healed men's bodies that they might thereby receive a deeper quickening, which would result in an expansion of the mind and an awakening of the Soul and Spiritual Consciousness. This is evidence that the bodies of men will be redeemed through the expansion of the mind and the awakening of the Soul and Spiritual Consciousness.

The mind of carnal man has become narrow and bigoted by looking at the finite only and the Soul has become seemingly sluggish from having only a narrow crevice in the mind to express through.

Jesus one day told the Jews that, if they should destroy this Temple, He would build it again in three days. From His Illuminated concept of the sublime work which He was about to accomplish for humanity, he was referring to His body; but they in their finite minds thought Him to be referring to the building in which He was speaking; when they, in their little finite concept of time and things, said, "How could He build it in three days, when it was forty years in its construction?"

Is it any wonder that Jesus, living in the Christ-Consciousness and being enabled to see the end from the beginning, wept over Jerusalem and called to the inhabitants thereof, saying, "How oft would I have gathered you, as a hen gathers her brood, but ye would not?"

Jesus, as he stood on the hill top looking down over Jerusalem, was consciously living in the Fourth Dimension; and many of the people were so sound asleep that they knew not that the Father was causing this great blessing in Truth to be given to the inhabitants of earth,

establishing the authenticity thereof by the "Signs following."

The antediluvians who inhabited the earth in prehistoric times were encased in gross bodies which were governed by a sluggish mind. They lived and relived, and the Wheel of Time rolled on until they reached the historic period from which they will go on to finally become the exquisite rose, situated in the cultivated garden, where the gardener is the Christ and the fragrance from the perfume of their Souls will extend throughout humanity to encourage and refresh each inhabitant therein.

Man, "The Image and Likeness of God," stepped forth from the womb of the Infinite at His bidding and in His desire perfect in form and Being.

Each Soul holds the Key of its own destiny in its hand from the moment it steps forth from the Infinite womb, even though it is not conscious of it. Therefore, it is as helpless as though it had it not, until man becomes alive to that Truth.

Man may dwell hundreds of thousands of years in the prehistoric age and it may have been very many thousands of years since history began, but this matters not, as the passing of years, centuries, periods or cycles count as naught to the Soul as long as it is conscious only of the outer man and sees and knows only the outer.

When the Soul-Consciousness is fully awakened, it bursts the bounds of the carnal man and time ceases to be to his consciousness. When the last bond of the sense-mind is broken, man has learned that he is the "Crowning Glory of God."

He then will sit down in the Father's Kingdom and his crown will be embellished with the pure thoughts of his mind, the kind deeds of his heart, and the helping hand which he has extended to his fellow man.

When man has become fully illumined concerning himself, and has solved his own problem, not only through his mind unto the knowing of it, but has caused the solution to bring forth his perfect Spirit Body, redeemed

from the carnal concept of matter unto the Spiritual Man, then he will recognize clearly what "Man, the Crowning Glory of God," is.

Jesus Christ after his resurrection is our pattern. His is the model which man should ever keep before his mind, as he chisels his way through the carnal mind concept unto the Christ-Consciousness.

Prayer is the tool to be used from the beginning of the journey until the final destination.

In the antediluvians the mind, no doubt, was crude; but, as we follow the footsteps of the human family, we find that the savage tribes each had some idea of a Supreme Being, though their first altars were only stones piled together, and that the American Indian thought of God as "The Great Spirit."

The Christ, which Jesus came to teach and represent to the world, is without beginning of days or end of years. That Christ is as Eternal as the Father; it is the Word, the Son of God.

If there were no Son, there would be no Father. The Christ is the Word made flesh and dwells within man. This is the key which every man holds, but he knows it not until he has progressed far upon the path and has awakened sufficiently from the Adam slumber to hear the "Still Small Voice" of Aum, and "Asks, Seeks and Knocks" until he is in a receptive state and ready to welcome a deeper quickening. Then the Father, Who "Ever knoweth what man hath need of," hears and responds with an influx of Divine Light and Life, and the Christ is established within man. Man becomes conscious of this and there the Christ abides as "The Comforter," who will lead into and teach all Truth.

As there is no intervening obstacle between man and the blue dome above him, so there is no separation between the Christ within man and his Father, for they are forever inseparable, and the Christ within man will cause him to become conscious of his at-one-ment with the Father. Then man lays his cares and anxieties aside,

for, through understanding, Love and Devotion, he has crossed the border line and lives in the Eternal Now. All tears are wiped away, because he sees only the Loving Presence of his Father expressing all about him and in this Blissful Presence he rests in ecstasy so great that he is filled with Life, Love, Light, Peace; and these, blending together in sweet rhythm within and about him, cause his Soul to expand in singing the Hosannas which are expressive of the Soul.

Here the Angels of one accord join in the glad refrain and the heavenly host proclaim, "Christ is risen! Is risen today and God, Aum, is again glorified."

Man, as a mortal, passes through the experiences of earth. Birth and death are only occurrences upon the path, incidents, marking his coming and going, which do not touch the man of God's creation; just as the coming and going of the seasons do not interfere with time, but only are as dust about the wheel as it rolls on.

As man passes from his house of clay at dissolution, he leaves his physical habitation behind him. Unwise loved ones weep as it is laid in the tomb, but the man who was the inhabitant lives on, is conscious according to his condition, which is established by the deeds done in his body. If he lived in a darkened, selfish state, death will place him in corresponding environments; and there he remains until the inexorable law of Cause and Effect calls him forth, and the Intelligence which is Infinite, and governing all, here upon earth as in the highest of the heavens, guides his Soul to take rebirth where best it can continue the solving of his problem. He has not gained anything while away from a body. He only enjoyed his merit which was the reward of good deeds and kind acts; or he suffered the consequences of his bad deeds and unkind acts. Heaven and Hell are states of mind, and can either become dominant in the mind and express in the surroundings here upon this plane, or after the Soul has passed to the other sphere. They are both transient to man at this place upon his path.

A Soul which has passed far upon his path through earth's experiences and has become awakened and learned the Truth concerning himself, God and the Universe may pass through the change called death in a conscious state of mind which is much better and easier.

The man there has the same desires, loves, hates and beliefs which he entertained as true when in the body. Man, who so desires, can improve his time there, as there are teachers to help him. What he there learns he will lose consciousness of when he takes birth again; but the right conditions will bring it to his remembrance and it will be of assistance to him in his experiences which he then encounters. "Eternal Progression is the march of the Soul."

It was Jesus' Love and Compassion for mankind which drew Him to the "Spirits in prison" to reveal hope and cheer to them. He said to the thief upon the Cross by His side, "This day thou shalt be with Me in Paradise." Jesus understood that sphere as well as this, and He must have known that the thief would be conscious. The thief who was crucified upon His other side was in a lesser degree of unfoldment, for even such close proximity to the Christ had not the power to move him forward, as he must do this through learning for himself the Truth and the problem of solving his experiences here in carnality.

When Mary would have approached nearer to Jesus on the resurrection morning He said to her, "Touch me not! for I have not yet ascended to my Father." This is convincing evidence that there is an intermediate state.

No Soul is ever lost to the Omnipresent Aum, and none forever lost to their own consciousness. They may be lost at long periods of time in the confusions of their own mind; but in time they will pass through the Forest of Confusions and again come into the calm, clear Light.

Jesus saw best to give only glimpses of the experiences of man beyond this sphere, as man's work must be done here in the body on this plane. It matters not if it is a few years or a few cycles, it is to be accomplished here.

When man knows he is the "Crowning Glory of the Living God" and understands consciously concerning himself, he will perceive his unchangeableness and recognize the attributes of God with which he was endued at the dawn of creation when all expressed Harmony, Peace, Love, Life and Power and where an opposing force was not recognized.

Infancy is perfect; so is manhood; but the infant has not the wisdom of the full-grown man, nor is so much required of it.

When man has arrived at the point on his path where he has ten talents, his gratitude to the Father-Mother should be expressed through his love for and desire to assist humanity, and especially those who are aroused. Man can serve God through his kindness to his fellow-man.

If man will take up the arguments of reason and follow them out, it will result in something like this: "Why should I, a sojourner in these confusing environments, become unkind to my fellow-man who is here, the same as I, 'not knowing from whence he came, neither whither he goeth'? If he should become excited and express anger or dishonesty, why should I condemn him? Who am I, that I should criticize another when that one is the Father's child, the same as I?"

If man will follow out the arguments of reason unto their final conclusions, he no doubt will come to the conclusion that Love and Kindness are graces for all to use who are in the House of God. The Earth is the Garden, but the Heart of God is the House, and all of God's creation dwell there. Strife will then cease, hatred be consumed by Love, and revenge be replaced with kindness.

To the awakened man we appeal, the one with ten talents; "all mankind is thy brother, and races and nations are one combined household. It is not well to bury thy talents, but to use them."

Infinite Love leads, guides and sustains the one who is awakened to receive the Spirit of Truth. He needs not to entertain fear, for Love overshadows; nor see lack, because he stands in the storehouse of the Infinite and "the Father saith all things are thine." If Love is one of the talents he has, he will use that to enter into the Father's storehouse; for Love is the key which unlocks the Kingdom of Heaven. When this is established in the consciousness, man is no longer a slave to carnality, which is the earth-mind and conditions.

"Man, the Crowning Glory of God," is the "Image and Likeness of God" and is endued with dominion. When God endued man with dominion it was for Eternity; but it lies dormant as long as man is under the dominance of the carnal mind. This mind of the earth-man gains such sway over man that he is a dreamer in a sound sleep until he, at eventide, or perchance in the midnight darkness, hears the voice of God as it passes through the Garden. If man hears "the Still Small Voice" distinctly, he will be so thoroughly aroused that he will not slumber again.

What is the Crowning Glory of God which "Man, the Image and Likeness of God," is? The Glory of God is that celestial Light, Life, Love and Peace which man expresses as he glows with the brightness as of the noon-day sun. Glory is the transparency of God in expression. Through Glory man sees God clearly, and not "as through a glass darkly." When man has come into the Light of the Glory of God and walks consciously therein in an illumined state of consciousness, he will behold the Glory of God so clearly that it will cause the veil of his Temple to be rent in twain, when he will see himself as the Glory of God expressed.

When the Veil is rent in twain there is no longer a wall or partition in man between his two states of consciousness, represented by the outer and inner of man's concept of himself. When he comes into an understanding of himself as the "Crowning Glory of God" man

will understand "the Glorious Liberty of the Sons of God."

The hand on the dial of time points to the hour for the fulfilling for this consummate work in man, and it is Now!

If man has become sufficiently aroused to know he has and does hear the "Still Sweet Voice of God," and will look and listen, he will hear the Glory of God expressed through the song of the birds, the cooing of the doves, the spring greeting of the robins, the noonday notes of the meadow lark, the roar of the ocean, the murmur of the breeze; he also will see it expressed in the mantle which covers the verdant vales, mountains and seas, and the flowers which adorn man's path, be it high or low, as he journeys toward the Infinite.

Man cannot see one—no not one—expression of life or beauty about him but that it expresses the Glory of God, when he is sufficiently awakened to hear distinctly and see clearly, because God is everywhere and Infinite Love only bides man's time, and, with loving kindness, is ever near with outstretched arm to welcome man, the Prodigal Son, when he returns home to his Father's House.

When man perceives, understands and loves the Glory of God, he will learn he has never been away from Home, except in his misconception of himself, of God and the Universe.

There is a period of unfoldment, of growth, if you please, for every infant until it reaches manhood.

A child makes many mistakes, but, if it is wise, will learn its lessons therefrom. If not wise, it will be held long upon the path until it has completed its experiences in that particular condition where it fellowships darkness.

Every infant has its own path to travel. Each one is an individual expression of the Living God and accountable, in the law of Cause and Effect, for the deeds done in its body.

As an infant passes from infancy to childhood, then to manhood in its different stages, so the Soul-man, after it has once become encased in the environment of clay, moves on from one stage of unfoldment to another until it reaches perfection in the outer.

Perfection existed in the Soul continuously, even from that great morn when it, at God's request, stepped forth from the womb of the Infinite, an individualized manifestation of the Living God.

The diamond is crystal in its perfection, even while it is buried deep in the bowels of the earth; but an outer encasement has become attached to it so strongly that its beauty is lost to the outer sight; but Intelligence knows that the diamond is there and never loses sight of it. Ignorance, long since, knew nothing of the rare diamond and its indwelling perfection, because it sees only the outer covering and judges by appearance.

The Intelligence which is will some day guide the miner to the place where the diamond is, and he will raise it from the bowels of the earth to the surface and turn it over to the workman, who will polish it until the diamond expert accepts it, a perfect gem, as the sparkling jewel expresses the Glory of God.

Man himself is the workman who will chisel the rough surface and continue to so do until the diamond is exposed to view. Then he will begin his task of polishing, which task is not for his own glory, but that he may express the Glory of God to the family of men, that they, too, may discover the diamond which is hidden deep in the earth by their outer encasement, or mortal body.

What is the miner which Infinite Intelligence guides to go deep into the earth to seek for the diamond? And what is the diamond which is sought? It is the mind of man. The diamond within his earth-encasement is man's self, "the Image and Likeness of God."

As the Light becomes more clear in man's mind, he digs deep and searches bravely, that he may learn to know only the Soul, "the Real I of his being," and, when

the debris of earth is cleared away, what has he to present to mankind? The Diamond! "The Crowning Glory of God."

Man must awaken from his Adam Sleep which all the inhabitants of earth pass into, as they move out from Paradise into experience. Man may sleep so soundly that centuries pass without his taking note of them, but he gains nothing by the passing of time and the encountering of experience until he awakens.

Light is God, and it lighteth every man as he moves along the Path which lies between the sense-consciousness and the Soul-Consciousness. This space is not traveled by a single bound; but, as the rosebud unfolds petal by petal until the heart of the rose is uncovered and exposed to the sun, so man, by his own efforts, guided and sustained by Infinite Love, must clear away ignorance, superstition, selfishness and bigotry and stand with his heart and mind uncovered before the Face of God, the Omnipresent Aum, Who knows the very thoughts of the mind and every desire of the heart and the man's beauty which is from Eternity.

When man learns this he will turn to the Omnipresent God and ask for guidance and sustenance. He will no longer attempt to build his own wall of defense, but will cast his burdens down "at the feet of Him whom to know aright is Life Eternal." Man, then, will desire to understand the Omnipresence and Omnipotence of God.

Man's destiny is firm and forever fixed and none can hinder its fulfillment; yet man shapes his own destiny, and no man knoweth how long man will sojourn here upon earth.

When man ate of the Fruit of the Tree of Knowledge, which is Good and Evil, his mind became confused because there was then consciousness of both Good and Evil: while, before, there was only Good recognized by man; and, as the combination accumulated in man's mind, he lost sight of the Omnipresence of Aum and, looking outward, lost his way and has passed down these

centuries seeking to know God; and, as long as man believes God to be a distance from him, he has not contentment, but is ever following the will-o'-the-wisp of carnality.

God spake to one of His faithful ones ages ago and said, "Be still and know that I am God"; and Jesus told them to remember, "The Kingdom of Heaven is within," saying also, "God dwells in His Kingdom."

Man, what art thou that God should be mindful of thee?

Turn the lens of the mind within and search out your True Being and you will discern the diamond of rarest value which you are. It is crystal clear, not a speck of earth adhering. It is so pure and holy that earth cannot contaminate it. God has seen man thus all through his ongoings, and not for one moment has He forgotten to be mindful of man.

Infinite Love is so great that man in his ignorance can not sink so deep but God's Love and Care is there.

When man remembers that God, the Loving, Tender and Ever-Present Father-Mother, is ever mindful of him, he will soon begin to be still that he may know that God is near, when he will turn to Him for succor in time of need. "I will never leave thee, nor forsake thee!" is the promise of Infinite Love.

Jesus Christ is the perfect expression of man as the "Crowning Glory of God." He gave a message which will enlighten man into this higher Light.

God reigns Supreme! Let all men bow in reverence before the Presence which is our Father-Mother-God, in "Whom they live, move and have their being."

This great Presence fills all space, and is here in man's heart, mind, body and environments.

Let every man become conscious that "he is hid with Christ in God" and that he, as God's manifestation, is "Man, the Crowning Glory of God."

CHAPTER VI

CARNALITY AND ITS WAYS

WE have dwelt upon the Greatness and Smallness of God in a preceding chapter. Carnality, being the counterfeit and opposite of God, requires analyzing, also, from its seeming greatness to its seeming smallness.

As long as man lives in the natural state he accepts carnality in its entirety as real. So real does it seem to the natural man that when a man now and then down the ages which have passed bursts the shell of carnality and peeps out from his cloister and catches a glimpse of the Truth as it really is, and begins to tell it to his fellow-man, they cry, "Slay him!" "Crucify him!"

There is nothing that touches the whole web of carnality, which causes it to raise its strong arm to strike with the desire to destroy, like the Truth. When we see carnality as it really is we can understand this.

In reality carnality is only an illusion which has formed in the mind as it began to partake of both Good and Evil, causing a confused state; and, as the illusions become more firmly fixed in the mind of man, he, having through these lost sight of the Truth of his Being, now believes things, man and the world as he sees it, are as God created them.

As long as man believes that the outer as he sees it is the expression of God, his mind is filled with that belief, it governs him and he lives accordingly.

What is the belief of the carnal man? That he is the Real Man and that he is a victim of his environments,

and that pain, disease and death are his masters, and that matter is real and the master over him. He believes that his body is he, his Soul being only an entity which he, the matter-man, does not understand and could not recognize except from the observation of dissolution when death takes place.

The carnal man looks upon himself as a "breath between two Eternities," of which he knows nothing, as his mind reaches only from the cradle to the grave. This is a very limited view indeed! If man could see through and beyond the horizon of carnality, he would behold a limitless region with no metes and bounds.

When the man, living in the carnal concept, bursts through the confines of his cloister which holds him in carnality and sees the Real which lies around and about him, he has passed into another realm or state of mind; and, as his mind becomes enlightened, he moves out from the carnal man's concept of himself and the world into a truer and clearer comprehension. Then the work of cleansing his mind of the network of false beliefs, fears and superstitions begins. This is not accomplished at a single bound, but step by step as man passes along upon the path. Every man at birth finds himself upon the carnal path. He moves forward from infancy to manhood and to old age. As long as man lives in the carnal mind's concept and sees only with the natural man's vision, he will see only one path, which he will walk along, following in the footsteps of those who have been traveling this mistaken way for ages. No man on the path of carnality knows the way, as it is the desire of that way's ruling sovereign that all his subjects remain in ignorance.

What is carnality? It is the counterfeit of God's perfect works. As there is the Infinite Intelligence, which is God in the perfect, so there is the counterfeit or reflected intelligence in carnality. Carnality, being finite, is limited and does not see clearly, but "as through

a glass darkly," and has not the wisdom to see "things that seem to be as though they were not."

In the allegory of creation as portrayed in Genesis, we read, "A mist arose." This mist represents the confusion which came into the mind after man partook of the Fruit which grew on the Tree that was in the midst of the Garden and which is called the "Tree of the Knowledge of Good and Evil." Good and Evil are opposites. Therefore, when man partakes of both there is a mixture which results in a confused state of mind. When confusion is in the mind harmony and insight have retired, as in the midst of confusion these cannot be recognized.

There was only God, Aum, and His Creation, or expression; and in reality this is true now. However, we seemingly have an opposite which is very real to the natural man and of great power.

So deeply has man become lost in the illusions of carnality that when he is aroused it requires deep sincerity and earnest effort to disentangle himself from the mist which covers the face of the earth.

The mists which arose were caused by the confusions arising in the mind of man after he had eaten of the mixed fruit, Good and Evil.

It is the single eye which is required by man to enable him to again find his way through the undergrowth of the Forest of Carnality.

The ways of carnality are many and varied. Some lead through pleasant fields, some over rocky steeps, some through deserts, some over the mountain ranges.

As God's Law governs and operates throughout the Perfect Creation of Aum, so there is the carnal law, operating in carnality from man to the least expression in the carnal universe. This law, being a reflection of the One Eternal Law, rules the natural world and man with persistency and power.

Jesus Christ, with understanding, said: "Render, therefore, unto Caesar those things which are Caesar's, and unto God the things which are God's." (St. Luke

20:25.) It is understanding which man requires to enable him to see distinctly between the two laws which he is to observe. One is from above, the other is from beneath. One cometh from God, or is God, and the other originated in the mind of man.

God's creation is limitless and boundless, but man, being an individualized manifestation of the Infinite, his creations are finite or limited and have not the endurance of Eternity back of them. Therefore, we find a changing, fleeting and unsettled condition in carnality. It will ever be thus, as there can be no fixity in mist or shadows.

When the mind of man began to look away from God as the Source of All and the reality of every good, he then began to eat of the forbidden fruit.

The mind of man was clear and calm during his stay in Paradise, which clearness and calmness in all probability extended into millions of years, until he began to look away from God. This caused him to seek outside of himself for sustenance and companionship.

Man had dwelt so close to Infinite Love as to be sustained by it and to feel its presence until no other companionship was required. There was no care nor anxious thought, just an abiding consciously in Bliss. Then man began to lose his mental equilibrium by looking away from God and wondering in his mind how it might be, if it were different; and here is where the first thought appeared which in the fullness of time outpictured carnality, becoming the carnal mind and its expressions.

So the seekers after the deep things of God will perceive that carnality is the shadow of the web which has formed in the mind since it began to look away from God.

We read, "God is All! and beside Him there is none else." Here the reason will say, how can this be true when we have carnality presented to our view? However, with the reason one can see the logic, because a shadow can abide in the sunshine and occupy no place.

What is it that has influence over the shadow? The creator thereof. What is the creator of the shadow? The carnal mind of man. How did these thoughts begin to form in man's mind? By the desire to know how it would be, if man were away from the Bliss of Paradise, which is the consciousness of being in the presence of Aum, our Father-Mother-God. These thoughts, being prolific, have formed the conscious mind in man so strong that man has forgotten that he at one time had a mind clear, calm and strong, it being the One Intelligence of our Father-Mother-God.

We will reiterate here, somewhat, to enable the reader to become clear upon the vital point of this chapter, which is that the One Mind, the God-Mind which is Immortal, became individualized in each man. There was no other mind. Therefore, this mind operated through each man. This mind in the individualized man reflected the Father's Mind.

We find in the Scriptures that God caused creation to become manifest. There was in the Divine Mind of God a desire and through that desire change took place. Man's mind in Paradise reflected the One Mind so clearly that man, too, desired a change. This desire caused the forming of the mind in man which began its creation.

God being Infinite, His creation is limitless and boundless. Man being the individualized manifestation of the Infinite, man's creations are finite, limited.

Here, at this early dawn, is where carnality came into expression, and is the expression of the mind of man after that he has partaken of the fruit which is forbidden by Infinite Intelligence.

As the Father-Mother-God neither sleeps nor slumbers and is ever alert to assist His children when they call to Him for assistance, so man will not be permitted to enter into an Eternal State of Bliss until he has met and mastered, through blessings and kindness, all the thoughts which have been created in his mind since the dawn of

that day when he permitted the desire of a change to enter and abide within his mind.

When man again stands in Paradise in the consciousness of his nearness, yea, at-one-ment with the Father, his mind will be as crystal clear as it was before a desire for change entered.

It is a long and, perchance, winding path he travels from that early morning until this time when he again stands consciously in the presence of that which is,—Our Father-Mother-God, “the All-Knowing and All-Seeing Presence” of the Infinite, Whose sacred name is Aum.

As man eats of the Fruit of the “Tree of Knowledge of Good and Evil,” it is pleasing to the taste and enticing to the eye, leading him on in the darkness, being the reigning sovereign over his creation, man lives and rules as he desires, and from that desire to rule we find that it out-pictures in evil chiefs of tribes in the ancient times and cruel kings in more recent days. The same conditions in the mind in chiefs and kings which cause them to be evil and cruel exist in all individuals, and they as well as the rulers, by the unerring law of Cause and Effect, are compelled to pay “even unto the very last farthing.”

God’s Law is Justice and Love, and the carnal man, in his reflection of Love and Justice, has endeavored to form laws to cause justice to be established among mankind; but the natural mind of man, being nearer the earth’s conditions, which are carnal, is more desirous of justice than of Love; but, as the mind of man erases a few of the thoughts of carnality it begins to reflect Love.

We find love in the natural man, but it is of the earth, earthy, it being only the reflection of the Love that is God, which Love is Eternal and unchangeable.

The natural man sees the shadows change as the solar sun rises and sets and the seasons come and go. He sees the infant born, grow to childhood, to manhood, and pass on to old age. He sees all these different stages of the natural man’s growth about him in carnality. He, not

having awakened to an understanding of the Truth of his being and of the perfect creation of God, believes this panorama of changing experiences which he sees daily to be the only creation. Therefore, if he believes in God he thinks God caused this which he sees.

God is ever mindful of His Creation and does not lose sight of even the least part of it, though the carnal man may have long since ceased to know God.

Carnality is a quagmire. When man steps into it he begins to sink and its laws, being such as they are, act as magnets to his feet, drawing and holding him down until he has reached the arm-pits. He then sees that he of himself cannot raise himself and in his extremity calls for aid. Then it is that he remembers God.

Carnality is the home of the natural man. It is his habitation until he discovers that there is a Promised Land. In that carnal state man works at his problem. When man became conscious of this world he found it in its natural state. "The earth is the Lord's and the fullness thereof." Man at creation was endued with dominion and was commanded by Infinite Love to go forth and subdue the earth and multiply and replenish it.

Man first dwelt in the woods without houses, but as his mind began to expand he cut branches from the trees and made covering. Then he cut small trees and placed them together and thatched the roof with their branches. From this crude expression of the idea of a house to dwell in we have the convenient, comfortable and beautiful houses of modern civilization.

We will follow man into and through some of the stages of development between the hut in the forest and the home in the cave of the cave-dweller, up to the present time.

The natural man from his advent into carnality has groped his way through the darkness, not seeing even a step, and has been compelled to strive continually for something ahead of him.

When the idea of a house for habitation came into the mind of man, the idea was vague, but he set about to express it. Through hard labor and inventions he has achieved much along these lines. He learned that the marble in the mountains could be polished, and he brought into expression implements with which to polish it. Then machinery must be invented and made and set into action to move the marble into the proper position to build the white palaces and from which to chisel the statues of noted men.

The natural man knew not at first how to sculpture and what he did was of the crudest workmanship, but little by little the gem of genius was brought forth in its power to express until some of the works of man's hand became "a thing of beauty and a joy."

At first man ate of the natural fruits and nuts of the Garden, not knowing how to improve and increase them; but Adam was commanded to till the ground. His implements were the natural things about him. "Necessity is ever the mother of inventions," in this or any age, and man has sought out many inventions until today we have machinery and implements, almost in their perfection, which are the expression of the advanced mind which has traveled from the prehistoric days to the time of the antediluvians and to the ancient days of our age and on down to this present time, where man's mind has almost touched the consciousness of being again in close proximity to the God-mind.

When man learns to be still in the presence of God, he will be able to draw all desired knowledge from that Source. In fact, even when the man of Prehistoric Times caught the idea of a house in his mind, that idea came to his mind from the Infinite, "that Over-Soul" of all men.

In the first stages of man's experiences upon earth his mind is heavy and he expresses grossly, because the consciousness of his body casts such a heavy shadow that his mind seems to be the servant of his body. Even now, at

this zenith of civilization, when the intellect has almost reached its pinnacle of culture and power to achieve, matter is recognized as the ruler of the mind and seemingly holds it in its arms of steel.

In each civilization of the past, when it reached its zenith, its sun began to decline and cast the slanting rays of evening. As the sun declines civilization wanes and sinks back into night, only to again in some new dawn take action once more; and this is the age in which the fulfilling of the prophecies will take place, when civilization is to be transmuted from the carnal into the spiritual and the Kingdom of Heaven become established upon earth.

The minds of men have been undergoing a quickening in the last century which is preparing the way. The Kingdom of Heaven must be established in the mind and heart of man before he can assist to establish it in the earth.

We see that man has a twofold work to accomplish upon the earth. When man came forth from Paradise and partook of the Fruit in the Garden of Eden, he was commanded to go forth and subdue the earth.

We will analyze the exoteric and esoteric of this command. Man, in the natural state, is ever looking outward. He has lost sight of the Divinity within him. Therefore, not knowing the chord which joins him forever to his Creator, he continued to look at the world about him, and saw the animals, birds, fish, fowls, reptiles and vegetation, and understood the command to be that he was to domineer over the lower forms of creation.

The natural man, not knowing Divine Love, only knowing the natural man's love, expresses not the tenderness and kindness of Divine Love. Man looked out over the beautiful plains, with the broad acres, and the selfish element of the animal nature in him desired them all. When he sees others settling in his coveted regions he goes to war to overcome them. Then we have carnality expressed in wars, and war will continue until the King-

dom of Heaven is established upon earth. This is done, not collectively, but individually, just one by one, as man awakens and "seeks, asks and knocks," until he has found the Kingdom of Heaven within. Then he begins to express it around him and, in time, enough of the men of earth will have awakened and achieved unto this triumph so that the earth will become filled with the glory of God and man, "God's Image and Likeness," be at Home in the Father's House. It is then that man has obeyed the command to the outer man.

The esoteric command is to the individual, and to obey that command is the work which man finds before him when he awakens from the carnal sleep. He then has the animal propensities within his mind. When man was living in the carnal nature only he supposed these conditions of mind were the correct ones. He believed it right and proper to get angry when he thought the occasion demanded it and to abuse his fellow-man if he so wished and could, or to cause his servants to labor even beyond their strength that he might become enriched.

But when he awakens from the sleep of the Adam-Dream and is willing to be taught the Truth of his Being, he will soon learn that his work is within his own mind and heart. It is the inner purifying which he then sees to be necessary. He soon learns that anger is one of the first animal propensities which he is to master, as it is an expression of selfishness, and selfishness is the rock upon which carnality stands, the rock to which man is bound strongly with the chains of ignorance until God-Love enters the mind and heart. Love alone can and will, if given sway, cause the strong chains to dissolve and the rock of selfishness to be consumed in the fervent heat of its Divine Fires.

Many times man may cry out, "How long, O God! how long?" but if his heart grows not faint and his mind wavers not, he will overcome. What is it man is to over-

come? The carnal concept which has formed in his mind.

Man's first work after he awakens is breaking the web of the carnal beliefs and the law controlling them and clearing his mind of all the accumulation of the false beliefs of carnality, which are real to the natural man until his mind becomes clear, calm and pure, as it was when man dwelt in Paradise in the Bosom of the Father.

The question may be asked, "How can this be done?" By using the same tools which Jesus Christ taught us to use. He spake to the tempter, "Get thee behind me, satan." This, in modern language, can be expressed in denial of the reality and power of the carnal man's belief-mind which holds him in bondage. Man can recognize that he has a mind that is pure and holy when these carnal beliefs, fears and doubts are removed.

Man partook of the Fruit which grew on the tree that was in the midst of the Garden. This brought him into the generation period. Then Infinite Intelligence, which ever guides man in as much as man will permit, caused him to be removed from the Garden and commanded the male and female of God's creation to multiply and replenish the earth; and Adam was told to earn his bread by the sweat of his brow; and Eve, to bring forth children in pain and sorrow.

Man may live in the generation-concept for ages before he passes out from that period. This period every Soul passes in its ongoings through experience upon the path which winds through carnality; but there comes a time, which is the ripening cycle for every man, when he will awaken from the false beliefs which hold him and through his own efforts and the assistance from above (given when he asks for it) begin to see that there is a higher plane.

As man has passed from the hut in the woods to the marble palace through seeking to achieve, so man will find that the way which leads unto the Light which will shine upon his path is a way requiring labor with the

self, as hard and severe and progressive as was the labor in the outer to build the house of marble; but the Over-shadowing Care is ever near and holds the Intelligence which is required at each step and gladly reveals it to man as light upon his path when he asks of God to know the way.

If man had not the generation period to pass through there would be no bodies for the Souls to take rebirth in. Then how could they otherwise finish their experiences unto completeness if unable to return to earth, and how could they return without a garment to wear?

When man has learned his lesson until he understands the great scheme of carnality and the Divine Plan, he then passes out from the generation into the regeneration, when he finds just as much to learn and as much to master; but, as the lessons to be learned are different when the pupil passes into a higher grade in school, so man finds here in the school of regeneration. He then can assist those who are in trouble and sorrow upon that plane of generation, because he, having passed through it, understands their trials and sorrows.

When man passes into the regeneration period he has touched, at least, the Christ-Consciousness; and as he learns more clearly to live in the Christ, he will become more like Him until he reaches the full Light of the great Truth in the Message of Jesus Christ, which is that man shall, when he "knows the Truth," be free from carnality and bring his body, also, into the Kingdom of Heaven.

Man is the perfect expression of God, but through the confusions of carnality he has permitted a robe to be placed upon him which is of the earth, earthy; but, as the Kingdom of Heaven is to be established upon earth, man's body must be redeemed through Spiritual Understanding and express perfection upon the earth. Man, as the "Crowning Glory of God," must manifest this glory here where matter and man must be redeemed together. This is not only man's duty, but his privilege

through the Christ. Jesus Christ of Nazareth spent thirty-three years, by earth's reckoning, among the men who were living in the carnal concept to give the instructions which, when they are learned, enable men to understand how to bring themselves into the proper attitude in order to receive the final touch from the finger of God at that great day when the final trump shall sound. At that time the dead who are walking the earth will arise and those who have passed the Portal between this plane and the next will be quickened, so that the Son of God may have the assistance which He requires.

When the winds of the carnal plane blow soft and peaceful over man's path, he gathers the flowers which grow along its sides, pulls the petals from their heart and casts them at his feet to trample upon. He gathers the golden grain into his granaries and yearns for more. He brings the gold from its bed in the mines and locks it in vaults and stands guard with an arm of steel. He looks only to the natural law for his supply, and to the natural processes of the minerals in the earth to bring forth gold. He only sees in the mist which hovers over the earth from the carnal state of man, and does not know as yet that back of all of these rests the great "I AM," without Whom none of these things which give him such satisfaction to possess, nor even himself, could exist.

In Holy Writ we read that the Children of Israel were forty years in passing through the wilderness. They came out from Egyptian bondage and their instructor was a man of God,—one who had passed far enough through the experiences of earth to have become willing to submit his carnal will unto the Father's guiding. Him, Jehovah used to teach and lead the Hebrew children.

He began to teach them while they were still in bondage and, after their minds were aroused sufficiently to listen and to accept his teachings, he told them of the

Promised Land. Their Faith was strong enough in his teachings to enable them to follow him.

It was forty years from the time they started out of Egypt until they came to the border of the Promised Land. This is symbolical of the period of time man spends in carnality and, when man comes to the border line of the Promised Land, which represents the Christ-Consciousness, he is required to enter and inhabit it.

The Children of Israel found giants in the Promised Land, and we read that they went to war with them and overcame them, so that in time they dwelt in peace in that land.

After man comes into the Christ-Consciousness he meets giants which must be overcome, and, like the Children of Israel, he must go to war and subdue them.

Their war was in the outer, but man's, of which these are symbolical, is within himself.

What are the giants man must subdue and overcome? The doubts and fears which are still in his mind, even though he has done much to allay them while passing through the wilderness, which is the confusion and false beliefs of the carnal mind.

Man will become free from the Wheel of Carnality when he, like Jesus Christ, has brought his body with him into the higher Spheres, into the Vibration of Spirit. Then he can labor in both dimensions and be of great assistance to those still lost in the Wilderness of Carnality.

When the man and woman (the positive and negative of man) were cast from the Garden of Eden, they saw that the Tree of Life also was there; but Divine Wisdom caused a Flaming Sword, which pointed in every direction, to be placed before the Tree, and Divine Wisdom explained, "Lest they eat of that Tree and live forever."

That they were not permitted to eat of the Tree of Life after they had passed into the carnal concept reveals the Great Truth that Infinite Intelligence knew man would, in the course of time, return to this tree; but

it also shows that man will be in a different state of mind from that which he was in when he discovered the Tree of Life.

He then, no doubt, was filled with bigotry and self-satisfaction, and it evidently was not the desire of the Loving Father that man live forever thus.

Jesus Christ came clothed in the robe of gentleness and humility, conscious of His Sonship with the Father and of His At-One-Ment with God. This is the condition which man will attain unto before he can understandingly approach the Tree of Life.

When man has understanding sufficiently clear and faith strong enough, he will take the Flaming Sword in his hand, handle it and find that it is no barrier to the Tree of Life, whose fruit he will eat. Thus living the Divine Life, he himself becomes the Tree of Life.

The Flaming Sword is the Truth which is so crystal clear that the carnal man sees it only as the Flaming Sword.

As there are oranges on the same tree in all stages of growth from the blossom to the ripe orange, so there are men of all stages of concept in the wilderness of carnality. As the man high upon the ladder can assist those beneath him, so the awakened and advanced Souls are privileged to assist those who have a lesser degree of Light.

Man endures much suffering as he passes over the path which winds through carnality. He sees his fondest hopes turn to dust, his brightest idols crumble and fall at his feet until he, with one of old, exclaims, "All is vanity and vexation of Spirit."

As man moves along in carnality he has joy and sorrow, success and disappointments; yet he moves on and does not succumb to them, because that the Divine Being which "God created in His Image and Likeness" is his Real Self, which sustains this being which he thinks himself to be.

The Soul, or Real Man, is never touched or changed in any way by its passing through the carnal experiences, and although man has lost that consciousness which knew, the Real Self is there present and will finally stand forth the perfect being which God created with no shadow, because it, being the true, can cast no shadow.

The Soul in Paradise had this same pure Spirit-form, and it has not even been touched by the earth's conditions, but is transcendent in its purity.

A change has come into the mind of man since he has eaten of the fruit of the Tree of Knowledge which is Good and Evil. At first man knew only Good; but now, having the knowledge of Good and Evil, he can learn the deception and unreality of evil, although it has held him under its influence for centuries, making him think that evil, in the seeming, is as eternal as good; but when man has learned the great lesson and knows the unreality of evil and its illusions, he becomes the conscious Son of God. Then he can no more be deceived by its alluring devices, its glittering beauty or fascinating music. He lives in the conscious realization of that which is and abides in the shadow of the Almighty and fears not, because he knows that he, as a son of God, is a master over the claims of carnality.

In the Adam-Sleep the dreams are varied and real. Disease is so real that man has great dread and fear of it. He also fears death; and, as the carnal man views death, it is not to be wondered at that he would fear it; but there is another way to view it, and when seen from the right angle it is not the dread monster which man has thought it to be.

Jesus Christ plainly taught that "Death is the last enemy to be destroyed," but it has been such a monster and of such gigantic proportions that even the followers of Jesus Christ could not see that He taught them that they might be enabled to overcome it, mistakenly thinking that He referred to His overcoming it for them.

As long as man is bound to the Wheel of Carnality by the Law of Cause and Effect, which brings about Birth and Death, this experience called death is in very many cases a friend instead of an enemy. For instance, when man through lack of understanding has permitted his body to become diseased until it is no longer habitable, death is indeed a friend who delivers him from his house of corruption.

The Law of Infinite Love is so adjusted that man has a place of sojourn while he is free from his fleshly body, and when the Law of Retributive Justice causes him to take birth again Infinite Love brings it about and man is again upon earth in a new garment of the outer substance.

He takes birth among the people and in the environments where his work is to be taken up as the result of his previous life upon earth.

The carnal mind of man does not receive this fact cheerfully, but if he will use his reason, how could the carnal mind of man find a better way to work out his problem? It is well for man to recall that Jesus, the Great Teacher and Loving Saviour of Humanity, said, "Ye shall know the Truth and the Truth shall make you free."

Man knows not the Truth until he has passed into the Fourth Dimension. He really then begins his work, because he then has insight and is guided by Wisdom and Intelligence through understanding.

He, then, has reached the place where he can be of service to his fellow-man and, having come into the Christ-Mind, has surrendered sufficiently his carnal mind to be willing to be guided by the Father.

Healing is one of the first demands made upon the awakened and enlightened one, and with joy he enters into the Sacred Sanctuary of his own Soul, there to be still before God, that the Father may cause the manifestation of Health and Harmony to take place when the

wall of partition between the man's mind and God's has broken down, so that the Father can give the increase.

It is not the Soul or Real Man that is healed or comes for healing, but the carnal man's concept of himself; and, when through denials, the false beliefs are snapped asunder, God giveth the increase, just as when man extends his hand and raises the window shade, the sunlight instantly illumines the room. The light was there, only the shade, which is man's invention, formed a condition which shut it out; but man has dominion over his own inventions. Therefore, with his hand he can raise the shade which shuts out the sunlight.

In a damp, dark and chilled room the mildew forms and the atmosphere becomes foul, but sunlight will sweeten and change it into a thing of pleasure and of joy.

The ways of carnality are through the mists of earth, and they are birth, growth, old age and death; and sickness, pain and poverty abound along its ways.

The ways are varied. Upon some the sun shines clear, warm and bright and the frosts of winter seem to touch lightly, and the path is smooth and passes through sunny fields and flowers bedeck the way; and wise indeed is the man thus blessed if he forgets not his God and faileth not to love and be kind to his fellow-man.

If man loves God he will be kind to his fellow-man; and kind thoughts, deeds and acts are the causes which place man upon the bright and smooth part of the path; and, if he continues loving and kind while in the pleasant environments, it will be well with him in the next change or birth; but, should he forget and become selfish, unkind and filled with greed, his next experience will be on a rough, stony and perchance barren part of the path.

If man would only learn that he is the one who shapes his own destiny and strive to understand concerning it, he would have a pleasant abiding place here and in the hereafter. If man understood this he would here and now make preparation for the hereafter, just as definitely as he would for a trip abroad.

If a man has his money gathered together so he can conveniently get it, and clothes to wear and has his directions as to his way when he reaches the strange city, or friends to meet him and show him around until he becomes familiar with his new surroundings, he is blest; he has no anxiety to disturb his peace of mind. Therefore, he can enjoy his voyage and not fear about results, because he has the assurance within himself that all will be well when he arrives. A man thus equipped will dwell long in that great city,—yes, long indeed; and when he returns to his carnal state again it will be to be a blessing to the men of earth who have not, as he, learned the way. This state of understanding takes birth in the desire to assist humanity.

When man reaches the ripening cycle he, through the experiences which he has passed, becomes softened; the arrogance of the selfish will has been consumed by the Love which has come to abide within him.

Man will not become free from the carnal experiences until Love has been enthroned within his heart and his mind attuned with it. Love is the key which unlocks the Storehouse of God and enables man to make use of those things therein which the Father hath prepared for him, even before the foundation of the world was laid.

We find as we analyze carnality and its ways that it is a period of constant changing and that the natural man has not a permanent abiding place. There is no permanent satisfaction. Man gathers a beautiful rose, and even as he holds it to inhale its fragrance it falls to pieces at his feet, and he learns that there is nothing stable or permanent here.

When man learns this he turns, like a tired child, forever from his illusions and seeks for a place of permanence,—“a City whose builder and maker is God.”

When man has grown weary of following the will-o'-the-wisp and turns to Aum, the Ever-Present, All-Wise and Loving God, and asks for guidance, he will soon learn to be still; for “the Lord is his shepherd, he shall

not want; He maketh him to lie down in green pastures and leadeth him beside the still water" and in the shade of the evergreen trees; and the Tree of Life is there, "And it giveth its leaves for the healing of the nations."

From the dream of the Adam-Sleep (carnality) all will awaken and some time reach Home, in the full consciousness that they are the Sons of the Living God.

CHAPTER VII

GOD'S CREATION AS IT IS.

THERE is but one First Cause, and that is God. God, in His impersonal aspect, Aum, is everywhere present, His "center and circumference" including all.

God is Intelligence, Love, Power and Spirit. When God reposed mind was not expressed, but when God desired, Infinite Intelligence became individualized in the myriad forms, called man. The individualized Divine Mind in man is the Ego, that which is the man. This Ego has Soul, which is Conscious Life clothed with a form; and the Spirit of God, the Breath of the Infinite, breathes man,—his Mind, Soul, Spirit, Form. These compose the man and the Ego, the Real Self, is the Real Master.

When the man in carnality, through perception and insight, comes into the understanding of his true being as he really is and as he was when God pronounced him good,—“Yes, very good,”—and announced His work to be finished, man, then, will be still and know that God is!

God's work was then completed; He rested; but man, “God's image and likeness,” his mind reflecting the God-mind, commences his activities and they will not cease until he also can announce, “It is finished.” Then he will sit down at the “right hand of the Father” and will hear the glad words from the heart of the Infinite, “Well done.”

The voice of the Father in the Ages which have passed has spoken to the individual; to the man who has scaled

this height of attainment and will in the Ages to come and in the present speak to those who are perfected, "Well done! thou good and faithful son; enter thou into the joy of thy Lord."

The Infinite Universe is the expression of Aum and is perfect in every detail and unchangeable, and the forms therein are composed of Spirit Substance.

Let us now travel back to the time before the dawn of the day when the Perfect Creation took individuality and form at the bidding of the Infinite and stepped forth from the Womb of the Infinite. Men here are in the presence of the First and only Cause,—Aum, the Impersonal God. Creation came forth perfect and complete, from the little atom hidden deep in the bowels of the earth to planets, universes and systems of universes,—even unto man, the expressed Image of God and His "Crowning Glory."

In the midst of this Perfect Creation man, the "Image and Likeness of God," abides and, travel as far as man may in any direction he chooses, he cannot stray beyond this perfection.

There is one Intelligence, the Infinite, which governs all, and each expression moves at Its bidding. This Intelligence recognizes the intelligence in each individual expression and moves upon them, that they each and all may move in Rhythmic Harmony. The individualized intelligence, being only one expression of the Infinite Intelligence, understands not the allness of things, neither the All-wise plan of the Father; therefore, as long as it is receptive it is moved upon by Infinite Intelligence which is above and sees and knows all.

Each expression is directly in the center of the Heart of God and knows the touch of His Love and breathes intelligently the Holy Breath, and here we hear the words, "Holy! Holy! Holy! Lord God Almighty!" "Thou art from everlasting to everlasting, the Ruler of Thy Creation." So great is Thy Love and Care that

nothing great or small takes place but that Thou dost take notice thereof and knoweth it from the Heights of Thy Divine Wisdom!

In the perfect man there can be no presumption, because he always knows that his Father is greater than he. This man is filled with Love and reverence, and devotion is unceasingly warbling from heart and lip. In that state man is ever receptive to the bidding of Infinite Intelligence and, therefore, always in his right place and doing his part in the Great Plan of Infinite Love. As man stands in the presence of the First Great Cause,—the Impersonal God,—he finds but one Presence. Let us see if we can comprehend what this Presence is. We find, from previous explanations of God, that there is Mind, Life, Love, Harmony, Power and Spirit in and from Him.

Spirit expresses in two ways,—through the Infinite Breath which breathes all creation, and through Substance which is the Spirit-Essence. This Essence is moulded into the forms of creation in all of its different shapes, sizes and expressions.

The One Intelligence which we find there, expresses through each form according to the place in which It placed it.

The minerals do not express as much mind as the earth, the earth not as much as the animals, and they not so much as man.

Reason is one department of the mind, observation another, discernment, discrimination and insight are others. When these are all in equal operation the Ego is fully expressed through man. Then the man is Ego, Soul, Breath,—and Spirit-Substance form. The Spirit-Breath is the power of the Infinite flow of Life, which binds all together and holds man a perfect expression of the Living God.

In the Invisible Realm, the Home of the forms of man not clothed upon with the heavy encasement of the outer and visible, the Intelligence of the Infinite guides and

governs as tenderly and caressingly as in the outer one of visible manifestations.

In all the different spheres Infinite Intelligence governs and with the guiding hand of Love leads and sustains all.

If egotism should enter man's mind and he begin to feel he is sufficient unto himself, let him beware; for ere long he will come to the place where he will learn his inefficiency. When man lets self-righteousness creep into his concept, Infinite Love will permit him to be brought low until he again desires to wear the robe of humility.

The man who is expressing that state of mind that was and is in Jesus Christ is ever expressing meekness and humility, and in patience and with kindness listens to the men of earth who have not that state of mind, yet desire it.

In the Perfect Creation as it is, Harmony is expressed in all and everywhere. Harmony is the first Law of Heaven, and when we are in that Harmony we see that the Kingdom of Heaven is in and through God's Perfect Creation.

When man goes into the Sacred Chamber of his Being—his heart—and quietly holds his mind there, he will again touch the Harmony which expresses through the Music of the Spheres. When man can live thus attuned to that which is, he will prove a blessing to his fellow-man.

God endued man at creation with power and ability to pass through any experience in which he may find himself; but in this plunge into carnality man has lost consciousness of it.

When man's soul is fully expressing Conscious Life, man will recall all knowledge that has been bestowed upon him and lies dormant within him. Then the conscious mind of man will become merged into the Soul, the Divine Ego. The Soul is Conscious Life, but is express-

ing feebly until man is again awake to the Truth of his Being. Then he is a conscious upright man, as in reality he has ever been and will never cease to be.

The Universe, the Perfect Creation of God, is also formed of the Spirit Substance which is the God-Essence; therefore, it is unchangeable. In the unchangeableness of God His Perfect Creation abides.

Thus we see man, the highest manifestation of God, abiding in a Perfect Universe, the Home his Heavenly Father has provided for him. What is man's duty when he perceives this to be true? Appreciation and gratitude. When man is illumined concerning this, he will bow in Love, appreciation and reverence for his Heavenly Father and become willing to be led by Him. Man will then remember the great Truth which Jesus Christ proclaimed, speaking from His illumined concept, "I and the Father are one, but the Father is greater than I."

God's Perfect Creation is sublime, and Love, Peace and Harmony abide there. Not even one discordant note of carnality can penetrate it; yet it is around and about man, within him and everywhere, and is never interfered with in any way whatsoever by carnality and its expressions. Seemingly they intermingle; yet they do not, because a shadow cannot mingle with sunshine, though it expresses in it; but, should the sun disappear, there would be no shadow. In other words, if there were not the Real, there could be no counterfeit.

It is the Real which we are discussing in this chapter. God's Perfect Creation is God made manifest, or the idea of God expressed.

Every flower, blade of grass or grain of sand has the perfect Spirit-Form back of that which the natural man sees about him in the natural world. There could not be even one tree in the forest, one flower in the garden, if there were not the perfect tree and the perfect flower back of it. The woodman cuts down the tree, cuts it into wood and burns it; but he has not touched the tree which

is God's Creation. Some may ask, "What did the woodman cut down?" The natural expression or shadow of the Real Tree. The Real of every expression in the universe is never touched or disturbed by the hand or mind of man. The reaper may come with his scythe and cut the grass close to the ground, but after a time each blade will express again.

God desired, and the Spiritual Creation came into expression. Man's mind, reflecting the God-mind, desired, and the finite creation came into view. God has naught to do with the finite or natural creation. His is the Perfect. It is finished and He pronounced it good and then rested from His works. So man, too, will rest from his labors when he has finished. When will this be? When man "Knows the Truth." The eye which is single is the one required by Infinite Love. As man nears the crest of the hill where the single eye guides him, he will hear from out the still vastness of the Infinite the welcome words, "Well done," and man can answer that Voice and say, "it is finished." That final time will arrive for all men and it, no doubt, is as easy to accomplish it at present as in the ages to come.

God in His Infinite Love smiles, and the earth is strewn with flowers with many colors and rare fragrance. He Loves! and the sun's rays of molten gold glow and all upon the earth are blest and refreshed. He Breathes! and all living things respond to the Holy Breath.

Let man be still before God and in silent meditation in the innermost depths of his being commune with his Creator from Whom he has never been separated, and he will soon feel the firmness of a rock beneath him. This Rock is Truth; and, if man will stand firmly, the Rock will take form and become his shield, his armor, his counselor and his Teacher. This teacher will lead him unto the Water of Life and teach him until he becomes so peaceful that he will lie down in the green fields under the o'ershadowing tree and contentedly rest, fanned by the soft zephyrs of the Love of Paradise and breathing

the Holy Breath. He then is in one accord with all that is. He then is one with God and one with God's Perfect Creation.

This harmonious rhythm, this joyous bliss, this loving ecstasy, this tender kindness, this gentle humility, this righteous boldness and noble courage no man knoweth until he has passed from the Third Degree Dimension into the Fourth Dimension wherein the Christ is King.

The natural man in his natural state has no conception of the beauties of the Real Universe, nor of the sounds and harmonious rhythm therein. The finest and most exquisite sounds of earth are crude in comparison to those in the Perfect Creation.

God endued man with sovereignty at his creation. When man realizes this he will dwell in peace, and each man will see the other as the "Crowning Glory of God" and, with a salute of Royal Comradeship, they will greet each other and smilingly pass on their way, each attending to his duties.

What is it that causes confusion to express amidst the rhythmic action of creation? Man's self-will. Excitement in the mind will cause fever in the body. Remember that the same law governs a man which governs the atoms. In God's Perfect Creation there is no sickness, because confusion cannot enter where Harmony reigns Supreme. No death can enter there, because all is Eternal Life and the Breath of the Infinite breathes it. There is Oneness, one unbroken chain of Life bound together with the golden chord of Love so delicate, so strong, that neither time, disease, death nor poverty can snap it asunder.

This Perfect Creation rests as securely and is wrought as tenderly upon the Bosom of Infinite Love as the babe in its mother's arms, and is as lovingly caressed by the Father's Love as the babe is cooed to slumberland by the mother-love.

Let us keep deep, yes, deep beneath the surface of nature and the natural world and its laws, for behind

this is the Perfect, undimmed by the passing of years, for it rests just beyond the dawn of time, is enveloped in Eternity and is Eternal.

Time paints its pictures in the natural world and leaves its imprints; but it cannot even touch man, the manifestation of God, nor God's Perfect Universe.

This world has seen a perfect pattern, and that was Jesus Christ of Nazareth. He came to show man his possibility as well as his destiny. He taught how man, when he had arrived at the dawn after his long sleep in the night of carnality, will awaken, when he can learn the Master's instructions.

Let the ringing of a bell, or some unusual sound, occur in a house where many are sleeping, and there may be only one or two who will hear it and come forth to ascertain the cause; and when they tell the others about it, these others are surprised, for they knew nothing of it. If they who did not hear are sufficiently interested, those who did hear can explain it to them and they may not slumber so deeply again. But the others who will not listen will return to their sound sleep and may continue sleeping until the cycle has passed, the wheel turned and the bell ring again. Blessed is he who hears!

"Awake thou that sleepeth!" Arise! and don the morning robe and come forth from your chamber of darkness and greet the rising sun and behold the glory of day, for when the sun reaches the zenith many men will step forth Redeemed.

It is God's pleasure, that man see himself as God gave him forth at the dawn of the Perfect Creation, an upright Being, manifesting good, love, beauty, majesty and power and clothed upon with the robe of Holiness, a breastplate of righteousness protecting, a mantle of gentleness and kindness clothing him about and the smile of compassion for his fellow man lighting up his face. Man in this state expresses God at all times and under all circumstances and in all environments, because he lives in harmony and the Perfect Universe is expressed

around and about him, even though, to the natural man, the natural only seems to be expressed. He has the Eye Single and sees clearly, while the natural man sees "As through a glass darkly."

Perfect God! and His Perfect Creation, which includes man and the Universe and God's Perfect Law, operating in and through All.

Unceasing and Eternal is this Perfect Creation and its Laws which govern it; for, behold, God sits on the Throne in His Heavens and breathes it. "God rests in action;" therefore, man rests in action, when he has learned the Truth and knows God as He is and man as he is. Then man, without care or anxiety, rests serenely and contentedly upon the Infinite Bosom, as the water lily reposes upon the bosom of the lake. As in that Bosom man beholds purity, serenity and contentment, we see these in the stillness of man. When man realizes this, he will express the beauties of God as unselfishly as the water lilies do.

Peals of Holy Laughter and songs of sweet delight will enrich the discoverer of the wonderful Mystic Key.

There is no poverty in Heaven. No discord can enter there; neither care nor anxiety can there find an abiding place. No discordant note can strike on the Instrument of Heaven, because it is attuned to Harmony, sweet and deep.

Harmony is the home of God's creation as it is. On the streets of that City the celestial ones tread. They have mastered carnality's illusions and can never more be ensnared.

The Light of God lighteth this City which lieth four square upon the Mountain of our God. The flowers which grow there are the rarest, sweetest and most fair. Love blesses each and every heart and the Voice of the Holy Ones who have reached this final abode sing sweetly, clearly and serenely to this Father-Mother-God.

There is no condemnation there; neither regret nor discontent.

It is our desire that each reader of this book examine himself and the life he is living and observe what the fruits are. There is only one kind of fruit which is of any value to man in his finishing process, be it here, now or in the Ages to come, and that is the good,—the Real.

Man reaps his reward here, hereafter and in the Ages to come, from every good thought, word, act and deed.

When man has become conscious of God and His Perfect Creation, it follows that he will desire to assist his brothers to know God. When all the men of earth know and understand God, then Isaiah's prophecy will be fulfilled and the "Lamb and lion will lie down together and a little child shall lead them." Love will then reign Supreme.

CHAPTER VIII

IN THE DEEP! OR HERE AND HEREAFTER.

GO as deep as man may, still there are deeper depths. Go as high as he will, there are higher heights. Expand to as great degree as man's mind is able to do, and yet there are wider circles to be traversed, reaching beyond man's vainest imagination into the Hereafter; and then he has only reached the foothills of Eternity.

Of the vast plains, seas, mountain ranges, deserts and fertile vales which lie beyond the hills which fringe the Hereafter, no one fully knows until he has crossed and penetrated their vastness and sees with his own vision and comprehends with his own mind.

The Christ-Consciousness, expressing in the sphere beyond the chasm called death, corresponds to that state of understanding on this plane which is the Fourth Dimension. Man with the Christ-Consciousness can assist those who have not that Great Light. Many are ready to recognize and welcome the fact that the men of earth can Here and Hereafter teach, explain and help those who are desirous to understand about the Divine Deep; but many there are who do not think it possible for those of the same dimension-concept, who have passed through the door called death, to reveal the deep Truths to their brothers who still are inhabiting the body of flesh. If we will recall the definition of God as given in the preceding chapters of this book, the reason will be unable to see why this should not be.

God is the One and only Presence and man is the individualized expression of God.

God is the only Life, and man is the individualized life of that Life.

God is the only Spirit and man is the individualized Spirit of God.

Then we have man as Life, Soul, Spirit and Body, with the Breath of the Infinite breathing him.

God, the Infinite, is Omnipresent! and all men are individualized expressions of God and have their being in God.

None, therefore, can stray beyond His Love and Care.

God governs all through His Law which forever acts in and through His Creation,—as unceasingly and exactly as we see its equivalent in the ebb and flow of the tide. As this law of the tides causes the action of the waters in the great oceans, even to the minutest drop, and through this action brings about constant purity, so the action of God's Eternal Law, ebbing and flowing in and through creation, even unto the smallest manifestation, causes purity to become manifest.

In the Here, as the carnal man sees, there are impurities around him. He may pluck a beautiful apple and place it upon the shelf; but in time it decays, disintegrates and then is cast into the earth, where it comes in touch with the Law of Action, which brings its particles back to purity. The apple grew upon the tree, was gathered and placed in a safe place, and when it reached the stage where man could not use it the Law of Action carries it through the processes which will bring its atoms into purity from whence it started upon its journey of sense.

So God's Law is working throughout the broad and deep expanse of God's domain and is causing the purity of God to become manifest throughout the endless realm of creation, until the Law of Purity has caused the Whole to become pure again in its expression of desire.

If the Infinite Intelligence guides the atom in the depth of the earth to fill its place and move in its service for the good of the whole, how could man believe that

Infinite Intelligence could not guide the Soul of man in all Spheres and cause it to move in the Law of Eternal Action for the good of the Whole, bringing about purity and the Perfection which has never ceased from being itself?

When man comes to the outer edge of the Third Dimension and through Spiritual quickening into the Christ-Consciousness crosses over the dividing line, stepping into the Fourth Degree concept of himself, of his possibilities, of his God-given powers and of his abiding place in the ever-present and Eternal God, what is there to hinder him from acting in God's Eternal Law of Action for the good of the whole?

Divine Love is King in that Realm, and none can enter it which causeth or maketh discord.

The Eye of Illumination sees no gulf, no chasm, no dark night; for it perceives the Eternal Light of God which is everywhere.

In the different stages of the earth, or Adam-Sleep, which is caused by the hypnotic spell that is cast over man by the Five Senses, man sleeps soundly or less sound, according to the ray of Light which expresses through him. This Light is God, because there is only one Light and that Light is individualized in man. When man sleeps soundly there is little Light expressed. When man becomes hypnotized by the illusions of his sense-evidence, he may pass many centuries in that concept of himself and the world as he erroneously sees it. Centuries, even ages, do not benefit him in the least, as when one is asleep he is not enlightened by the things which transpire around him. He may be carried from one room to another, but he gains nothing.

Jesus Christ said, "Follow thou me," and, "Let the dead bury their dead." Men under this hypnotic sleep are as dead men walking about. They are only alive to the carnal man and his desires; but "Dead" to the Light and Truth of God, and man's true Being. In this state men bury their dead, marry and are given in marriage.

They see birth and death take place around them, and, being in the Adam Sleep, they feel their powerlessness to cope with these, therefore bow in resignation to what they think is the inevitable.

Thus we see man dreams his time away, walking amidst the tombstones of the past, and the Ages roll along. There are many in the bright Spiritual Light of this twentieth century who are sound asleep; but the voice is sounding and calling, "Awake! Arise! Come out from among them; cast off the grave clothes."

If man will listen to the teachings of the men who have the Christ-Consciousness, he will soon learn the Truth, which will enable him to move away from the wheel of life which rolls in and through carnality.

As God's Law of unceasing action is causing the onward movement of the world toward purity, it also is causing the onward movement of man toward perfection.

Jesus Christ said, "I in the Father, and the Father in Me." He is the pattern-man which He portrayed for Himself, expressing it so that, like Himself, men will some time out-picture the pattern of themselves as they ought to be and realize that they live in the Father-Mother-God, becoming conscious that they are in the Eternity of that which is and that, try as they may, they cannot escape from the Infinite Presence.

When man awakens, even slightly, from the deep sleep of the Adam dream and begins to perceive the plan of the Infinite, he will soon see how dim his light is and, if he desires more light, he will soon find more Light shining upon the upward Way.

Deep in the Soul of man the Eternal Light of God burns and will never grow dim, even though he may lose the consciousness of it and believe he is walking in darkness. This is where an enlightened one exclaimed,

“Judge not by appearance, but judge by righteous judgment.”

In the carnal sleep the senses rule through the carnal mind and hold man as in a vise as tightly as man will permit. When man is sound asleep he is under the dominance of the carnal mind. As he awakens he begins to assert himself, and he finally has the prerogative by which he can choose whom he will serve,—the lower propensities of his carnal nature or the urge of the Inner Force of the Law of the Eternal Action of God, which is ever leading the awakening man toward the expression of purity and perfection. “Choose ye this day whom ye will serve.”

The world expects nothing from the man who is asleep, but much from the one who is awake; and the awakened one is required by the Intelligence of God to use his talents, be they one, five or ten.

Down in the depth of man’s being, where he feels the urge of the Soul, is the quiet Chamber of his Being,—the Heart,—where the carnal nature of man is touched by the Love and Law of the Infinite.

Out on the bosom of the deep there are billows which never are seen by man, and in the heart of the ocean there are secrets which man has not yet learned. So within man’s own bosom. On the outer carnal vesture there are billows which man does not understand; in the deeps of his Being there are many secrets for him to learn.

Man, in his carnal concept of himself and all he sees about him, thinks that his body is he, and diligently labors day by day to provide the things of earth to clothe, feed and house his body. His appetites, passions, hates, loves and desires are real to him and he is servant to them. Death, disease, pain, sorrow, inharmony, poverty and old age are as real to him as the sun’s light and warmth.

Sometimes, when the enlightened man sees his fellow-man encased in this network of the carnal mind, he must have faith and courage before he can endeavor to tell him the Truth of his Being, because he remembers that the Great Master said, "Cast not your pearls before swine," for they may (and as the enlightened one knows, they frequently do) turn and rend you.

There truly is nothing in earth that can repay a devotee of Truth for the wounds with which he is rent by his fellow-men whom he endeavors to assist when they first begin to awaken; but the Illumined One looks not to carnality for his reward. Some may be led to place a large price upon their efforts to teach or heal their brothers, for a sort of protection. This may assist a little, but there is only one protection and that is Divine Love expressed in the Arm of Omnipotent God, the Loving, Tender Father-Mother.

When man is enlightened unto the Christ-Consciousness and the influx of the Divine Power of God flows into his being until his body is vibrant with the Being which is and he is conscious of the Kingdom of Heaven within, around and about him, he then heeds not the harsh word, the shrill voice or the unwelcome look, and he reveals the Truth to his brother, because he knows that if he will hear only a few of Truth's words, spoken with the Realization of their Truth and Strength, his brother will in time smile and rejoice in the Light which has been brought to him.

Jesus Christ is the Light of the World. He is the pattern-man. When man awakens to the Light in Jesus' message, man will endeavor to bring forth the pattern in himself. At first he may express it feebly, but as his endeavors are more intelligently carried forth his expression will become more perfect, until he comes into the full consciousness of the Christ-Mind. He then will express the pattern-man in his body until it becomes the Glorified Body of the Christ.

The mind rules the man. Man's body is the outer expression and expresses as the mind is. If it is the carnal mind which is the man's concept of himself, he will express the beliefs of carnality. Man's beliefs govern him in his carnal dream and out-picture, accordingly, on his body.

Jesus Christ had conscious dominion over His body and over the bodies of those who came to Him for succor. He raised His body from the tomb of death. "Follow me!" was his call. He was living in the Christ-Consciousness.

The carnal man, he who is asleep in the Adam-Dream under the hypnotic spell of carnality, knows not of the Christ-Mind and its expression in the Glorified Body. Therefore, he is subject to time and its limitation.

In the Deep, or Here and Hereafter, there is much to learn for the man who is not entirely awakened. He who is living in the carnal mind, thoughts and beliefs concerning the Here and Hereafter, may make many efforts to ascertain knowledge about this Deep.

In the Deep there is no Here and Hereafter. There is only the Here and Now. What is the Deep? Illumination.

In the Illumined Mind there is the perception of the Truth, the flashlight of Infinite Intelligence, which perceives the Oneness of Life, the unreality of separation and the illusion of time. This reveals the boundlessness of the Infinite and of the Here and Now, and puts forever in the Soul awe of that which is,—God, the Father-Mother, the Eternal.

God and His perfection is that which is. It can never change or pass from time to after-time, but IS! and remains inseparable.

"Know the Truth and the Truth shall make you free" is the one thing which our Elder Brother found was necessary for those who dwell in carnality.

If Here is the only place and Now is the only time, what are we to learn?

The carnal man will ask many questions, and perhaps seek long before he finds the Light which will enlighten him sufficiently for him to know the Truth and find his way out from the Forest of Illusions.

The Forest, at times and in places, is beautiful and the light and warmth of the natural sun so invigorating to man's body and alluring to his mind that he will settle in placid contentment, surrounded with the giant trees of the forest, gathering the fruits, nuts and grains, or plucking the flowers which beautify his environments. This is the Here of the carnal man. He lives here in the consciousness of time, believing that days form weeks, weeks months, and months years, and that at three score years and ten man has run his course, so that his body must return to the dust from whence it came "and his Soul to God who gave it." The carnal man does not understand from whence he came nor whither he goeth nor what the destiny which lieth before him.

Is it any wonder that Jesus Christ, seeing as He so clearly did from His Christ-mind, said, "Know the Truth and the Truth shall make you free"? No! It is no wonder He told the people this, because it is the only way man will find final deliverance.

Man through deep faith in God and devotion to the Divine Will and a desire to reach the Heavenly Home and with a firm belief in Jesus Christ as the Son of God, passes at death into a harmonious state and a place where he meets loved ones who have gone before him. He will find them in the place where their faith, devotion and Love have placed them.

According to the intensity of man's desires, the strength of his faith and the depth of his devotion will the length of his sojourn be established. It is not an eternal state, but transitory. Jesus, the One who "knew the Truth," said, "Heaven and earth shall pass away, but My words shall not."

What happens to the man when his time in this Harmonious Abode called Heaven has expired? He returns

to take up the thread of his life again and to work at the Loom of Life until the fabric is completed and made perfect. How long a time this will require "no man knoweth, not even the Son, but the Father." It is not for man to question concerning the length of time, neither the why nor the how, except as he seeks to "know the Truth."

Man may pass years in asking about the why and the how, and if he continues to seek his solution in the intellectual understanding of man contemplating the phenomenon of the Here and the Hereafter, he will remain in the Forest of Illusion, because the carnal man's intellect knoweth not nor can know the way nor the phenomenon of the Hereafter. It, therefore, can be clearly seen that Jesus Christ knew whereof He spake when He told them to "Know the Truth and the Truth shall make them free." Freedom, then, is the result of knowing, and knowledge is a quality of the mind. Jesus, seeing clearly through the Christ-Mind within Him and not "through a glass darkly," knew the Light which will show man where to begin his earnest work within Himself, when he desires to see his fabric complete, or where to learn that he may reach his graduation and receive his diploma. What is the diploma which man will receive? His Illumination, full and complete. When this takes place man will see himself as God has ever seen him,—Perfect. His mind, cleared of the illusions of the carnal nature, is transparent, only the Christ-mind expressing in him, his body only expressing the pure Spirit-Substance, his Soul, his Conscious Life, vibrating through every atom of his being. Man, then, is Redeemed and knows his Freedom.

Some may say, "How about faith, devotion and Love, and surrendering the old self?"

When man "knows the Truth" these follow as naturally into and from him as water, following its natural law, seeks its level.

If man knows God, can he refrain from devotion? If

he knows God, can he be content except he express gratitude to his Creator? If he have an abounding Faith in "Him whom to know aright is Life Eternal," can he keep from asking with a trusting child-heart for that which he desires from this Omnipresent One,—Our Heavenly Father?

Man's emotions may be moved upon either through fear of the wrath of God or through love of a reward in Heaven. This reward will be accordingly, and when he has reaped his merit his condition changes.

The natural man lives in the Law of Cause and Effect.

As we have stated before, the mind controls man, and as long as man lives in the carnal mind concept of himself and the world and the people he sees about him, he reaps and sows in carnality's ways.

Someone, perhaps, will recall the promise of our Elder Brother to the believer. Well, true it is, that no one believes very firmly in anything which he does not understand. Believing is the next quality to knowing. Man believes there is something in the Message of the Christ worth searching for, and he seeks until he knows.

In the believing state the devotee would sell all that he has and buy the one gem, Illumination.

There are two degrees of Illumination, the Intellectual and the Spiritual. A man may be intellectually illumined; he may be able to explain the deep things of God, describe Jesus Christ and His ministry clearly, and his language glow with eloquence, yet never have felt the softening touch of Infinite Love, which will set his heart aglow with kindness, tenderness and compassion for his fellow-man.

So man's heart can become filled with the Love and Strength of God, but, not having the understanding which will enable him to live constantly in that state, the Tempter may sometimes express through his lips or deeds.

Full Illumination is when the intellect and the heart are joined together and enlightened by the Christ, which

is the Impersonal Son of God. When this mind is established in the individual, it is the Christ-Consciousness. Then the Illumined man is inclined to express the same Love, tenderness and compassion for his fellow-man which Jesus expressed. Some may not accept this, but how could it be different if it is the same mind that was and is in Christ Jesus? When man has followed Jesus' Teachings until he has brought himself unto the place where his mind and body can receive this great inflow of Light from the Father through the Baptism of the Holy Spirit, he is, then, following the requirements and the promise is, "He shall be free." What shall man be free from? Carnality. What then happens? "His mind is filled with peace, that is stayed upon God." Man then steps through understanding aside from the Wheel of Birth and Death. He will become able to master death through understanding. We read in Holy Writ, "The last enemy to be overcome is death." Then we see that man in his ongoings will eventually master death. How? Through "knowing the Truth" and by living as unto that knowing. There is no other way.

When man through understanding has mastered death, it being the last enemy upon carnality's path, he shows that he has met and mastered all the evil propensities of the carnal man. He will then understand the deceitfulness, creation and origin of the carnal mind.

When man through insight understands that the carnal mind of man and its world has no real creator, has no real foundation and no real power, but only that which man permits it to express, he will arise in consciousness of the Truth of his Being and command it to retire into its nativity, which is nothing. When man has this understanding he is master and what Infinite Intelligence commanded him to be at the beginning.

When man understands himself as God knows him, and God as He IS, man has traveled far upon the Path "which leadeth unto the City of God."

The City lieth "Four Square upon Mount Zion." This City is the abode of the Christ-Illumined man, and, as we have before stated, is the symbol of the Christ-illuminated individual. He here has reached the consciousness of his True Being as the Father, Aum, created him. He has through insight chiseled and polished his mind and understanding until he is a diamond crystal clear and expressing purity so perfectly that the world recognizes him as not of the earth's concept.

Let us turn to the first chapter of Genesis, and we find there that God created man in His image and likeness and endued him with dominion. When man understands this how will he act? Jesus said, "By their fruits shall ye know them." What are the fruits referred to? The signs following and the life lived and the works which Jesus of Nazareth performed.

"Greater works than these shall follow them that believe."

"Ye shall heal the sick, cast out devils, bind up the broken-hearted and preach deliverance to those in prison, that the captive may be set free."

It is the esoteric part of Freedom which is referred to here and which, if understood, will cause the chains to fall from man's limbs and his feet to be removed from the stocks and the shackles from his mind, so that he can arise, bind on his sandals, draw about him his mantle and approach the prison gate, which then will open that he may pass out.

Man! Awake to the esoteric side of our Master's message and apply it to yourself, because it is written or handed down from æons, "There are none of greater value than thou." "Thou art the beloved; the one altogether lovely; the fairest among ten thousand." "Thou art the rare gem in the diadem,—yea, thou art the diadem!" for, behold, "Thou art the fairest and altogether lovely."

With the diadem of God's power, Love and Glory upon him, man can, through the Christ Light and un-

derstanding within him, reach forth his hand and raise his brothers, and through his prayer see all manner of diseases healed and by the spoken word cast out the evil spirits which bind mankind. He performs these works in the name of the Master, Jesus Christ.

Oh, that man would learn these deep Truths and live them! It is not sufficient to study the letter or the historical part only of the career of the Holy Man, Jesus, or to memorize His saying. Unbelievers can do this. What, then, is required? Get behind the letter and the historical and learn their Spiritual significance of the Life and works of Christ. Then through devotion become conscious of the one and only Spirit which is God everywhere present, and that man is an individualized expression of the One Spirit, forever at-one with the Father-Mother-God.

What is the Here and Hereafter? NOW. When man has crossed over the line which lies between the carnal concept and the Divine, he has then come into the Christ-Mind, which is illumination. When an illumined mind reflects the Infinite or Divine Mind, which knows no boundaries or time, neither divisions, the illumined one sees only the Here and Now. To be able to thus see and understand, man must dive deep, because it is in the depth that the rarest gems are found.

The full knowledge of the Truth is the one thing worth while! It is of lasting value. It remains within the man, the Real Self, in all the different experiences he encounters. He may seemingly forget, but it is not thus destroyed. The Truth is so vital it will invigorate the mind, both conscious and subconscious. Jesus Christ said, "I am the Light, the Truth and the Way." When man becomes so alive with the fire of the Truth, his body and mind so quickened that he expresses Truth, not only through the mind in thoughts, but through his body in healing, man can become so imbued with the Spirit of Truth and his body so vibrant therewith that

death will remain a stranger to him. This is man's work for the Here and it will bring forth good fruit in the Hereafter.

Let us look for a short time into the Here and the Hereafter. When man first becomes acquainted with himself and begins to awaken sufficiently to wonder from whence he came and whither he will go when he bids adieu to his present surroundings, he will question much. Man under the carnal dream, even when partially awakened, recognizes only that short span of man's path which is traveled between the cradle and the grave. Of all beings most miserable is man with his reasoning faculties alert who believes not in immortality.

"O, death, where is thy sting?

O, grave, where is thy victory?"

is asked by the one that is seeking to find the Truth. There is no sting in death to the one who knows the Truth, even partially, because he has learned that death can only claim the body and that the body is not the man but his garment.

Before man reaches full illumination he may, through race beliefs, feel the current so strong that he will lose his body, but at this stage he, perhaps, can retain consciousness as he passes through the portal into the other realm. If so, he has almost become master over the last enemy and, when he passes that way again, he will be the victor. Then he can hear the glad words, "Well done! enter thou into the joy of thy Lord." "Thy Lord" of the individual is the Ego, the Real Self of each. The Ego is the Divine Man, which is God individualized. This is the Man, and when man becomes aware of this Truth of his being, this gives him mastership over his whole being.

"The Lord is my shepherd," the Psalmist exclaimed in an exalted moment. This was a recognition of the Lord of the Universe, The Infinite which has become manifest through the individual. Jesus Christ is Lord, because He has long ago become conscious of His Lordship.

All men are heirs, joint heirs with Him, but they are not benefited by this kinship until they learn, then believe, then become conscious of it. Then the Light of God floods their Mind, Soul and Body; then they know that they are Sons of the Most High God and heirs to the throne which is Harmony, Love and Power. Then man at this stage has the illumination which is required before he is a master. Man may claim mastership, but when he attains it he no longer claims but expresses it.

If man has gleaned much Light here, enough so that he has touched the Christ-Mind, he will remain a master on the other side of the portal and, should he return to earth, he will be a Light to guide and teach the men of earth concerning the things of the Deep.

Man in the Adam-Sleep lives on the surface of Life and the earth. He studies the Law of Nature and of Man. He also strives to understand his physical body, and believes it is he. He studies the stars and their science, and by joining these together has a strong fabric which man calls life.

Man can live in the illumination of the outer concept and pass from infancy to old age,—yea, even to three score years and ten,—and not even learn that there is a deeper meaning to life. He, therefore, is the Prodigal Son and is living in a far country, be he king or pauper, and continues feeding upon the husks which the swine enjoy, until he awakens, learns the Truth and becomes illumined concerning God, man and the Universe.

If man learns the Truth concerning himself, that he is a manifestation of the Living God, this is good, but not sufficient; because our Elder Brother, the fully Illumined One, said, "I and my Father are one, but my Father is greater than I." He also said, "The Father who dwelleth within me, He doeth the works." This is one thread of Illumination; the other thread is knowing about God's Perfect Universe.

The universe is the place of man's habitation and God caused it to become manifest for man. It matters not

what state of consciousness man is expressing, there is a place prepared by Infinite Intelligence and Love for him.

Man cannot stray so far that he can escape from the Father's Love and Care. The Psalmist said, "Though I make my bed in Hell, Thou art there"; and true it is, because God is everywhere.

When man is fully illumined he is cognizant of God and the Universe as they are, and that he, the perfect manifestation of God, is required to give an account of the deeds done in his body.

When man is living in the concept where he must give an account of the deeds done in his body, he is not Illumined, but is living in the Law of Cause and Effect.

As long as man knows the Truth only dimly or in part, he is bound with chains strong and firm in the Law of Cause and Effect, and that law is inexorable. There is only one thing which will entirely and forever free man from it, and that is the full knowledge of the Truth.

Although man may pray and Infinite Love's grace be spread over him, and he rest by the side of the Still Water of Life in contentment and peace, there will come a time when he must take up the thread of life again and his hands handle the shuttle until he, alone, has woven the web unto completeness. Loved ones can pray for him, friends smile with satisfaction and teachers give words of cheer, but the fact remains that the individual must work at the Loom of Life until he learns its meaning. Through understanding he steps aside from his labors into the Illumination where he perceives God has done it all. God's creation is complete and finished, and He pronounced it Good.

When man has the full Light he will sit down on the right hand of the Father and live in Bliss. Man in the illumined state will revel in ecstasy,—the very joy of living. Jesus Christ remembered the Bliss which He experienced in Paradise with the Father before the world was, and said, "Father I remember the ecstasy I had with Thee before the world was."

The forming and unforming of worlds disturbs not man, "created in God's image and likeness." Note the distinction between the creation of God,—“Man, His image and likeness,”—and the forming and unforming of worlds. One is in Eternity, the other is in time. The forming of the worlds is an out-picturing of the carnal concept which has crept into the mind of man. There is no materiality in God, neither His Creation. Eternity is the Here and Now.

When man understands Eternity, the Eternal Creation and the Law governing it, and when he understands God, the Creator of all, he then knows the deep,—yes, the deep,—things of The Deep.

Time is as the shifting sands. The footprints look distinct today; tomorrow they are covered so that there is no trace. Tombstones of great men may be placed in solid granite and chiseled from blocks of marble, but in a few centuries they crumble and are gone, “and the place that knew them knows them no more.” The tablets which bear the records of the brave deeds of men stand the ravage of time and hold before the world the memory of the men whose names are engraved upon them, but time will finally wear them away, and by and by a race has passed and the world's people knows nothing of the prehistoric peoples which inhabited the earth before them.

Races have been born upon the earth, rocked in their cradle of infancy and grown to manhood. Nations have arisen to high states of civilization; and, as the sun when it reaches its zenith begins to decline and the shadows to slant until it passes from the finite view, so have civilizations outshone in high-noon. Civilization in this cycle has passed from dawn to light, thence on to high noon, and at this zenith man has thought himself wise indeed, but his wisdom has no power to stay the hand of the inevitable, for soon the sun has passed its high skies and begins to decline to where the horizon is low.

There is a ripening time to the race, as there is to the individual, and Infinite Love will so guide the minds of men that those who have become enlightened in knowing the Truth will be sustained and the civilization which is now nearing its zenith will be transmuted from the concept of time into the perception of Eternity and the glorious Light of the Son of God will shine from the East unto the West. "Two will be working in a field, one will be taken and the other left."

The Light will become so bright upon earth that darkness will melt away, as man becomes conscious of the Truth.

It behooves all men in the dawn of the twentieth century to seek for the understanding of the Truth, for these are the times when many changes are taking place and will continue until all are changed and established upon new foundations. Let all who have the Light of Truth stand firm! and keep on the road of righteousness, be shod with sandals of good deeds and remember your helmet, which is, "Know the Truth, and the Truth shall make you free."

Jesus Christ knew in the finishing times of the establishing of His message in the minds and hearts of men that there would be tribulations. He knew quite well that each man would suffer in passing from the carnal man's beliefs, fears, loves and doubts into the "Glorious Liberty of the Sons of God."

Jesus no doubt saw down the centuries that day in the long ago when He sat on the Hilltop and looked over Jerusalem and exclaimed, "Jerusalem! Jerusalem! How oft would I have gathered thee, as a hen gathereth her brood; but ye would not." He was helpless to do their work for them. He could only tell them the Truth and point the way by passing through the carnal world and proving His Mastership, and He said, "Follow thou me." He announced, "I have overcome the world." After Jesus received the Baptism of the Holy Spirit He was in Prayer and Fasting forty days, and when He began to

hunger, Satan tempted Him, saying, "Command the stones to be made bread, that they may satisfy thy hunger." But Jesus, in the might and power of the Holy Spirit, commanded him to depart from Him in those words which proved so powerful,—“Get thee behind me, Satan.”

If Jesus Christ had heeded the advice of this one, who is ever using his cunning wiles to beguile man from the straight Path of Truth, and used His yoga and mystical powers to turn the stones into bread to sustain His physical body, the record of His ministry would have been marred by that negative surrender; but He had clear insight and, therefore, was not moved by the tempter nor swayed from His Spiritual Light.

Jesus was conscious of His dominion with which God endued man at creation; He also was conscious of the Father's guidance.

Man, who is fully awakened in his Spiritual nature and is living the Truth as taught by the Nazarene, understands the dominion which he has. It being Spiritual, he will not use it for selfish purposes, but like the Master, to uplift, comfort, heal, teach and bless humanity.

All will not hear, neither will all heed; but that should not concern the man who has the Spiritual Light, as it is his province to give it forth. The individual who hears has his privilege of choice. If he chooses the Spiritual Light and in earnestness seeks to understand, 'tis well; but if he should desire to tarry in the forest a while longer and gather the spring flowers when they come forth into expression after the rain and sunshine have melted the snow and caused the earth to become warm, and to walk on the path which winds its way through carnality's forest, he has the privilege to so do.

When man awakens sufficiently to hear the voice of God calling in the cool of the evening, or at midnight, "Adam, where art thou?", if he will begin to inquire of himself, "Where am I?" the urge of the Soul, Conscious Life, within him will lead him onward until he passes

through the forest and steps into the open plain, where light reigns supreme and storms are unknown, because it is the Kingdom of Harmony. When man, moved by the urge of the Spirit, arose and, under the guidance of the Holy Spirit, God, pressed on until he had left carnality behind, then he discovers the Kingdom of Heaven is within him; and when he steps out into the broad Light of Truth he sees the Kingdom of Heaven surrounding him. When he was in the forest (carnality) he saw only carnality and its laws expressed in and about him. Then he became conscious of the Truth and, knowing the Kingdom of Heaven is within him, he steps into the broad Light of Truth and, with the consciousness of the Kingdom of Heaven within him and reflected in his surroundings, he lives, moves and has his being in the Kingdom of Heaven, and it reigns within him. He then has learned the Truth which is contained in the message of the Nazarene.

Jesus Christ knew He was the Son of God. When man arrives at the same place on the Path where Jesus stood and understands His message, man, too, will become conscious that he is a Son of God.

It matters not how long a man is heir to a vast inheritance; it does him no special good until he knows. He must be informed concerning his heirship. Then he must investigate until his evidence is strong and clear. Then he can apply and, being provided with credentials, he is not afraid to ask for recognition into the Father's House.

The Father has never lost sight of His perfect child, even when he was in the thickest part of the forest; but man has lost sight of the Father. So completely has man forgotten the ecstasy of Paradise that sometimes he exclaims there is no God.

Within each mortal is the Divine-Man; he who "never was born and will never die,"—"the image and likeness of God." Mortality may seemingly encase it, but to

touch, blur or harm it, mortality is powerless. Should man hear the sweet voice of God and understand from whence it came, he would awaken, and sound slumber would depart from him. Some day the urge within him, the Soul-Consciousness, will be so strong that he will arise, fasten on his armor and, with determination in his mind, start forth upon the Path in earnestness.

When man is learning to control his outer mind, if he grows wisely, he will study the results of the creation of his mind and how to control them.

Here and Now is the place and time for man to improve himself through learning the Truths that lie in the deep of man and of God.

Carnality and the carnal man is on the surface, and the laws governing these also; but just back of the surface is God and His Perfect Creation.

It does not require traveling for man to pass from the carnal man's concept into the Divine Man's Vision. If you remove the soot from the window pane, the light is there. It is not manufactured by man's efforts in rubbing the window pane. It is there and expresses through his consciousness as soon as the soot is removed.

We desire to make clear the Truth which lies in the Deep,—that God's work is completed; it is perfect. There can be nothing added to it, neither taken from it, by man. There is no separation, no duration, no carnality. Man then is free, freed by the blood of the Lamb, which is symbolical of Wisdom, Love and Power.

When man hears the voice of God, if his ear catches the sweetness of that Voice sufficiently to cause him to seek to know and understand it, he will see that he has much work to do. As was shown above, man can do nothing in any way to change God's Creation, which is man and the Universe and all which the Universe contains. Man's work, then, is to be done in carnality. It requires a strong stroke of the pen to portray carnality as it is so that man can understand it.

As long as man is living in the carnal mind concept, he sees himself as mortal and subject to carnality's laws. He recognizes the material laws as the only Law.

But when man's vision is cleared and he sees through the outer garment, he perceives "the Creation of God" as it forever is. He does not travel to reach it. He sees that it is at hand.

Man's work is to erase the false beliefs of the carnal man from his mind and thereby remove the picture of these from his body. By persistent effort he will see himself as the Father has ever seen him,—a perfect being. When man has accomplished this he will see that the picture of the carnal universe has disappeared and that he now sees around him the perfect world. Here is where he sees Life, alive in everything; Love, breathing through grass, flowers and stones; and the songs of the birds, a note touched by the Hand of God upon a string of the Infinite Harp.

Life is from everlasting to everlasting Here, and the Now is the Hereafter, because there is no place where God is not, and time is not known in Eternity.

Go seek in the Deep, O man! 'Tis there thou wilt find thy God. When thou hast found "Him, Whom to know is Life Eternal," go sell all thou hast and seek until thou findest His Wholeness; for behold, thou wilt learn of Him of Whom thou art a part,—yes, but not separated even for one instant from Him, even as a ray of light cannot be separated from the center, lest it would cease to be. This is the pearl of rare value. It is that gem which is found only in the depth of the Deep.

When man learns the Truth concerning himself, he will stand erect. His shoulders will no longer be bent with the burden of care, because care belongs in carnality, and to the carnal man Jesus said, "Cast thy burdens upon Me." He also said, "I am the Way, the Truth and the Life."

Jesus, knowing the Truth of His Being, with rever-

ence, insight and adoration, talked to His Father-Mother-God.

When Jesus' disciples asked Him to teach them how to pray, He, understanding the Universal Brotherhood of the Sons of God and the Fatherhood of God, said, "Say Our Father Who art in Heaven." Heaven is Harmony. "Hallowed by Thy name." Hallowed is Holy,—Whole, Perfect.

When man has the wisdom and love of the Christ, there will be no arrogance or bigotry; but Love and Wisdom will be clothed in a robe of humility, yet of conscious strength. Then no man need ask, "Who art thou?" because they will know by the life lived.

In the Deep, or Here and Hereafter, is the theme of our expressions in this chapter. As these concern man, both collectively and individually, we endeavor to bring the mind of the individual into a clear perception of The Deep, which is the Truth of Man's Being, the Truth concerning God, Aum, and the Truth of the Universe.

Perfection is God expressed in the perfect man and the Perfect Universe through the Perfect Law of Action. It is finished! This is the Deep. Man is here in the earth's experiences to learn this and to erase the debris of earth from his mind and body,—this is the Here.

Now is the only time. It is Eternity. The Real Self, the Divine man of every man knows the Truth. This consciousness is within. Let it express. The form of man is the "Temple of the Living God." Let it express the Spirit-Substance which it is, and burst the bonds of mortality, that the Son of God may step from his cloistered cell in carnality and announce the truth of his resurrection so that we may sing, "He is risen! He is risen!" and the glory of God become manifest Here and Now.

In the Deep we find the present, the Here and the Hereafter, and the Perfect Man dwelling in the Perfect Universe, God's Perfect Manifestation; and God, Aum, is the All in All.

CHAPTER IX

EXCLUSIVENESS.

GOD is Exclusiveness. Christ, God's Son, is the "Image and Likeness of God." God, being exclusiveness, there can no thing come out from Him but that which is Himself. The Word, being the first expression of God, Aum, is the negative side of the Infinite. God, or Father, represents the positive part of that which is, "Aum,"—the Creator, the first and only Cause." In a preceding chapter we have portrayed Aum, the Impersonal and Ever-Present God. The Word, being the first expression of God, is Impersonal. Thus we have the Father-Mother-God, or Ever-present Aum.

When the desire for a change expressed in Aum, the Sons of God came forth from the Infinite womb clothed with the Christ-Mind, which is the Infinite Intelligence individualized. They, having the God-Mind individualized within them, are the Sons of God, or the manifestation of that which is.

When the Infinite reposed, there was only one expression; the myriad of expressions lay serenely in the Infinite Life, as the life of the oak tree lies hidden in the acorn.

God being Exclusiveness, there is nothing within, around or about but Aum.

What is Aum? The Impersonal God. What is the Impersonal God? Life, Light, Truth, Love, Power, Intelligence. Some of the variegated expressions of Aum are Harmony, Peace, Satisfaction, Intelligence, Righteousness and Bliss. These, blended together in one great

ALL, compose the Infinite Who fills all space. The Heart of God is here, there and everywhere, it being Omnipresent.

God being Exclusiveness, there is nothing in His presence but His expressions. Aum, God, cannot be divided, for He is forever the One. Even though there seem to be myriads of expressions, there is only One,—the Great Whole, with the one Life living each expression, from the grain of sand, the atom of earth, the blade of grass, to man, God's highest expression.

The Hebrew version reads: "In the beginning the Eternal One, Who forever is, created the heaven and the earth." In Genesis 1:2 we read, "And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."

"And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so."—*Gen. 1:7.*

"And God called the firmament Heaven. And the evening and morning were the second day."—*Gen. 1:8.*

"And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so."—*Gen. 1:9.*

"And God called the dry land Earth; and the gathering together of the waters called He seas: and God saw that it was good."—*Gen. 1:10.*

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."—*Gen. 1:11.*

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs and for seasons and for days and for years."—*Gen. 1:14.*

"And let them be for lights in the firmament of heaven to give light upon the earth: and it was so."—*Gen. 1:15.*

"And God made two Great lights; the greater light to

rule the day, and the lesser light to rule the night. He made the stars also.”—*Gen. 1:16.*

“And God set them in the firmament of the heavens to give light upon the earth.”—*Gen. 1:17.*

“And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.”—*Gen. 1:18.*

“And God said, Let us make man in our Image, after our Likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.”—*Gen. 1:26.*

“So God created man in His own Image; in the Image of God created He him: male and female created He them.”—*Gen. 1:27.*

“And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”—*Gen. 1:28.*

“And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.”—*Gen. 1:29.*

“And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—*Gen. 1:31.*

“Thus the heavens and the earth were finished, and all the hosts of them.”—*Gen. 2:1.*

“And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.”—*Gen. 2:2.*

“And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God had created and made.”—*Gen. 2:3.*

“These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens.”—*Gen. 2:4.*

"And every plant of the field before it was in the earth, and every herb before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."—*Gen. 2:5*.

"But there went up a mist from the earth, and watered the whole face of the ground."—*Gen. 2:6*.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul."—*Gen. 2:7*.

Harmony is Heaven's first and only Law. The Infinite is a Harp of many strings, each perfectly attuned, and gives forth peal after peal of Harmonious Rhythm and joyous ecstasy, melting away into the Silence in blissful reverie.

Man, "the image and likeness of God," is also a harp of many strings. When his finger of Love touches the chord he vibrates in Rhythm with the Infinite Harp and the love of his being responds to the Love of the Infinite.

God is Exclusiveness, and He created all that was created. However, in the quotations above, from the first and second chapters of Genesis, we perceive two creators. The first is God. And He pronounced His creation good. "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."—*Genesis 1st chapter, 31st verse*. The Lord God is presented to us in the second chapter. Yet we read, "God is All," and "there is none beside Him." In a place filled with light there can be no darkness, as "darkness is the absence of light," and light and darkness can no more mingle than heat and cold can fill the same place at the same time.

"God is Intelligence," and man, His likeness, is intelligence expressed. As God is more than mind, so man, His image, is more than mind.

"God is Life." Man, His image, is Conscious Life expressed in him, and that expression is called Soul.

God is Spirit. Thus we see man, His image and likeness, is Spirit-Substance.

God is All, filling all Space. God, being Spirit, this Spirit-Substance fills all space, and from this God made the forms of His creation,—“Man in His image and likeness,” and the Universe and all therein. He pronounced it good,—yes, very good; and the evening and the morning were the sixth day, and He rested on the seventh day from all His works and all that He had made.

In the first chapter of Genesis we read the account of the perfect creation, given as nearly as possible in the language that the men of earth could and can understand. We read of the night and day, of morning and evening; yet we perceive that God is Light and “In Him is no shadow of turning.” Therefore, we see these as representing the cycles as they come and go. In the visible universe we see the seed time and harvest and the years as they roll by, four seasons in each. We read in Genesis, first chapter, second verse: “And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.”

Ignorance in the mind of man is the cause of darkness. Jesus, the Christ Illumined One, saw no darkness, as He, with the eye of vision, looked into His own Being, and, therefrom, announced to the Infinite, “Our Father, I remember the ecstasy which I had while I dwelt in Paradise before the world was.”

The wise ones of earth understand concerning the seasons as they come and go and adjust their lives and affairs accordingly; therefore, when the sowing time is at hand, he has his seed ready to sow; when the harvest time arrives, he is prepared to harvest and care for the grain. When the winter season is at hand, he rests from his labors, this being the time of enjoying the fruits of his labor. If he is wise he will improve this trysting time and thereby be ready when the time of action arrives again; which he knows will be when the winds blow soft from the south, laden with the breath of the tropical

clime, and the sun kisses the earth with its life-giving force.

The wise of earth doubt not concerning the recurring of the seasons, he having learned through experience to rely upon them. The man of trust remembers that God hath promised seed-time and harvest shall not fail. So we see the man who, through the eye of sense, has learned to observe nature and trust its law; and, also, we see the man who has looked through nature to "Nature's God" and has faith in Him, the Creator of all, and relies upon His promises. Both men can give a reason for the hope within them. One is leaning upon a reed, which the Creator can bend or even destroy, while the other has a staff strong and reliable which is ever his stay,—the staff of the Promise of God.

God is Light; in Him there is no darkness. Then it remains to be recognized by man that darkness, which is reported as being over the face of the deep, is only in the minds of men.

Ignorance is darkness. Anything which man does not comprehend seems dark and mysterious; but, when the mind is illumined, there is no darkness nor mysticism.

God is Exclusiveness. He became manifest through His creation, in which there is no-thing but God,—His Law and the laws therein, acting in and through it.

God's creation represents the universal Whole and is governed by the Universal and Ever-present God. His Creation is composed of individualized expressions. All are vibrant with Life and Intelligence, from the smallest, the atom, unto man, the highest expression; and man is endued with the attributes of God and commanded by the Infinite, Our Father-Mother, to subdue the earth.

Man as an individualized expression of God has within him all the potentialities of God. He, being one expression of God, has not so much Life, power and intelligence as God. Therefore, when man learns to know God and himself, he can and will recline in Love and Trust upon

the Bosom of the Infinite without care, confusion or doubt, and remain as care-free and beautiful as the water lily when it rests upon the bosom of the water. This is man's inheritance.

Jesus, having reached the great height of concept and knowing that "He and the Father are one," said, "The Father is greater than I." He, having come to the earth for the expressed purpose of teaching men the Truth about themselves and God and by His works proving the truthfulness of His teachings, saw all of the wiles of the adversary. He saw here a place where the one who is opposed to man's finding the straight, clear and beautiful Path of Truth, will, when man through awakening discovers the truth of his being and is desirous of conscientiously living in that concept of himself, endeavor to encourage him to see himself so great that he may for a time lose sight of the infinite Whole.

A drop in the ocean has all the properties of the ocean within it. Analyze it and it is found to be composed of the same substance as the ocean; but inconsistent indeed would it be, when it knows the Truth concerning itself, to imagine that it can live as unto itself in non-recognition of the great ocean within whose heart it dwells and whose Laws operate in, through and around it. Wise indeed would this drop be if, when it knew itself as it is, it would love the great ocean,—its creator, and reverently abide within its bosom and willingly be in accord with the Law as it governs in unceasing accuracy the ebb and flow of the tide. Futile, indeed, would it be for one little drop, even though it had come into illumination concerning the truth of its being, to endeavor to live and act in opposition to the Law which is, or in non-recognition of it.

Futile it is for man, when he has become somewhat illumined, to desire to live as unto himself, recognizing only the "God within," for, were there no Infinite, there would be none expressed within him.

When man through perception, then insight, has arrived at Illumination, and by its light burning in his consciousness knows God as Exclusiveness and himself as the image and likeness of Exclusiveness, he will perceive that it requires more than simply himself to accomplish that which he desires. Then he, with the eye of vision, looks to the center of Exclusiveness, God, Who is Intelligence, Love and Power.

God, the Infinite which is, is all there really is. It matters not if the Infinite reposes and is unmanifest, or if He is in expression through myriads of forms, there is only God. He, the Infinite Aum, the Impersonal God, is exclusive, as there is nothing but God and His expressions in form.

There is only the God-mind, and it operates in and through the expressions of God, according to their capacity to express. Man being the highest expression of God, the mind of God can more fully express through him. As man becomes enlightened concerning the Reality of Being, the All-ness of Truth and the One-ness of Life, he will recognize the universal brotherhood of God's creation, which has never been broken or even disturbed by the seeming separation into races and nationalities.

As the seasons come and go in the natural world, under the laws of nature, so there are cycles and periods which register the events such as the ripening of the age, the ending of the cycles and the recognition of the periods. As there comes the ripening time for the fruit, so there is the ripening time for the Souls of men. The fruit ripens upon the tree and expresses according to its kind, be it apple, orange or peach. Men of earth come to the ripening time, having grown upon the human tree.

When the Soul, which God caused to become manifest in man as Conscious Life, bursts forth from its cloistered cell and expresses conscious Life and the mind of man is illumined in the Truth of Being, the cycle is at a close for the harvesting of such.

The Infinite Intelligence, which is the Impersonal Aum, is in each and every expression, and it broods over and perceives the degree of intelligence expressed in each and every expression. It, being the Infinite Intelligence which sees and Loves all, causes all to work together for the great good of the whole. The ripening of the cycle comes, the good is accomplished and the illumined man steps forth into the "Glorious liberty of the Son of God." This is man's destiny, and none can stay it.

In the Exclusiveness of God there is naught to fear. None can enter there which maketh disease, death or a lie. Impurity or imperfection can find no abiding place there.

God is Exclusiveness. In Him Love, Purity, Perfection and Eternal Life abide; and man, "God's image and likeness," being a manifestation of God's own self, abides there. His Home is the Heart of Aum,—our Heavenly Father; and His Infinite arm embraces, His strength sustains and His Love fills and enfolds man, His Creation, His sons. When man perceives the Exclusiveness of God and that man is this exclusiveness in manifestation, and, also, that he lives, moves and has his being in God—Exclusiveness—he then will understand and revere the Being which Is, forever was and will never cease to be, God—Exclusiveness.

When man clearly perceives the Exclusiveness of God and His Creation, including man, disease will fall from his body, false beliefs from his mind, the manifestation of poverty from his environments and the limitation of time from his concept; as these belong only to the creation of the Lord God as portrayed in the second chapter of Genesis, and not to the man, or creation, which came into expression at the bidding of God,—the impersonal Aum.

Step, O man, into the consciousness of God-Exclusiveness, and sit down at the right hand of the Father and there abide. You will then drink of the cool and

sparkling water as it flows at your feet and feed upon the bread of heaven, which is Harmony and Love, and there live in the joy of Being. This is that for which God created man,—“To Be,” which means to express Being, which is God.

How can man consciously live and express Being day by day? By keeping the mind ever stayed upon God, which brings about Spiritual understanding, ability and insight and through love and devotion merging his heart into the Heart of the Infinite. Thus man's mind and body become transmuted from the appearance of the creation of the Lord God into the expression of God, the only True and Perfect Creator, whose creation never changes, even though to appearance man may seem to be covered with the dust of the ground from which the Lord God caused His creations to come forth.

In God, the Holy City, man, the individualized Holy City, abides. There is no night there, because the Intelligence and Love of God Lights it. There is no night in man, when he awakens to the Truth of his Being, because the Intelligence and Love of God are the Light within him,—“The Light that lighteth every man who cometh into the world.”

Jesus Christ of Nazareth was conscious of His true being and of the Light, Life and Truth within Him, and of His inseparableness from the Father.

A secret lies seemingly buried deep in this mystery of man's at-one-ness with God. Jesus held the key, unlocked the door, entered and called down the centuries, “Follow thou me!”

The key is Infinite Love and Intelligence, which reveals to the man who has awakened sufficiently from the Adam-Sleep the truth of man's true Being.

When man becomes consciously illumined concerning God and His perfect creation, and knows that “man is the crowning glory of God,” and perceives this Great Truth of Being with understanding and vision, man will then walk the earth in consciousness of his divinity and

remember the dominion with which God endued him at creation in the soft pink and lavender dawn of that day when man became conscious of his individuality.

A master? Yes! When man knows consciously the Truth of his Being and his at-one-ment with God, he will realize the God within him and he will talk consciously face to face with God,—The Father.

Fear, superstition, doubt and ignorance having been erased from his mind, there is nothing between him and his God, just as there is nothing between man and the starry dome of the sky.

We will repeat some of those things which the Illumined man, Jesus, spoke, without any taint of selfishness or bigotry, from the Christ-mind within Him:

“These words spake Jesus, and lifted up His eyes toward heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee.”—*St. John 17:1.*

“As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given him.”—*St. John 17:2.*

“And this is Life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”—*St. John 17:3.*

“I have glorified Thee on the earth. I have finished the work which Thou hast given me to do.”—*St. John 17:4.*

“And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was.”—*St. John 17:5.*

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”—*St. John 16:24.*

“These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.”—*St. John 16:25.*

“At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you:”—*St. John 16:26*.

“For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God.”—*St. John 16:27*.

“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”—*St. John 16:28*.

“Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”—*St. John 16:13*.

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”—*St. John 14:2*.

“Let not your heart be troubled: ye believe in God, believe also in me.”—*St. John 14:1*.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—*St. John 14:3*.

“And whither I go ye know, and the way ye know.”—*St. John 14:4*.

“If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him.”—*St. John 14:7*.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, Shew us the Father”?—*St. John 14:9*.

“Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”—*St. John 14:10*.

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.”—*St. John 14:11*.

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father.”—*St. John 14:12.*

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”—*St. John 14:13.*

“If ye shall ask anything in my name, I will do it.”—*St. John 14:14.*

“If ye love me, keep my commandments.”—*St. John 14:15.*

“And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;”—*St. John 14:16.*

“Even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”—*St. John 14:17.*

“I will not leave you comfortless; I will come to you.”—*St. John 14:18.*

“At that day ye shall know that I am in my Father, and ye in me, and I in you.”—*St. John 14:20.*

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—*St. John 14:26.*

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—*St. John 14:27.*

“I am the true vine, and my Father is the husbandman.”—*St. John 15:1.*

“Now ye are clean through the word which I have spoken unto you.”—*St. John 15:3.*

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.”—*St. John 15:4.*

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—*St. John 15:5*.

Jesus Christ is the pattern-Man. He knew the Truth and is expressing it, as the Father desireth. The instructions which He gave to His disciples were for all men; and all who can hear, believe and understand them can and will bring forth into expression the Christ-Mind, clothed upon with the Spirit-Substance-form, Perfect as God made it at creation; or, in that day when man became conscious of his individuality.

When man understands the message of Jesus and brings it into expression, he will know, as Jesus did, his at-one-ment with the Father; also the One-ness of Life and the here and now of the omnipresence of God. Also, he will know that there is no separation in God, because Aum is One, and that time is not; because God,—Exclusiveness,—is Eternity.

Jesus Christ is the Pattern-Man who stands in the center, a visible manifestation of God of which we read the account in the first Chapter of Genesis. All men step forth from the womb of the Infinite at creation, “the image and likeness of God”; and man remains this perfect being which is anchored in Eternity and dwells in the God, Exclusiveness, and never changes, because God’s creation cannot change. When man becomes illumined concerning his True Being, he will at all times perceive the perfection of himself and that of his fellow-man; even though some of them may be so encased in the debris of earth that there is not one expression of his true being, on face, form or in the mind. However, the enlightened one will always remember that the Real must be before the counterfeit can become.

In the second chapter of Genesis we read an account of the creation of the Lord God. The question arises, Who or what is the Lord God, and from whence came He? When man clearly sees the distinction between the

Creator, God, in the first chapter of Genesis, the Creator of the Perfect and Eternal Creation, which is accomplished in Spirit, and the creation in the second chapter, when the Lord God came into notice and created man from the dust of the ground and woman from a rib taken from the side of Adam (that woman might walk by man's side and be his companion in the earth experiences), man then will stand free from the illusions of the carnal mind.

In the first chapter of Genesis we read, "Male and female created He the men of earth,"—created them in the Spiritual Creation, each an expression of God, as man is positive and negative. How do we know this to be true? some may ask. Because man, "the image and likeness of God," must be like God in essence and in expression.

We have expressed, in a preceding chapter, the Truth that God was One. He desired a change, and the first expression we have of Himself is the Word, which, being expressed by God, is the negative side of His Being. God, the Positive, represents the Father. Thus we have the Father-Mother-God, both being One. Man, God's image and likeness, has, therefore, the negative and positive in his being. The Lord God brings these qualities into expression through bodies formed by himself.

God being All, how could this take place? Man's mind is the individualized Divine Mind. God's mind, which is the Infinite Intelligence, has within it the power to desire a change. This being the desire in the Infinite Mind, the Infinite Creation came forth. Now note: Creation at the desire of God came from God into expression, in God. Man's mind being God's Mind individualized, has within it the power to desire a change. The Lord God came into expression and he is an expression or creation of man's mind. There is no reality in evil. It has not as yet come into manifestation; but the deeds of man's mind and hands, which now are recognized as evil, have been the

outcome of that change in the individualized mind of man which came about through desire.

When God and the Word caused creation to become manifest, Man, "the image and likeness of God," stepped forth from the Infinite womb Perfect, into a Perfect Universe. This state is known as the Paradisaical, and man dwelt in Paradise. The length of time man remained in the Paradisaical state no man knoweth, "not even the Son, but the Father."

The ecstasy of that blissful state Jesus Christ has revealed to man. There came a time when one by one men began to wonder how it might be to be away from that blissful state. We will express it thus: As the wonder concerning it grew, it finally became desire, and when desire was formed in the individual mind, man gradually began to look away from God. As long as his mind was centered within his own being, where his Individual Life is conjoined with the Infinite, where his individualized mind is at-one with the Infinite Mind, he knew nothing but contentment. When man began to wonder he looked outside of himself for the sweet assurance of the ever-present Father-Mother, and as little by little he looked away, his mind did not reflect the clearness of the Infinite Mind. This continued until man had reached the place where the mist arose, and in this mist he lost his way; and we next find him in the Garden of Eden state of mind, which is the first recognition the carnal man can receive of man after leaving the Paradisaical state. Man, discerning the Tree in the midst of the garden, decided to partake of its fruit, even though wisdom had forbidden him to do so. Why did wisdom thus reveal itself to them? Because the Father knew that when they partook of that fruit, it would cause the mist to become more dense in their mind and it would portend a long night for them ere they found the clear Light, within and without, to dispel the mist from the mind, and the confusion which arose in the mists, and the out-picturing on the body of the mistakes which have taken place while in the

mists, which sometimes become so thick that they form a dense fog and the eye of the outer man cannot see the way.

The Lord God's creation is formed by the mind of man after it has lost the clear consciousness of the Bliss of Paradise. This mind has a much lower rate of vibration and, as it continues to look outward, the vibrations become lower and slower, until we see what is recognized as the material world and man encased in a seeming material body.

The mind of man has been creating continually since it became active, in that seeming long ago in Paradise, from which state of consciousness all men stray and to which all will return some time, somewhere; thus it will be, because Infinite Love has decreed it shall be so.

Infinite Love, Aum, will not permit one of His manifestations to become forever lost. Infinite Love broods over all, and none can stray from His Love and Care. Man, through his own efforts, caused the change to come into his mind which has brought about the conditions where it became necessary for man to "till the ground" for livelihood and woman "to bring forth children in pain and sorrow."

In that state of mind, where it is recorded in the allegory in Genesis, that the man and woman were cast from the Garden of Eden, they were in consciousness far from God. As long as they were conscious of their nearness to Him they were content and there was no necessity for them to labor, because the Infinite was their source of supply and they were sustained by the ever-present Aum,—the Father-Mother-God.

Soon after they were far enough from God in consciousness to be removed from the Garden of Eden, we find selfishness coming into expression, being a creation formed in the confusion of the mists which occupy the mind of all men after they have passed out from the Garden of Eden, which is the exit from Paradise and the entrance to this present plane.

As selfishness expanded in man's mind, we read that murder was committed. This mind which had become filled with mist and confusion thought little of others, but was centered in the selfish nature of the world-man. In this state he was banished from that land, and, in another part of the country, he found people who corresponded to his state of consciousness; and there he knew his wife and, according to the allegory, the creation of the men of earth came.

The selfishness and unkindness which had formed in man's mind slew the representative of the Higher Self, Truth, but later the same mother gave birth to a son which lived to represent the higher side of man, because here it seems that man is distinctly two beings in one when the low vibrations of the mind control. This continues in each individual until each awakens from the deep sleep which overtakes men as their vibrations become lower and slower. When they awaken they hear the voice of the Father calling, "Adam, where art thou?" This question directed to the individual causes him to begin to examine himself and, while he is so doing, the overshadowing Love of the Father causes the Light within him to begin to burst forth. This is his turning point. He has traveled thus far upon the path which lies in the mist, and all men who travel thereon have the confused state of mind which is formed in the mist, and no man knoweth the way, neither remembers from whence he came, because he has become hypnotized by the strength and arrogance of this mind which is now only the self-will of man.

Man remains in this state until he grows weary and perceives within himself that the life upon the earth-path is only an ever-seeking to follow the will-o'-the-wisp whose pleasures and enchantments, however alluring, are illusive. Then, when he hears the "Still Small Voice" and listens, he has come to the extreme point on the Path for him; then he will face about and retrace his footsteps and some day stand consciously again in the presence of

the Father. Then he will perceive his True Self, which is the "Image and Likeness of God," and the dominion with which God endued him, but which he had forgotten while in the mist.

Man does not necessarily require length of time to become de-hypnotized and illumined concerning the Truth of his Being; nor does he need to travel far. Jesus said the Kingdom of Heaven is at hand.

The Truth of Being remains unchangeable and fixed and man dwells in the Exclusiveness of God, always, and is not touched or harmed by the experiences upon the earth path which leads through the mist, even as the diamond, when it is raised from the earth and polished, is not blurred by its experience in the bowels of the earth. Man knows this about the diamond and God knows this about man; and, some time, man will know this clearly concerning himself.

After man has permitted the low and slow vibrations to enter his mind and is required thereby to pass out from the Garden of Eden, he makes many mistakes, so many, indeed, that a fabric has been formed in the carnal mind, called evil, which seems ever present and most powerful; and thus it is to each man as long as he believes in its reality and does not understand from whence it came and by whom created.

Men under the dominance of that belief do evil things, or things which this state of mind calls evil. However, they are only mistakes. The mind which believes in the reality of evil believes also in meeting out severe punishment to the evildoer, to the one who makes the mistakes; this is the state of mind to which Moses gave the law, "An eye for an eye and a tooth for a tooth,"—"But grace and Truth came by Jesus Christ."

The Christ, which is the impersonal Son of the Impersonal God, has the Light of Truth, and man who has touched the Christ-Consciousness, is passing out from the mist and his Path becomes overshadowed with sunlight and Love, and these find response within him; and we

see the pattern-man, Jesus Christ, an Elder Brother, showing compassion to those whom the law called sinners. He said, "Go, sin no more, lest a worst thing come upon you." He healed the sick, fed the hungry, explained the Truth to the poor and raised the dead,—both the seeming dead in body and the dead in trespasses and sin.

Every thought, word, act and deed of man is a cause which sets in action a law, in which cause and effect follow in unbroken accuracy; and man must reap what he has sown. God did not cause this. Man is the creator here in the mist life and man will sow and reap until he learns the Truth. Then he will forever step aside from the mist and its laws. Man may dwell for ages or æons in this earth-mist and confusions if he so desires, and continue to move on the wheel known as birth and death. It will cause him no gain, though he dwell thus in the law of Cause and Effect for ages; as all that is of any importance to him, when once he has passed from the Garden of Eden or the Paradisaical consciousness is to awaken and learn the Truth. Jesus, our pattern-man and Elder Brother, said, "Ye shall know the Truth, and the Truth shall make you free." There is no other way! None can climb up by another path, nor enter through some other door. It is knowing the Truth unto Realization which sets free. Free from what? From the confused state of mind which holds man bound in strong chains to the carnal path.

What does man find upon the carnal path? Fear, doubt, superstition, selfishness, mistrust of his fellow-man, disease, pain, sorrow, poverty and death. Does man welcome these guests? He does not. Why does he not? Because they are impositions and the divinity within him, knowing the Truth of his being, endeavors to reveal to him this Truth. A man of low estate finds down deep within him that there is something which causes him to secretly feel he is equal with all men. This is that Real Self, trying to lead him to the Light of his

Being. Even though man has forgotten his former estate by straying far into the forest of carnality and believing the illusions therein are true, yet there is that within him which knows different and which will some time cause him to awaken and retrace his steps.

This is the man who has come into the creation of the Lord God. Jesus Christ represents the man who has passed over the Path which winds through the forest and mist of earth, called carnality, and has heard the call of the "Still Small Voice" and heeded it, faced about and sought until he has found the way out from the forest and learned the Truth concerning God, the Universe and Man, and set about to bring into manifestation the perfect man whom God created. Jesus has accomplished the task and stands forth the Glorified Son of the Living God.

When man has heard the "Still Small Voice" of the Infinite sufficiently clear to awaken him he will turn about. He then finds that his task is to bring the "image and likeness of God," which he is, into manifestation in his outer mind and body.

The physical man, as we see him, is not the man, although he may so believe. He has no power, only that which is reflected from the Real Man, who is the Divine Man. The physical man is the earth, which God commanded the man whom He created in "His image and likeness" to subdue. The mind of God, being individualized in man, God gave man dominion over all which may come into this earth from the carnal man and mind,—the fish in the sea, the fowls in the air, the beasts of the fields, which represent the thoughts, desires and beliefs of the carnal mind. God gave man at creation dominion over these and commanded man to subdue them. When man has subdued the earth,—his physical body,—and stands master over the carnal mind's beliefs, fears and doubts, he will have come into the Christ-Consciousness and know that he is a son of God and can understandingly proclaim it.

Man, at the desire of the Father-Mother-God, stepped forth from the Infinite womb, an individualized manifestation of the Living God,—an individualized Being,—and abides forever and aye in the center of Aum, the Living God.

Man, through the workings of his own mind, permitted himself to become confused by the fish, fowls and beasts which infest his mind, and by the shadows these cast upon his form until he sees “as through a glass darkly” and believes his body physical and his mind carnal, and that he is subject to the carnal laws which govern these.

As it is the work of the individual that causes him to wander into the forest of carnality and linger upon its path, so it is through the efforts of the individual that he becomes freed from the illusions which cause carnality and its forest, through which his path winds.

Can man accomplish this alone? No! While it is man’s own work, he requires assistance, and he can call, when he learns how to do so, much assistance to him which will enlighten his mind, awaken his subconsciousness and cause the vibration of his body to rise until it shakes out the physical pattern and reveals the Real Man, whose form is pure Spirit-Substance-Essence.

Jesus Christ is the pattern. His teachings explain to man the way. He said, “I will be with you all the way, if you call upon me.” He also said, “Ask anything in my name and it will be done.”

Through the Teachings of our Elder Brother we learn that the Father and His angels assist man.

In the teachings of Jesus we learn how to approach the Father. Until man is sufficiently aroused from the Adam Sleep to sincerely desire to know, he will move slowly. When man becomes awakened and is in earnest, Jesus says to him, “Seek ye first the Kingdom of Heaven, and all things shall be added unto thee,” and, “Go, sell all thou hast, take up thy cross and follow me.”

God is Exclusiveness, and none can stray beyond His Love and Care. Man, thou individualized manifestation of God, stop! and take a survey of yourself and see where you stand in consciousness. It is the consciousness which counts, as man lives in the state of which he is conscious.

Though man in the truth of his being is living in the very center of God (and God being Exclusiveness, nothing other than He can abide there), yet man, having lost consciousness of this Truth, is only conscious of the fact of the seeming real experiences around him. He sees, lives and enjoys, or suffers, according to the concept of himself and his surroundings, as when three men walking together, each wearing different colored glasses, the one wearing red glasses sees all things red; the one wearing green ones sees all things green, and the one wearing blue glasses sees himself and his world to be blue; though the world in which they live is in no way changed or affected by the different concepts of the individuals seeing and thinking differently. It remains, therefore, that man, each one individually and alone, will for himself (and here and now are the place and time) see God as He is, and the Universe expressing its Perfection and Beauty just as it came into expression at creation with man, "God's crowning glory," forever the perfect expression of the Perfect God, Aum.

Saints, Sages and Saviours the world has had; each one of these an individual and expressing his concept of the Great Truth of God, Man and the Universe, according to his conscious understanding of it. Jesus Christ had arrived at the clear consciousness of His Being and His At-One-ment with the Father and the One-ness of Life. He said, "I in the Father, and the Father in me." He also said, speaking to His disciples, "I in thee and thou in me." The disciples in that case represent all student-devotees of Truth. This clear Truth cannot be spoken into deaf ears, but to the disciples of Truth, to those who have heard the call of the "Still Small Voice"

and awakened sufficiently to seek and learn the way. Jesus Christ, speaking from the Christ within Him, said, "I am the Way, the Truth and the Light."

What Jesus Christ is all men are as the manifestation of God, the difference being in the concept of themselves. Jesus had arrived at the point where full consciousness of the Truth of Being expressed in and through Him. He said, "The Kingdom of Heaven is within you." The state of consciousness within man expresses in his body and in his world. When man is fully conscious of himself as he is and of the Kingdom of God within him, and also knows that God forever dwells in His Kingdom, he will see that heaven surrounds him. Man can live in this conscious realization now and here. Travel as far as man may upon the path of carnality, which winds its way through the forest, he remains in the same place, which is the center of God, and he is filled, surrounded and overshadowed with the Love which is God.

There is only one Mind, the Infinite; there is only one Life, God's; there is only one Light, that which IS; there is only one Power, the power which is Aum; there is only one Presence, the presence of the Living God, Aum, the first and only cause, the Impersonal Being, which was and forever is, and whose dwelling place is Eternity.

All men are the individualized manifestations of this Being. They are this Being expressed, and they live and have their being in Him. There is none beside Him! Thus we see that "there is only one Being." There is one breath, the "Holy Breath," which breathes all living things. All space is breathed by the breath of God, and all forms therein.

The breath of the Infinite joins the seeming divisions of man's being together. Man is seemingly divided into Mind, Soul, Form or Spirit, and the Breath of the Infinite breathes these, joining them into a complete whole, into man individualized.

The Breath of the Infinite, breathing all living forms, holds them in one completeness; no division, no separation. The exclusiveness of God can therefore be seen.

In the first chapter of Genesis, where inspired men in and through the allegory there, and in the second chapter also, endeavored to reveal to mankind the truth of man's Being and the facts concerning the seeming, as best they could (as it is difficult, indeed, to reveal the inner or esoteric to man who is living in the surface of things, the world and himself), let us catch a glimpse of man as God created him and the Universe in which he abides, and remember that God pronounced the creation good.

We read the different books in the Bible concerning God and man, each written by men who had gleaned the Light and expressed according to their own concept. The historical parts show the ongoing of the people; but behind this stands the esoteric, which is to the individual that he may bring this individuality into expression.

After creation has been portrayed, a period of years passed and we find the world filled with people who had strayed far from the Infinite in consciousness. Then Infinite Love caused a Soul, who was enough awakened in the consciousness of his True Being, to take birth.

"And Lamech lived an hundred eighty and two years, and begot a son."—*Gen. 5:28*.

"And he called his name Noah, saying, This man shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."—*Gen. 5:29*.

"And Noah begat three sons, Shem, Ham, and Japheth."—*Gen. 6:10*.

"The earth also was corrupt before God, and the earth was filled with violence."—*Gen. 6:11*.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."—*Gen. 6:13*.

Then we read the account of the flood and of Noah, his wife, his three sons and their wives being saved. Then we read the record of Moses being born, of his supernatural protection in infancy and his bringing up in the Palace of the King of Egypt, and then, through lack of understanding, compelled to flee from Egypt and dwell in a strange land until he had surrendered sufficiently his carnal mind, his self-will, to receive the guidance of the Infinite, "Who appeared to Moses in the form of fire in the bush."

When Moses turned aside to examine the fire, as it burned yet did not consume the bush, he heard the Voice of the Father, which said, "Take thy shoes from off thy feet, for the place whereon thou standest is Holy ground." Then Moses, in the direct guidance of the Infinite, led the Children of Israel out from bondage in Egypt. Their destination was the Promised Land. Then we find the account of the shepherd boy, David, being inspired by the Infinite, when with a small stone and a sling he killed Goliath, the giant, who was causing much alarm among the people; then of David becoming King and leading the people. In his life we see both states of consciousness expressed. We read the account of his doing things which the Divine Man would not do. Then we also have his beautiful Psalms, which flowed from his pen in his exalted moments when he was conscious of the Omnipresence of God and vibrated therewith. King David was permitted to know the Great Temple was to be built, but his son, King Solomon, built it. Solomon had received wisdom, because he asked for it. His motive being unselfish, he received wisdom from the Father, and is called the wisest man.

The Hebrew children came to the border of Canaan, the Promised Land, under Moses' leadership. There Moses was removed from them, as they must now enter and inhabit it for themselves. Moses had been leading and teaching them for forty years, which is symbolical of man passing through the earth-experiences.

The land of Canaan signifies man's redeemed state, which Jesus Christ came to bring into expression, and to teach the Law which, if understood and lived, will bring each man to the pinnacle where He stood after He had arisen from the tomb and proven to the disciples of Truth at that time and in all ages, that He had mastered death, the greatest foe to mankind, and then arose and ascended above their material sight.

Noah represents the immortal man, "Created in God's image and likeness," who is never touched, harmed nor confused in the midst of the destruction of matter.

Noah had three sons. These in the esoteric represent Mind, Soul, Spirit. Behind the historical record in the Bible we see the onward steps of the individual. In this, there is no contradiction; nor can there be, because this is written with the finger of God.

In the infancy and life of Moses is clearly shown the care, guidance, power, wisdom and strength of the Father, when He raises a Soul, who has a degree of conscious Light, to lead, guide, teach and bless those who have a lesser degree.

Infinite Love causes all things to work together for good, so that all men will some time arrive at Home, from whence they came when they began to wonder how it would be if away from Perfect Bliss; and the wonder grew until it became desire; and desire guiding, man stepped into the Garden of Eden, which represents the highest state of consciousness the men of earth can conceive; then into a lower rate of vibration, until he passed from the garden and began his experiences in the earth's school.

Jesus said, "Flesh and blood cannot enter the kingdom of heaven." He also said, "I go to prepare a place for you, that where I am, there ye may be also."

When man attains the fullness of the Christ-Mind which was and is in Jesus Christ, his surroundings correspond thereto; and, as mankind one by one attains that same degree, each will be entitled to be with Him.

In the Christ-Consciousness, man understands the exclusiveness which is God. When man's intellect first learns this great Truth, it has much work to do before the mists are cleared away and the sun shines bright. Much labor is required by the Ego before the mind is freed from confusion and false beliefs. Much faith is at first required to enable the intellect to trust in the invisible presence, in which it may believe, but of which it has no evidence. The intellect grasps a comprehension of the All-ness of God and the ever-presence thereof; but it requires the heart to recognize, feel and respond to the Love, guidance and care of the Omnipresent and Omnipotent One,—God.

The intellect represents the positive and the heart the negative part of each individual.

As long as man lives in an intellectual concept of the great Truth as portrayed herein, he is cold and unapproachable; but when the heart, the Spiritual center of his being, is touched and quickened into consciousness, his compassion for his fellow man is great and tenderness and kindness radiate from him for the least and the greatest of God's creation. In this state of conscious understanding man is far on his return journey toward Home, the destination of every man. None can remain forever lost. How can they? When God is everywhere present and it is only their concept, which being changed from a lost estate, delivers them at Home.

No man can glean the inner or hidden manna by studying the letter, or historical, because that inner is buried deep and, to find it, man must dig deep and clear away the debris of earth which covers it; as the ruins of a city must be cleared before the city can rear its proud head, clothed in beauty, strength and loveliness.

From Genesis to Revelation, there is an unbroken golden cord, teaching the Truth of Being to men to enable the individual to awaken, find his way and learn how to retrace his steps.

In Revelation we find the man, which came into view in the first chapter of Genesis; and Jesus is the pattern.

We will again call the reader's attention to the Truth of God as Exclusiveness, "In Whom there is no shadow of turning." If man clearly perceives this, the illusion of sickness will fade from his mind, the fear of death depart and the belief in poverty sink into insignificance. All space is filled with the opulence of God, and the glory of God abounds. In the midst of conscious Life, there can be no death. In Harmony there is no discord; in Love there is no hate; in Light there is no darkness; in Power there is no weakness; in Joy there is no sorrow. God is Divine Satisfaction. None will fear unrest and discontent when they have come to God, as a little child, and as such receive the bread from heaven, which is Divine Satisfaction. Then, "The lamb and lion will lie down together, and a little child shall lead them."

"And the morning and the evening were the sixth day, and God rested on the seventh, from all His works." "As above, so below." As in the allegory God is portrayed as resting on the seventh day from all His works, so man, when he reaches the seventh day of his spiritual unfoldment, rests from all his works. 'Tis then he will sit down at the right hand of the Father and hear the welcome words, "Well done! enter thou into the joy of thy Lord." Man then will be clothed in his redeemed and glorified body, which is formed of pure Spirit-substance, which is the Essence of God and from which all forms are made.

The Joy, Ecstasy and Bliss of that state of consciousness and surroundings cannot be expressed in language: tongue fails. The mists are thick and the dark clouds hang low in the carnal state; but the warm sunlight glows in the spiritual consciousness and one feels the distinction which cannot be described. So is it with the different states of the consciousness of man.

God is Exclusiveness and "Man is God's image and likeness" and remains forever thus.

All glory, to the Exclusiveness of God!

CHAPTER X

ENLIGHTENMENT.

GOD is Light. He is that "Light which lighteth every man that cometh into the world." When man turns the eye from the within outward, he seemingly sees division, separations and distance. In his looking outward, he sees through mental haze. When man turns his mind within, he will there discern the One-ness of Life and the Wholeness of God and will see that man is forever hid in the Heart of the Infinite.

Enlightenment will enable man to again turn his mind within and thereby gain poise, peace and serenity. Enlightenment is the one and only thing which will enable man to consciously behold the Truth of Being and live in that consciousness.

When man is sound asleep he is in darkness. When he becomes enlightened he lives in the Light and perceives the Light within him and the One-ness of Life which cannot be broken nor disturbed by being expressed in and through one or many individualities.

Man, looking outward, sees his personality which has accumulated around his Real Self as he has walked down the centuries since passing out from the Garden of Eden and believes that this personality is the man.

In man's outer concept of himself, he suffers, fears, doubts and dies and, believes he must till the ground to gain his bread. This is the man whom the Lord God created, the man who is living in and governed by the laws which were and are created by the confused mind of man.

One thought permitted to form in the mind different from the blissful state of Paradise causes a cloud to come into the mind and it casts its shadows upon the form, which is composed of Spirit-Substance; and the body begins to express the shadow until the mind is filled with the carnal belief as we see it at this ending of the second dispensation of this cycle.

What do we find which will assist man in this age or any other, to awaken and come out from the mists and fogs and to clear his mind of these? Enlightenment is the word. However, it is necessary to glean many deep truths therein to understandingly receive assistance.

Man's Soul may seem to be sleeping the Ages away. It matters not as long as it sleeps; but there will come a day when a note will sound so deep, strong and clear, that he will become sufficiently aroused to hear, and, when he is awakened, his ear will catch these words: "Adam, where art thou?" These are the first words man hears when he awakens from the carnal sleep (the dream of illusions),—these words which are applied direct to the individual.

We find, when man hears these words, that he will set about to examine himself and to gain his bearing and poise. This is his first effort, because until now he has been asleep, therefore, knew not of the assistance which is ever at hand.

Man is not aware of anything which occurs during his sleep. Man knows not concerning the esoteric workings of Truth while his Soul seemingly slumbers. The Soul is "Conscious Life" and cannot sleep nor slumber: therefore, it is only in the seeming or illusive dream that it appears as if the Soul slept.

The debris of false illusions must be removed from the mind before the Soul can fully express its consciousness through mind and form. When this is accomplished, man is enlightened.

The question above is, "What do we find that will

assist man in this Age or any other to awaken and come out from the mist and fog and clear his mind of these?" Jesus Christ said, "Ye shall know the Truth and the Truth shall make you free." Truth, then, is the fabric which is to be presented to man after he has become aroused by the "Still Voice of God" which speaks to every man's Soul. It is the still, soft voice which whispers, "Adam, where art thou?" If man at that moment catches the gentle sweetness and positive assurance which emanate from those words, he will turn at once to their Source and therefrom seek wisdom and guidance. Man, by thus doing, may, peradventure, have a smooth sea for his bark to sail over; because the Love which is God can cause the billows to roll away and a calm and serene sea to surround him. Though he may find on land steep mountains to scale, the hand of God will lead him and Divine Strength will sustain him.

Man cannot travel so far on land or sea that God is not there; and by his side the Son of God will ever be.

Jesus Christ of Nazareth reached full Enlightenment. He proclaimed himself the Son of God. He said, "I stand at the door of every man's heart and knock; if he will open and bid me, I will enter and abide with him."

Thus we see, that when man awakens sufficiently to hear the Father's "Still Soft Voice" and turns to its succor, he will soon learn concerning God's Son. Jesus Christ, being a Conscious Son of God, assists all those who call to the Father in His name, as long as they require His assistance, and this will be for every devotee of Truth until he becomes as clearly enlightened as Jesus was and understands distinctly that he, too, is a Son of God, able not only to "give a reason for the hope that is within him," but to do as Jesus did, prove it. "By their works ye shall know them." When man touches, even the hem of the Christ garment (the Christ-

Consciousness) it is no longer profession with him, but actuality. He then will live and do and be that which he knows he is,—the Son of God.

What is the Son of God? Christ. What is Christ? The manifestation of God. Therefore we see, Man is God made manifest.

Man is not God in this: Man, is God made manifest in and through man. Jesus in teaching His disciples concerning this said, "If ye had known me, ye should have known my Father also; and from henceforth ye know Him and have seen Him."—*St John 14:7*.

"Jesus saith unto him, have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father."—*St. John 14:9*.

"Believest thou that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works."—*St. John 14:10*.

Man is God made manifest,—an individualized expression of God, Aum. While God,—Aum, is the Whole and there is none beside Him, man, the individualized manifestation of the infinite, "Lives, moves and has his being in God" and is guided by Infinite Intelligence and God's wisdom is revealed to him. Man of himself can do nothing, but the Father that dwelleth within him "He doeth the works."

Jesus told His disciples (and they represent all devotees of Truth in that and every age) "I will not leave you comfortless." "I will send the Comforter, the Holy Spirit, and He will teach and lead you into all Truth." The day of Pentecost represents the day to each man when he must trust in God alone. As Jesus, the outer staff for His disciples, had departed from them they, feeling the necessity of their perfect reliance upon the invisible God in recognition of the Father and their reliance upon Him, were "All with one accord in one

place.” “and suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.” *Acts 2:2.*

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Acts 2:4.*

“But Peter, standing up with the eleven, lifted up his voice and said unto them, ‘Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you, and harken to my words:’ ” *Acts 2:14.*

Then we see that Peter, after he had received the influx of Divine Power from God, called the baptism of the Holy Spirit, had the courage to proclaim the Truth in the presence of the enemies of Truth and their personalities; and this in the face of the fact that their faith had been sorely tried by seeing Jesus die and disappear from them; but that influx of divinity which comes forth in man at the New Birth is of God, and gave courage to proclaim the Truth and strength to endure persecution and enable the disciples to finish the task set before them.

The New Birth takes place when man has reached the border line of enlightenment. Then he, the Spirit of Truth, “the Comforter within” sent from God, will teach and lead the new born into all Truth, into Enlightenment.

After man has received the New Birth, he comes into the Christ-Consciousness. He then begins to recognize the Truth of his Being, which is, that he, too, is a Son of the Living God, and that Jesus Christ is an Elder Brother, who so humbly and sweetly, yet positively and grandly, proclaimed the Truth, which, when known, would set His brothers free; who also passed over the Path which all must travel and blazed the way. At every critical point there is a banner bearing the knowledge necessary at that particular place.

The seeker after Truth will, therefore, see that it is wisdom on his part, should he arrive at an undesirable

condition on the Path, to locate himself and turn to the Master's teachings and find the guidance for that particular place and read and study its message until he understands how Jesus would have done at that place.

In studying the teachings of the enlightened Jesus, we find that He prayed much; we find that He even tarried all night in prayer on the mountains. We also read that He returned thanks to the Father. "These words spake Jesus, and lifted up His eyes to heaven, and said, 'Father, the hour is come; glorify Thy son, that Thy Son also may glorify thee.'" *St. John 17:1.*

"And now, O Father, glorify thou me with thy own self with the glory which I had with Thee before the world was." *St. John 17:5.*

Communion with God is the central point around which revolves all lesser details in man's work shop (his mind and heart), "Alone with God," in At-onement with God! Man may know of his at-one-ment with God in theory, but it will not become a reality to him until he has come to the New Birth and entered into the Christ-Consciousness; and, as he advances in this consciousness, man can speak as Jesus spake, his words being filled with power. When man is fully enlightened, he will no longer use the prattle of a babe, but the true words of deep understanding and of a sound mind, and in the freedom of the Son of God.

Enlightenment means Illumination, full and complete. What does illumination mean? Conscious understanding. When man has conscious understanding, he perceives that Light within him, "which is the Light that lighteth every man who cometh into the world." What is that Light? It is God; and man reflects this Light according to his Enlightenment.

If man is asleep, as those who live in the jungles of Africa, he reflects very little light,—only that which is expressed in natural life, and to a small degree in the mind. These same people can through awakening both in mind and Spirit and coming into the understanding of

the Truth as given by Jesus Christ reflect the Light which is God in such clearness and power, that they will eventually radiate it and move along the path and become conscious that they are that Light, not only in Mind and Soul, but in body and Spirit also. This is the same place upon the Path where Jesus stood when He proclaimed himself a Son of God and later announced His At-One-Ment with the Father. He said, "the Father and I are one; but the Father is greater than I." Jesus had reached the consciousness of His God-given inheritance,—that with which God endued man at creation, which is dominion over the carnal man, his laws and beliefs; and, when man is emptied of these, Enlightenment becomes manifest and he is conscious of his inheritance, because he, then, knows that he is a Son of the Ever-lasting, and Almighty God; and that as the manifestation of God, he will never cease to be. It requires enlightenment for man to comprehend this.

Let the mind view the black man, living in his natural, unawakened state in the jungle of Africa. Then turn the mind to Jesus Christ. None can gainsay the fact, that there is a great distance between them in the outer appearance of themselves, both in body and mind, and in their surroundings and environments. What causes this great distance between them? Enlightenment. How do we know this to be true? When we turn to the first chapter of Genesis, we find, "God created man in His image and likeness." Note this: the black man, who is sound asleep, is still living in the jungles, while Jesus Christ lived in the highest state of civilization then upon the earth; and the message which He gave concerning God, The Father, the Son, Christ and the Universe is so vital that, as man perceives it, it leads the individual into enlightenment and lifts civilization continually toward perfection. Thus we see, when the millennium is established upon earth, of which we are now in the dawn, that the sons of God, those who have become conscious, will live in the midst of a perfect

civilization, and Christ will reign supreme and Jesus Christ will be the King, because He, a conscious Elder Son, is heir to the outer throne; but each man, also is a king and a priest unto God; and their heart is His throne and He dwells there forevermore.

The glory of God, Aum, will be so great in that bright day, that none but the enlightened ones can abide upon the earth; for, lo, it is become heaven, and none but the pure in heart and illumined in mind and regenerated in body will be able to dwell here.

God is Infinite Love, Peace, Power and Intelligence; therefore, He has a place prepared for all. He, being Omniscient and Omnipresent, none can stray from his All-seeing Eye, neither from His sweet presence; therefore, it can be clearly perceived, that all is well with man, it matters not where he may be, as, of a surety he is ever in the Presence and Care of Almighty God.

Man has caused and set into operation the law of Cause and Effect and he moves and lives in the place and conditions where the effects of the cause place him, be that in the seventh circle of the seventh sphere, in the heavens above man's present concept where Jesus Christ abides, or where the black man is in the jungles of Africa.

Jesus is the fully enlightened one, yea, so fully enlightened is He, that Jesus is merged into the Christ. His personality was absorbed in that great day when He ascended above their view, but His individuality stands, the resplendent glory of God, and moves in the heaven of the heavens; and His Light, Love and Glory is so great, that it extends to earth in such power that one and all who call unto the Father in His name are blessed according to their righteous desires.

Desire is prayer, be it unexpressed or uttered. However, the results of the prayer which is the calm spoken words, be it silent or audible, are more perceptible in the outer manifestations.

Jesus said, "Ask what ye will, in my name, and it shall be done." When man arrives at the place upon the Christ-Path where he reads this promise of Jesus Christ, the Redeemed and Conscious Son of God, he will ask for health, peace, love, happiness, and opulence. The enlightened man voices his request in the ear of the Omnipresent God,—Our Father-Mother.

Jesus Christ's life stands out strong and clear in the foreground of the past centuries above all others as we read the recorded history of mankind. He gave the message which, when understood, will enable man to step from the jungles of ignorance and the limitations of environments into the Enlightenment of Illumination, which will enable him to know that he is in the boundless freedom of the Son of God, and forever at-one with God. Jesus, being the pattern-man, His life from day to day is an example for all men as they walk upon the Christ-Path.

The Illumination of Jesus, that perfect understanding of Himself and the Father, gave Him faith so strong that it wavered not, because He knew His At-One-Ment with the Father; and, day by day, with faith so strong it was sublime, He met any condition of bondage in which He found His brothers of earth; in fact, He met and mastered in the different peoples who came to Him for succor every condition of bondage to which the children of men are heirs.

We find in the historical record that He was a man who lived so close to God in understanding, that He walked and talked intimately with "the Father-Mother-God", and from this conscious nearness to God, we see results following which were blessings to mankind. When God told Him to go to a place or do a thing, His faith was strong enough in God to enable Him to do so.

We find Elijah at the brook Cherith, being fed by the ravens and drinking the water of the babbling brook; but, lo! as the drouth continued, the water in the brook began to respond to the conditions about it

and the brook became dry. Elijah remained by the brook-side, and no doubt his thirst was severe, yet God did not speak to him. Even in this condition and surrounded by the drought and the environments of a famine he moved not, until God spake to him and directed his footsteps; and we find him at the home of the widow where he, through prayer to God, caused the oil to run until all the vessels which the widow brought were filled, then it was stayed from running; and the meal grew not less in the barrel, although Elijah, the widow, her son and the household ate therefrom until the end of the famine. He, also, revived the widow's son from death and restored him to the mother alive. What enabled Elijah to do these works? Enlightenment. We also read that Elijah crossed the gulf between the living and so-called dead, or the visible and invisible, without passing through the appearance called death. What enabled him to do this? Enlightenment. The record reads, "Elijah was caught up in a chariot of fire, and they saw him no more."

Some may ask why Jesus is greater than Elijah, when he, too, overcame the last and greatest enemy to mankind,—death? Elijah in the grace of God accomplished this because Infinite Love and Intelligence saw best to cause this to come about, as the minds of men needed something in that age to encourage and strengthen their hope and faith.

Elijah left no instructions which would assist mankind to do as he did; herein lies the great distance between him and Jesus. Elijah accomplished his beautiful task through Love and Trust in God and God blessed him for his faithfulness by assisting him to soar so high that he did not even touch the cold, dark river which silently winds its way among mankind. Elijah did this through faith in God and understanding, while Jesus Christ accomplished His works with faith in God and Himself and understanding and Enlightenment. Jesus knew His At-one-ment with God; therefore, with

His clear understanding concerning God, Man, the Universe and the Laws governing all, He could teach mankind the way and prove the truthfulness of His message by the "signs following." He taught by "practice as well as precept" the greatness of the Truth of Being and the One-ness thereof.

Thus we see each man in his order and all working together for the great good of the whole. It is Enlightenment, which, as it comes into the minds of men, individually and collectively, is moving the human family forward in a general way toward redemption for the individual and humanity. Jesus gave the message which, when understood and demonstrated, as He understood and demonstrated, will enable every man who becomes enlightened concerning it sufficiently to practice as well as read the precepts, to do as He did.

What did Jesus Christ do to prove the truthfulness and greatness of the Truth He was teaching? He healed the sick. We read that "He healed all manner of diseases." He raised the dead. Jesus, standing before the tomb of Lazarus, called, "Lazarus, come forth! and he came, bound in his grave-cloths." The esoteric meaning of Lazarus being bound in his grave-cloths when he came forth signifies man's unchanged condition after he has passed through death. In other words, man is not assisted or benefited in any way by passing through the event called death. Neither does this change set a seal upon man's progression. This is proven by Jesus during His absence from His body while it lay in the tomb. Going to and preaching to the spirits in prison, Jesus did no idle thing, as that would be impossible for an unenlightened one; therefore, we can receive this as evidence proving that there was a way for the spirits there in prison to be free; and evidently it is by "Knowing the Truth" there, as here. We remember Jesus Christ's announcement to the world is, "Ye shall know the Truth, and the Truth shall make you free." Then, if man is not changed by passing through death,

enlightenment is the thing necessary in the hereafter as well as in the now.

It is well to remember that only the enlightened one knows that the past, present and future are one. It requires insight, clear and deep, to perceive this; yes, so deep that Eternity becomes a Reality and time has lost its significance.

The world of the black man in the jungle is small, yet he sees separation and small distances when he has cleared away the jungles and, as he walks through the forest until he has reached the great plains and the oceans, his mind expands until he thinks the world is large indeed. Each object is separate and distinct to him and he has made advancement, and this is good, because it is necessary; but there will come a time when he reaches the right place upon the Path, when, through Enlightenment, he will see the One-ness of the Whole. He then will know that the Breath of God, the Holy Breath, breathes all living things and holds them in One-ness.

“God is the One! but He became manifest through the many. No man should scorn another, even though he be an enemy, and say, Who art thou? because all men are God’s creation,—the manifestation of the Living God. Therefore, all mankind is the family of God and heirs to the same inheritance. Jesus Christ is the highest type of man and the black man in the African jungles, perhaps, the lowest; but all will some time stand forth redeemed. Redeemed from what? From the illusions of the carnal man. Where did these illusions originate? In the mind of man. As his mind became befogged, he, through confusion in his mind, was compelled to pass out from the Garden of Eden, and, as the confusion increased in his mind, he has moved on, until in his consciousness he has passed far out from God, and in his confusion he looks far away to ascertain the place where God dwells. He has forgotten the Truth of his Being and that God dwells within each and

fills all space about him. He lives in the mists and confusions in his mind and these shape his course, be he in the African jungles, the forest of India or the broad plains of America, until he becomes enlightened. Just a ray of light will reveal to man the way and, if he heeds it, the light will become brighter until he has the Light sufficiently to enlighten him and, when he has touched the Christly robe of the Christ-Consciousness, he is a changed man. The question may be asked, "How can a man change?" when, in preceding chapters we have stated Man, "the image and likeness of God," does not change. We answer, the man who changes is not the image and likeness of God. The God-man, he that is the manifestation of God, cannot change.

It is the carnal man who changes, even as complete a change as from the concept of the black man in the jungles unto the Christ-concept expressed in Jesus Christ.

In the parable that Jesus gave about the man whose field was planted with good wheat, but when the servant saw the wheat growing he also discovered the tares and enquired of the master, if he should go out and pull up the tares, the wise man said, "No! Lest in so doing you destroy the wheat also." He said, "let them grow side by side until the harvest," then the tares will be burned and the wheat gathered into the granaries; which means preserved.

In this, which is one of the deepest of Jesus' parables, we see the good seed, the wheat, was planted in a good field; but while the lord of the field slept an enemy came and sowed tares; but the all-wise one said, "Let them grow side by side until the harvest; then the separation will take place."

The wheat is God's man, "Created in His image and likeness," and the tares are the mists and confusions which have crept into the mind, until they have formed the carnal or confused mind and these outpicture the physical man. The Lord said, "let them grow side by

side until the harvest." The harvest is the time of Enlightenment, when Truth will destroy error, Love annihilate hate and strength will consume weakness. These errors, which are the result of confusion in the carnal mind, are burned with the fire of God, which is Truth brought into action concerning them; but man, being the wheat, "the image and likeness of God," perfect, and cared for, Infinite Love has a granary for His wheat of man to rest in. Granary signifies a place of safety and sufficiency.

Through the above parable we can discern the deep import of the Master's Teachings, which is, that no man awakens from the sound sleep of the Adam dream and passes into the Christ-Consciousness except through experiences which have been severe enough to cause him to turn and face about and begin his search for Light. This path may be long, rugged and steep, or shorter and wind through green fields and be smooth and pleasant. It depends upon man's tenacity. If he persistently endeavors to cling to carnality and the pleasures therein and to live in the lusts and appetites of the carnal man, rough his path may be; but Light will never forsake him; and, when he surrenders his self-will, and, like St. Paul, endeavors, "to die daily," by the assistance of God, by his faith therein and his own endeavors, he will become enlightened; and Enlightenment is the fire which will consume every tare that was planted by the enemy, "the carnal mind," and enable man to see himself as God has forever seen him,—Perfect.

It is not by leaps and bounds that man passes onward upon the Christ-Path; but step by step; inch by inch he moves forward.

In Holy Writ we read, "God spake to one of His enlightened ones and said, 'Be still, and know that I AM God.'" God never changes. Then it is well for man to remember that God once said, "Be still, and know that I am God."

When man is enlightened, he will know that God is "nearer than hands and feet," and, that his mind is God-mind individualized, his breath the Breath of the Infinite. When in this understanding man can be still and know that he is "Hid with Christ in God," calm and secure he then will feel, as a ship that has crossed the stormy sea and has cast anchor in the home port, all memory of the rough voyage consumed by the joy of being safely anchored in the peaceful harbor.

Thus it is with the fully enlightened one. He rejoices in the conscious privilege of being anchored in the calm harbor of the home port. Enlightenment opens his eyes to the beauty all about him, in land, water, air and sky. He perceives the handiwork of God everywhere; and his heart, being vibrant with enlightenment, becomes *en rapport* with the Heart of the Infinite and that "Peace which passeth material understanding" abideth within him. When all men have the enlightenment which will enable them to abide in that peaceful Peace which is God, the earth will be filled with the glory of God; then Isaiah's prophecy will be fulfilled and "The lamb and lion will lie down together, and a little child shall lead them."

Innocency and purity feareth not! and Love abides with the innocent and pure and binds all expressions of the Infinite in one universal Whole; and God reigns; Love is! and is manifest in the heart of all living things; in the beautiful flowers, the green grass, the blue sky, the song of the bird, the roar of the sea, the murmur of the brook, the sound of the breeze, the serenity of the moutnains and in the broad and fertile plains,—all the handiwork of God and all expressions of His Presence.

Wonderful God! Also, wonderful man, when he has reached enlightenment sufficiently to enable him to see the All-ness, the Greatness, the One-ness and the Omnipresence of God!

Jesus Christ said, "Be of good cheer, I have over-

come the world." He also said, "Follow me." What did Jesus mean by overcoming the world? God, so we read in the first of Genesis, endued man at creation with dominion over the earth. This is man's own world,—his carnal mind and the body which it expresses, subject to all the ills to which the flesh is heir,—these compose the world which man is to overcome. To follow Jesus would be to do likewise. How can man at the present time overcome the world and follow Jesus? Study His teachings, imbibe the Spirit of them and do as He; meet with understanding every obstacle which error, or the adversary, places in the path before you; and like Jesus, remember it is the Father within you who doeth the work; and always bear in mind Jesus' example of praying much; and, sometimes, when the clouds seem to hang low, he prayed all night. The Christian's tool is prayer. It may at first be the prayer of faith; this is good and beautiful, but there comes the time when the prayer of faith and understanding are combined. This is required from the enlightened one.

The enlightened ones are the salt of the earth, but Jesus said, "if the salt has lost its saltness, it is then to be cast out." From this hint from the illumined Jesus, we perceive that it behooves each, after the consciousness is enlightened, to be alert, that the one evil, the adversary, does not deceive him and he step aside from the Path to rest awhile in some beautiful garden filled with the flowers of carnality. Also it behooves all to remember that Wisdom spoke ages ago and said, "in the latter days of the dispensation the devil would cease going about as a roaring lion, but would appear as an angel of light." The individual must solve his problem and learn to stand "Alone with God." St. John, speaking in this same line, advised them thus: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." *1st John 4:1.*

“Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” *1st John 4:2.*

“And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ whereof ye have heard, that it shall come; and even now is it already in the world. *1st John 4:3.*

“Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world. *1st John 4:4.*

“We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” *1st John 4:6.*

“Beloved, let us love one another; for Love is of God; and every one that loveth is born of God, and knoweth God.” *1st John 4:7.*

“Hereby know we that we live in him, and he in us, because he has given us of his Spirit.” *1st John 4:13.*

“Love is the fulfilling of the Law.” “The Law came through Moses.” “But grace and Truth came by Jesus Christ.”

When man is first aroused from the Adam-Sleep, he requires the law, it being the school-master which will bring him unto Christ; but, when he has become enlightened through the Christ-Consciousness, he no longer requires the law; it is then Love Divine which leads, guides and sustains him.

Man is not fully enlightened until he is baptised with and abides in Love,—that pure essence which is God-Love, which hears even the softest call for help or guidance and readily responds to the faintest, as well as the strongest radiation of gratitude, Love and praise from His children, the Sons of God.

There is nothing which so sets the invisible wires of Heaven into harmonious action, strong and sweet, as praise to God. Why is this so? Because gratitude is

the one thing needful for the enlightened one. In fact, without gratitude one cannot attain unto full enlightenment. Before man can become fully enlightened, selfishness has been entirely removed. In a heart filled with Love, selfishness does not abound.

God is the creator of all. 'Tis His hand that spreads a mantle of beauty all around man, from the green carpet with which He covers the earth to the deep blue vault over head; and so wonderful is the creation of God that man cannot produce its like, even the smallest of it, a grain of sand or blade of grass.

It is not man's province to create, because God, in the creative period, created and said, "It is finished," and man, after he became individualized, was placed in Paradise. When man becomes sufficiently enlightened to unwind the snarls of his life, which have been formed by the effects of causes which he has set in operation while he lived in the self-will without enlightenment or understanding, he will begin his task.

In the Light of Illumination, man sees that God is above the law of Cause and Effect, and has not anything to do with it; but man, living in this law, is responsible for his surroundings and environments.

Enlightenment causes man to perceive the law of God, which transcends the law of Cause and Effect and reveals to man the way to come so near to the Father in consciousness that he can, as the prophets of old, walk and talk with God. When man has attained unto this height, he has passed beyond the law of Cause and Effect; then he recognizes the One Law, God's Law and His laws working in the one Law. Man in this illumined state perceives that time is also a creation of the carnal mind; and man lives in bondage to it until he becomes enlightened. He then recognizes Eternity as the forever present and time as the illusion. When man is fully illumined concerning the illusion of time and the reality of Eternity, his body will discontinue registering time. How can there be old age, when Eternity

is understood and recognized as here and now? The enlightened man will serenely abide in the Eternity which is, was and ever will be. Care, fear, doubt and anxiety can never more approach him, because the light within him is so bright and clear that shadows cannot enter.

It is in the enlightened state that man will sit down at the right hand of God, which means that he knows and recognizes that the arm of Omnipotence enfolds and sustains him. The Love of the Infinite fills and overshadows him and the hand of the Father-Mother-God supplies him with all things needful. He is in that place represented as sitting by the side of the river of life and resting in the green field under the ever-green trees, his brow fanned by the soft zephyrs from the flower-gardens of Paradise.

Man must work out his own salvation and, we read in Holy Writ, man does this in "fear and trembling." This is where he bears his own cross. Jesus said, "Take up thy cross and follow me."

From the time man awakens and hears the Father's "Still Small Voice" and arises to travel upon the Christ-Path, he meets many obstacles, but through faith and prayer he wavers not when he sees them confront him, but persistently presses on, trusting in God, the All Good.

Man carries his cross from his awakening unto the full enlightenment. In the full light of God, man learns to lay his cross (burdens) down at the feet of the Christ, and He bears them ever more. This Christ is the divine man of each one. Jesus Christ, the Saviour of man, is just as conscious of compassion for mankind today as He was when He walked the Judean hills in the body known as Jesus. He is just as able to heal today as then. This being true, man, as he travels upon the Path, carrying his cross, can, when weary, ask for strength, when sick, ask healing of the Father, "Who doeth all things well," ask in the name of Jesus Christ.

Each man, like as Jesus, will carry his cross to Calvary, and there permit his carnal mind, nature and body to be nailed thereto; but he will arise in newness of life and walk in the Light of God, after his confused mind is lost, merged into the God Mind, which expresses in the Real Self, the Divine Man.

Before man has attained full light he requires assistance. Let him ask of God. He, the Ever-Present and all-Loving Father, who ever "Shifts the winds to protect the shorn lamb," will heal, bless and sustain all who call to Him in that one name.

It being the Father's good pleasure that Jesus Christ, the Redeemed Son, should be the ruling monarch, His name, when spoken in reverence, faith, appreciation and understanding causes the Omnipresence, which is God, to respond. It is the plan; it is the promise. This being true, let man seek for and attain unto Enlightenment. It alone will enable him to see, know and understand the way.

The way is dark and lonely while man is "working out his own salvation in fear and trembling," but there will come a time to all men, sometime, somewhere, when the Light will become clear. Then Love will spring forth in the heart and loved ones will surround him. Care, anxiety, fear and doubt cause men to feel alone. Love is a magnet and draws its own substance unto itself.

Alone! yet, not alone. If man should feel alone, stop! Consider the place where you are now standing upon the Path, then turn to the message of our Elder Brother and see what He did at that place.

"These words spake Jesus, and lifted up his eyes to heaven, and said, 'Father, the hour is come; glorify thy son, as thy son also may glorify thee.' " *St. John 17:1.*

Again Jesus said in His effort to lift Himself with the Father's assistance above the appearance of things into the calm and serene Presence of God, "And now, O Father, glorify thou me with thy own self with the

glory which I had with thee before the world was.”
St. John 17:5.

We find by studying the life of Jesus, that at all times when there were undesirable things to meet and master, He turned to the Father and in prayer communed with Him. This reveals to man the necessity of prayer.

To the Enlightened one silent communion brings about conscious at-one-ment; and, abiding in that “Secret place of the Most High,” ecstasy fills the mind and heart, and man is at Home in God,—in Enlightenment.

CHAPTER XI

THE BLESSEDNESS OF INSIGHT.

MAN cannot comprehend the blessedness of Insight until he has attained unto it; therefore, man may linger long on the rough path of experience before he catches a glimpse, even though it be small, of the blessings which come to the one who has come near enough to the great central Light to perceive that there is a Light, which, when discerned, will light the path unto the perfect way; man will then take courage and press on.

What is the state of the one who has the Blessedness of Insight? He lives in peace. Peace within himself and toward all men. His heart is filled to overflowing with Love for all manifestations of God; be it in the form of man, great or small; the atoms of earth, the grains of sand along the sea shore, the tiny blades of grass which cover earth's barrenness; the bird, the serpent, the lion, the lamb, the man in his savage uncouth state; or man in the polished and cultured state of high civilization. He, being so conscious of love within and without, is in rhythm with the center and circumference of all Love,—God. To him there is one family,—the universal brotherhood of the Sons of God; and races and colors are only the variegated blending and shading of the one great race,—the family of God. Through the Blessedness of Insight man walks upon the Sacred Path which winds its way through humanity, which he perceives, in their real selves,—are each, one and all,

the manifestations of God; he lives in the perception of Universal Brotherhood.

He has no fear of being unkind to his neighbor, neither that his fellow man will be unkind to him; because he understands God's Eternal Law and abides in it. He walks in the earth and mingles with his fellow man; yet he is not of the earth, earthy, because "former things have passed away and all things have become new." He has trod the wine press of experience and, perchance, long and lonely was the steep ascent as he neared the summit; but, when he stepped upon the solid rock on the mountain top, he, with the serenity of a Sage, in gratitude broad and deep, views the handiwork of God; and thus he stands, his soul reveling in the blessedness of Insight.

O, who! Save the man with insight, can glean the blessedness which comes to the enlightened one on the summit,—the Eternal Rock of Truth?

He looks into the heart of the rose, the lily, the violet, the daisy, the sunflower, the tassels of the corn, yea, and the lotus, and sees there the smile of our Father-Mother-God.

In the deeps of the earth the vision of the man who has spiritual insight perceives the presence of the Omnipotent One; in the ocean's deeps he realizes that God is there.

In the Blessedness of Insight, St. Paul exclaimed (speaking of the trials and tribulations of man), "None of these things move me."

The joy, the peace, the Love, the harmony and serenity which comes into the mind and heart of the man who is standing upon the Eternal Rock,—Truth, none can understand, except one who has the perception.

The man who has the Blessedness of Insight hears the sweet note of the nightingale's song, the tenderness in the call of the raven calling to its young; the sublimity of the morning chorus of songsters as they warble forth

their glad greeting to the rising sun; the still sweet voice in the midst of the roar of the cataract, the tempest and the cyclone; and behind the darkness of the approaching cloud he sees the sun as it shines in all its beauty and brilliancy. Beneath the barren desert, he looks into the earth and sees every atom, pulsating with life and that the ether over the barrenness is vibrant with life. Of the reason, we will ask, "How could it be different when God fills all space, and is Life, Love, Light, Peace and Power?" The man of Insight perceives that he is in the presence of that which is. What is this presence? Aum! and all he sees within, around and about him is the manifestation of that which is,—the Living God Almighty. In this Presence there is naught to fear, and fear, having been removed from the mind before insight could enter,—the man of Insight calmly abides in this Presence.

O, the joy and bliss of serenely abiding in conscious at-one-ment with the Heavenly Father is so sublime that only Realization can reveal its grandeur and magnitude.

If man has the realization of Insight, he cannot be disturbed by the forming and unforming of worlds; the building of the Ark, the entering thereinto; the flood, and its abatement, the coming forth from the Ark; and the repeopling of the earth—all, yes, all these are only passing events thrown on the curtain which hangs before the Real, and disturbs him not.

Some may ask, how can any attain unto that great height where none of these things move him? Insight is the door.

King David, speaking of the sublimity of Insight, said, "A thousand may fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee," "only with thine eye shalt thou behold, and see the reward of the wicked." We thus see that Insight leads man above the path of unrighteousness. Who are the unrighteous? Those who have not come into the understanding of the Truth of their Being; they know not God, nor them-

selves, nor their fellowmen; neither do they understand the universe in which they live. Not knowing nor understanding the way, they make mistakes, moved by the wrong, not the right; but when they learn the Truth concerning themselves, God and the Universe, and start upon the Sacred Path, guided through Insight, they are on the right way and will become righteous.

In the full realization of himself, as he came from the Infinite womb, man's insight is clear enough for him to discern that when he stepped from that Infinite womb, he only moved into the Infinite Heart; therefore, man is as pure and perfect now, as then; for, lo, there is not, nor can there be anything other than purity in God, His Presence and His Creation.

It is man's privilege to come into the Blessedness of Insight, which enables him to live in that conscious Realization. It is to this state St. Paul referred when he said, "None of these things move me."

The man who has the blessing of Insight has contentment, and something more,—he has Divine Satisfaction. He abides in the steadfastness of God. "And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." *St. Luke, 9:62.*

Jesus in His prayer to the Father, for His disciples who had Insight was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." *St. John, 17:15.*

"They are not of the world, even as I am not of the world." *St. John, 17:16.*

When man has attained unto insight concerning the great Truth that God is All in All, man is no longer in the world concept, and is, therefore, not of the world.

The world of man, which is the carnal mind, does not understand the man of Spiritual Insight, therefore, does not appreciate him.

Though man may be persecuted, even as the disciples

of Jesus were, the Blessedness of Insight cannot be taken away from him.

The young man Stephen, when they were stoning him, saw the heaven open and Jesus Christ on the right hand of God. With Spiritual Insight, Stephen looked away and was blessed so sublimely that the carnal concept cannot perceive the beauty and grandeur which it contains.

Daniel in the den of lions was in the Blessedness of Insight, and the Love of the Father was so great that it closed the mouths of the ferocious beasts.

"Love suffereth long and is kind, Love vaunteth not itself," but radiates in and expresses through the man of Insight.

Elijah, being so close to God, through Insight recognized the power which would enable him to perform the works, which would cause the men who were living in the world-mind to become aroused, that they might know that there is one God, the omnipresent and omnipotent One; and through the Blessedness of Insight he called forth the fire, which burned the sacrifice and the wood and stones and licked up the water that was in the trench around the altar. "God is a consuming fire," and they that worship Him with Insight, do so "in Spirit and Truth."

"And when all the people saw it, they fell on their faces, and said, The Lord, He is the God; the Lord, He is the God." *1st Kings, 18:39.*

When Spiritual Enlightenment pierces the tomb, that precinct of the carnal mind, it begins to think of others, because enlightenment consumes selfishness. When Elijah cast his mantle upon Elisha, as he was plowing in the field,—“And he left the oxen and ran after Elijah, and said, Let me, I pray thee, kiss my father and mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?” *1st Kings, 19:20.*

“And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.” *1st Kings, 19:21.*

Jesus, from the enlightened perception of the Truth, as it is, approaching the tomb of Lazarus, in conscious unity with the Father, spake, “Lazarus, come forth,” and he came forth, bound in his grave clothes. Jesus said, “Loose him, and let him go.”

When the disciples returned from the village with the food and found Jesus talking to the woman at the well and to those whom she brought to Him, the disciples requested Him to eat food, but He said unto them: “I have meat to eat that ye know not of.” He thus expressed the blessedness of Insight.

When man has through understanding and insight come into the Realization of the Truth of Being, he has come close to the Unity with the Father-Mother-God, and, according to his degree of insight, he is master over the material laws which rule and hold the carnal man as in a vise. While the carnal man is subject to the law of sin and death, the man of Insight, he who has been born again and has the Christ expressing within him, is not subject to these, “neither indeed can be;” because in insight man has become conscious of the dominion with which man was endued by God, the Creator, at Creation,—at the time when man became an individualized manifestation of God.

The Blessedness of Insight is Peace, Love, Harmony and Divine Satisfaction,—these compose the divine estate of man; they are the inheritance of the Real Man. Of that state of consciousness, which is the Fourth Dimensionsion, we will give a word picture.

In Peace man dwells among the inhabitants of earth; and, though many of them may be stirred with wars and rumors of wars, he is not disturbed. He dwells in Love and moves amidst his fellow men, radiating Love to all.

In Divine Satisfaction he abides in his inheritance in enjoyment of the fruit of the Spirit. King David said: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." *Psalms 91:1.*

"I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust." *Psalms, 91:2.*

"Only with thine eyes shalt thou behold and see the reward of the wicked." *Psalms, 91:8.*

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation." *Psalms, 91:9.*

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." *Psalms, 91:10.*

"For he shall give his angels charge over thee, to keep thee in all thy ways." *Psalms, 91:11.*

"They shall bear thee up in their hands, lest thou dash thy foot against a stone." *Psalms, 91:12.*

"Because he hath set his love upon me, therefore, will I deliver him: I will set him on high, because he hath known my name." *Psalms, 91:14.*

"With long life will I satisfy him, and shew him my salvation." *Psalms, 91:16.*

The man blessed with the Blessedness of Insight moves softly along in his ongoings; he murmurs not, because he, being in rhythm with Harmony, which is the music of the spheres, hears not the discordant notes which are sounded upon his right hand and his left, not being in accord with them.

The man of Insight lives in the world, but knows that he is not of it. The world in all ages needs many men of deep Insight among the inhabitants of earth. At this closing cycle many are required, and the Father, ever knowing what mankind is in need of, has caused many advanced Egos to be dwelling upon the earth at this present time,—more, perhaps, than at any other time.

The man who has the Blessedness of Insight has learned to know himself and somewhat to understand

God and His Laws; and he endeavors to "be still" and let the Father's will be wrought in and through him. It is Insight which enables him to trust in God and lean upon His everlasting arm; and, according to his degree of Insight, is he able to stand at all times amidst the trying tests.

Daniel had insight sufficiently clear to enable him to have faith strong enough in God's protecting Care, Love and Power to stand in the den of lions; and God responded to Daniel's prayer by sending the angels closing the lion's mouth.

Daniel dwelt in consciousness near the Father,—so near that he gave forth the prophecies which are now, after the passing of many centuries, being fulfilled in the outer.

Insight expresses in Love, Trust and Devotion to the One and only God,—the Almighty, which is; and responds in outer manifestation in answer to prayer. If in the midst of discord the man of Insight asks for harmony, harmony is given him,—it becomes manifest; and, as harmony and discord are opposites, both cannot be in the same place at the same time; therefore, when, in answer to prayer, Harmony becomes manifest, discord disappears. Where is the discord? Harmony has consumed it. We read, "God is a consuming fire;" Harmony, one of the aspects of God, performs its functions in answer to prayer, and no man with Insight will dwell long in discord.

It matters not concerning the method of prayer; but it is very important that man examine himself before he prays, that he may bring himself into rapport with the Infinite.

The prayer may be silent or audible, but always remember, that "man of himself can do nothing." His work is to bring himself into an understanding of the Father within, when the Father who dwelleth within will do the

work. "The Father who seeth in secret will reward thee openly." "Ask what ye will, and it shall be done."

Believest thou this? The man of Insight, not only believes, but has learned his lesson so well that he knows it to be true,—that God answers prayer. It is God who giveth the increase.

The man of Insight chooses many and varied ways of performing his part in prayer; for, it is well to remember that it is man's province to pray, having been taught by the Holy Spirit; for no man has clear insight until he has received the Baptism of the Holy Spirit, which is the New Birth. The Holy Spirit is an influx of divine power from God, so strong and powerful that the man, quickened by it, awakens into a new state of concept, and begins to travel upon a Path which leads him out and away from carnality and its ways.

Nicodemus, a ruler of the Jews, came to Jesus by night to enquire of Him concerning the things He was teaching. Jesus' answer was short, but direct: "Ye must be born again." Nicodemus, being educated in the learning and wisdom of the world, was much surprised at the answer. No doubt, Jesus knew this and desired it to stir his mind, just as it did. He questioned how that could be. Then, "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." *St. John, 3:5.*

"That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." *St. John, 3:6.*

"Ye must be born from above." Jesus' teachings were ever to the individual alone; but to each and every one, He said, "Ye shall know the Truth, and the Truth shall make you free."

The New Birth is a gift of quickening power from God. Man cannot assist here, neither can he by the manipulations of his mind, bring it about. The one thing needful, when one prays for the New Birth, is to stay the mind upon God, in the name of Christ; then, "be still," and let the Father do that which He desires.

If man is in conscious communion with God, in and through the name of Jesus Christ, the psychic forces cannot enter, for God's protecting power is around him.

The Blessedness of Insight is to know that man dwells in the very presence of God, and the knowing is so real, that man perceives that the Father hears every thought and word and responds to every call. The promise is, "Ask what ye will, and it shall be done." With clear Insight man realizes the ever present Infinite, our loving and tender Father, and that He responds as readily to the call of His children as the sunshine responds when the curtain shutting it out of the room is removed.

If man has not the Blessedness of Insight, he may not desire the fullness of the sunshine, but only a small ray. If man's faith is sufficiently strong and his insight clear, God will heal the sick and transform the environments of those for whom prayer is made; but it requires faith, love and devotion, coupled with Insight, to cause the signs to follow; and all selfish motives must be removed from the one who prays. The man who has the insight that results in blessedness has become freed from selfishness and his prayers continually are for the good of the whole; just as the air laden with the ocean breeze blows over and through the great city refreshing all.

The man with Spiritual Insight has scaled the heights. He stands on a mountain peak far above the whirl and turmoil of the busy city. He is surrounded with the solemnity, grandeur and majesty of the mountains. The soft breezes caress him lovingly and tenderly; the flowers bloom at his feet; the trees greet him as he passes, and the mountain stream rolls softly on, murmuring its song of content and carrying its blessing to the valley below. He sees the snow-capped peaks above him, dressed in their garment of purity. Serene he stands, for he knows that he is alone with God and that this which the outer man looks upon is only the outer mantle of the Infinite.

Oh, the Blessed Insight! which enables man to thus

stand on the mountain side above carnality's ways and serenely view the landscape o'er, with no regret in his mind as he turns from the beautiful city which lies at the base of the mountains with all its glittering allurements. He rests his head upon the Father's bosom, and continues to search deeper into the mysteries of God.

Blessed Insight! thou hast enabled mankind, as they attend thee, to stand for the right, for the Truth, for Peace, for brotherly kindness; defeating the mortal concept which knows nothing of the blessedness.

Insight anchors man deep in the divine concept of himself and of God; and Insight can become so deep, clear and strong that man can stand immovable, even though billows of trials and troubles dash against him; for in the midst of the storm the Christ will arise and calm the waves,—“Peace, be still.” A vessel may be upon the deep sea without a helmsman; but if the man of Insight prays with faith, the hand of God will steer it into that port of safety where is love and harmony, where loved ones welcome him, and where the milk of the spirit, the honey of the word and the bread from heaven is the food.

The Blessedness of Insight is not in reaching this harbor for one's self alone; but that man, after he has reached it, may become of assistance to his fellowman,—his brothers who as yet have not gained as much light as he.

It is unselfishness which is expressed in the man of Insight. From the mountain peak, far above the city, he has gained a vision which cannot be erased from his memory; and the vision inspires him to press on into deeper insight for himself, that he may leave carnality far behind and come in his own individual life into such a freedom that he can assist others to attain unto the same great freedom. Freedom is man's inheritance. Freedom from what? From illusions of carnality.

The bliss of Insight gives man calmness, serenity and

love. He sits in the shade of the Tree of Life, and as the ever green fields spread far around him, he sees the cattle on a thousand hills and the sheep gathering into the fold and knows well the Shepherd of the sheep and understands well the source from whence his abundance comes, even from Him whose are the cattle on a thousand hills.

Man in this state of Insight does not earn his bread by the sweat of his brow; but, through faith, love and trust in his Heavenly Father, he is sustained. God blesses him; for, "The Father knoweth what ye have need of before ye ask Him." Being thus bountifully sustained by his Heavenly Father, man is ever ready to do all work which falls to him to do; so that this does not mean that man, when he receives Insight, will sit idly and depend upon his brother to support him. This would be the out-picturing of selfishness; and selfishness cannot dwell where Insight is. The man with Insight is conscious of the presence and omnipresence of God. Therefore, as he moves among his fellow men, he continues to perform his duty, doing with his might what his hands find to do, while yet praying to the Father for those he sees in need of the Divine Help. One may ask,— "If God is all knowing, all loving, all power and ever present, why is it necessary for man to pray?" Because God's presence is unmanifest in that which is needed, and the prayer causes God to become manifest in bringing into expression that which is needful.

St. James said, "Man's prayers are not answered because they ask amiss, that they may consume it upon their lusts, upon themselves;" and man, until he gains insight, continues to ask amiss. No man knows how to pray until Christ is born within him and he is in the power of the New Birth. Then, if he will quiet his mind and let the Christ within him pray, the prayer will be answered, because the Christ knoweth the way of the Father's power. This is the Comforter which Jesus said He would pray the Father to send them, adding that

He "The Spirit of Truth will guide you into all Truth."

Arise, thou that sleepest in the carnal concept of man and the world, and seek until you gain insight, whose blessedness is the Fruit of the Spirit.

The man with Insight carries no burdens, because he has learned to lay them down at the Master's feet; no sorrow, however deep, can have an impression upon him, because he knows the Truth of Being; and even though a loved one departs from the tenement of flesh, he, with the eye of Insight, looks away from the clay to the living one who has departed from it. He will carry out the funeral rites as custom demands; but he knows that that which he buries is not the man, because death cannot touch Life which is Eternal; and that which he sees deserted is only the garment once worn by the loved one who has left it and flown above the carnal perception, but not away from the man of Insight, who knows that there is no separation in God and that Life dieth not. Therefore, in the Blessedness of Insight he dwells and remains undisturbed, knowing, as he does, that Life is Eternal and that there is one Law, God's Eternal Law, ever in action throughout God's Creation, which causes all things to work together for good, even as now, for he has learned that out of the greatest calamity God does cause good to come. It is, therefore, that the man of Insight fears not, neither is he dismayed, for, behold, he has long since learned that he and all men live, move and have their being in God. Then why should any fear, even though the shadows of carnality seem dark?

Arise, thou man of Insight! and stand still and brave and do that work which thy hands find to do, guided by Divine Wisdom and Love; and the Peace and Love of God will abide with thee,—this is the Blessedness of Insight.

CHAPTER XII

RETRIBUTIVE JUSTICE, OR, RESTORATION.

WHEN man has awakened, he appreciates the joy of Life, the ecstasy of bliss and the peace of Love. It is well for man to be sufficiently awakened to enjoy the vibration of the Spirit. However, if he continues to do so without understanding, it will lead into a negative state which is not beneficial to his spiritual unfoldment. We find many of the awakened ones upon the earth today, who prefer not to hear anything spoken of except the good. This is well, if done in Insight, but, if in ignorance, it results in stagnation.

If the searcher after the Truth desires "The Truth, the whole Truth, and nothing but the Truth," it is necessary that he understand every side of the Great Truth. The Holy City lieth four square upon Mount Zion; and man, to become the individualized Holy City, must build the four walls. In other words, he must master his four-fold nature.

Man through concentration can fix the mind so firmly upon the sky, that he will not see the clouds which pass between himself and the blue vault above him; but, whether he sees them or not, the clouds will pass and cast their shadow upon the earth,—then what has he gained? One point only,—concentration. That is good, because when man is awakened his first work is with his mind. An ancient sage likened the mind to a "wild horse," and when man begins to study the mind, its moods and tenacity, he is readily convinced that the ancient Sage understood what he was saying. Concentra-

tion is the first step taken, for until man has the power and ability to concentrate his mind at will he has not mastership. But this is to be done for his own unfoldment and progression, and not to be used over other minds. A tree is watered that it may grow, the growth taking place within the tree.

What is Retributive Justice? What Restoration? God's Law is inexorable and never ceases in its action. God's Law is the unchangeable Law. There is a law in carnality known as the law of "Cause and Effect;" in ancient teaching it is called "Karma." As long as man lives in the carnal concept, he is in that law, and none can sway it. "As man sows, so he reaps." It is Retributive Justice, and after man has suffered sufficiently to become aroused he will seek for a way of escape from it; and, from its lessons, man will learn the way to Restoration, or his True State.

How is this law of Cause and Effect placed in action? By man's thoughts, words and deeds; and, though man is ignorant of it, the effect follows the cause in such precision, that when man begins to reason he sometimes is amazed; but studying this law does not assist man into Restoration, as "the fountain can rise no higher than its source." If a man sows wheat, he knows he will reap wheat; if corn, he will harvest corn. This is the law. If a man plants an acorn, an oak tree is the result. If a man sows kindness, he will reap kindness; if unkindness, this is the fruit he will gather. Man in his awakened state may think he has been very successful because he has succeeded in covering from his fellow man his business transactions; but, though these transactions may have enriched him and enabled him to live in ease and luxury, yet have the widows and orphans been turned away from their home and been deprived of their bread. Let not this man deceive himself, even though his couch is soft and downy and he receives the applause of his fellowman; for the law of Cause and Effect is set into operation and he will not escape from

it until he has paid "unto the very last farthing." Though he may pass from the body, through death, under the sanction of the organized Church, with his name enrolled upon its pages, nevertheless, he will not escape until he has paid "unto the last farthing." These deeds are sufficient to cause him to return to earth one or more times; for, for a man to repent and ask God for forgiveness and continue to live upon the fat of the land, gotten through methods that deprive others of what belongs to them, will not enable him to pass the pearly gates and walk upon the gold-paved streets,—no, no, not so are the laws of justice and kindness written into the Universe.

We read in Holy Writ that "man must work out his own salvation," and thus also it is written into the very being of man.

God is Law and Power and is everywhere present, but He does not interfere with man's free-will. Man can live in his free-will as long as he so desires, and he will reap as he sows.

Retributive Justice! Yes, man will gather the harvest, even as he has sown. "Thoughts are things," and man sets the law of Cause and Effect into operation by his thoughts, words and acts. God did not make this law. It is the result of man's deeds; and man will remain in it until he is sufficiently aroused to desire to find release from it; and there is only one way of escape, and that is to know the True Law, which is God's Law,—The Truth.

God is not an angry God; neither a God of wrath, that His children should suffer. God is Love, and loveth and careth for all.

Man can continue to use the law of Cause and Effect until he, through reaping as he has sown, finds himself in the depths of despair and desperation; but man should learn that he can at any time turn from that law unto the Eternal God and seek to know the Truth. When

man learns the Truth, he will cease from creating the cause which results in an undesirable effect, and through kindness, sincerity and faith will walk in the light that causes only good results.

When man in the carnal state (who is living either consciously or unconsciously in this law) passes from this plane through death, he goes to the abode where his acts, thoughts and deeds place him, and his time of abode there depends upon his acts while in the body. When that time expires, he returns to earth and is re-born and lives again in the place where he can repay the debt to those to whom he is indebted. There is nothing discouraging in this, if man understands it. Saying that he does not believe it cannot change the law, neither does it free him from his obligations.

The awakening of the man into Spiritual Consciousness and the desire to learn the way of escape will enable him to step aside from that wheel which rolls in carnality, and the spiritually awakened and enlightened one can and will stand free, having learned the Truth of his Being and the true Law of God which governs God's creation. Then it is that he can concentrate his mind upon the dome of heaven and there will be no clouds there intervening between him and the blue sky, and therefore there are no shadows in which he must stumble and walk.

What has caused the difference between this concentration and that spoken of in the beginning of this chapter? Understanding. When man has understanding and spiritual awakening united with concentration, all is well. He then has been removed from the mental realm into the Spiritual. Man then does not believe that it is his mind which does the work, but understands that the mind is only the instrument in man to reflect God's Power, Love, Harmony and Peace. When the mind is cleansed of the carnal beliefs and confusions, it then becomes a transparency and reflects God-Mind. Thus man learns to endeavor to keep his mind so clean

and clear that there will be only God's mind in action in and through him; for then it is that he learns he has the effects of his choice to meet, both now and hereafter.

Death does not change man, any more than passing from one city to another changes him, for man must work out his own salvation. Then what is man to do? When man begins to perceive that there is something wrong, he will investigate. He may pass over many winding paths ere he reaches the one which leads to the Rock—Truth. However, there is a direct path, and Isaiah said, "It is so plain that a way-faring man though a fool need not err therein." It is the path of Restoration; for, when man walks upon it, he will reach Home and be restored to his true concept of himself, of God and the universe in which he dwells. When man has returned to His Father's House; to the Home from which he departed in the long ago, his consciousness has been restored to him and he sees that he is a perfect man in Mind, Soul, Spirit and Body, or in Form. There is no more retributive justice for him, because he has, after finding the Path of Restoration, traveled thereupon until he has been restored, until he is at Home and knows himself to be a Son of the Living God.

Restoration! Yes. Through the law of Retributive Justice man encounters so many hardships, difficulties and unpleasant experiences, that he finally awakens to the fact that there is something wrong. This sets his reason into action and it will cause him to search until he finds the way.

The reason and the intellect are the instruments used until Intuition and Inspiration are brought into action; then man is Spiritually anchored and is no more on the mental plane. The Spiritual man is then in the ascendancy and mind is his servant. There is in reality one mind, the God-Mind, and this, individualized, is the only Real Mind in Man.

At first we find man with seemingly one mind, but that is the carnal mind, and of the earth, earthy; it is the

animal mind of man and has no cognition of the divine mind in man of which it is the counterfeit. Man living in this counterfeit mind walks upon the earth of carnality and is subject to the laws governing the flesh-man and lives the life of the flesh-man. He does not know that there is any other mind or other path until he awakes sufficiently to begin to use his reason. Reason is a faculty that man has which is not developed in the others of God's creation. When a man awakens from the Adam-dream and uses his reason and comes to the conclusion that there is something wrong and seeks a Spiritual teacher for advice, let that teacher direct him to the message of Truth given by Jesus Christ and teach him in the Light of the twentieth century.

Some may ask, "Why direct him to the message given by Jesus Christ?" Because His is the full message. It shows man the way from the time of his awakening, as illustrated by Nicodemus, even to the overcoming of the carnal mind and desires, disease and finally death.

Jesus worked out the problem in this world, that man might see more clearly the way; for Jesus taught how to step aside from the Wheel of Birth and Death and stand a Redeemed Son of God. None but a ripened Soul can accomplish this; but this is the cycle when many are to be redeemed; therefore, let all take courage and press forward toward the mark of the high calling in Christ Jesus.

The night is far spent and the dawn is breaking for many Souls upon earth today, and they, through insight and perception, will pierce the veil and, lo, the Christ will be revealed to them, and they will see and know Him and be His assistants now at the breaking up of the old conditions and the beginning of the Restoration.

What do we mean by the Restoration? Humanity has swung far out and it is now time that the pendulum return. Civilization has reached its zenith now; and should not a higher intelligence than man's and a stronger hand than his guide and steer the bark in which

humanity is embarked, civilization would decline; but this is the ripening cycle and Divine Intelligence and Love will restore the Kingdom of Heaven upon earth for a short reign, which is the seventh day, or one thousand years. Then the carnal mind will come into expression again and the earth and its inhabitants will move along, cycle after cycle until another ripening-time arrives. So on and on throughout the endless Ages of Eternity,—thus it is. But man who knows the Truth and has been restored to his true concept, rests in God, moves in His Will and is, in love and gratitude, earnestly about his Father's business.

Retributive Justice, or, Restoration!—a volume could be written upon these subjects. However, we will condense into a short chapter sufficient to enable the observing student and devotee to find his way in his ongoing, when he comes where he requires these instructions.

The man who has reached the place of Restoration is freed from the law of Cause and Effect and has stepped aside from the wheel of Birth and Death. However, it is well for him to know, that it is necessary for him to be vigilant in season and out of season; for he has not scaled the final heights, although it may seem so to him; but there are heights to ascend of which he has no conception. This earth at its best is only a preparatory school; therefore, it behooves all men to learn well their lessons and gain the enlightenment which will enable them to pass finally from this earth-school. How long time this will require, none but the Father knoweth.

By staying the mind upon God and opening the heart that it may become filled with the Love and Spirit of God, man will continue to move onward into Restoration; but know ye this: final restoration is when the man, in his four-fold nature, has returned Home to Paradise to the Bosom of the Father. Man's four-fold nature is his Mind, Soul, Spirit, Body,—and these, joined together by the Holy Wedlock, bring the individualized Holy City into expression,—and it lieth four-square, and has

four walls; but when they are complete and joined together there is but one wall. That Holy City is man, the individualized manifestation of God, who has been restored unto his lost estate and stands Redeemed in Restoration.

The priests may proclaim, the saints may sing and the artist paint in their efforts to express the Redemption that is in Restoration; but through all these it remains unsaid, because the mind of man cannot comprehend the Greatness and Grandness and the Light, Love and Beauty of it. We will lay the pen aside and leave the curtain drawn, as none but the one who enters there can realize it, and he cannot reveal it to men of lesser light. Then, if man desires to feed upon that Spiritual bliss, he must awake, arise and move forward upon the Path until he has reached that portal, when the door will open for him and he will be permitted to enter and be initiated into a higher order. Blessed God! and blessed man!

Thus we see that Retributive Justice finally ends in Restoration. If there were no laws of Retributive Justice, man, not reaping as he sows, might sit sluggishly amidst his selfish expressions and sleep long and sound, and it would require many more cycles before the beginning of the Restoration could be.

Thus we see that there is good in the law of Cause and Effect; in retributive Justice, although at first glance it does not so seem.

Out of any condition that man's perverted mind may bring about God, the All-Loving Father, is able to bring forth good in the finishing up of the cycle of events. Man has lost his way and cannot find it alone,—then let him turn to the Infinite Intelligence to guide him. When thus guided, the rough places will become smooth and the desert filled with blossoms and the wilderness abounding with the Love and Blessings of God.

The first step for man, after he awakens to the fact concerning the law of Cause and Effect, is to endeavor

to live, so that he acts only toward his fellow-man as he "would they would act toward him." This is sowing good seed. Let man continue to thus live and do until he steps entirely away from the sowing and reaping condition.

There is nothing to fear or be anxious about. It only requires faith, Love, righteousness, devotion, gratitude and praise. Amen!

If a man thinks he is nearing the edge of a precipice he walks tremblingly; but when he knows his path leads over solid ground, his steps are firm and he feels confidence in himself and in his God.

When man understands the laws,—those governing the carnal man, and the Law governing the Real Creation, including man—he walks firmly; his step is strong, and he is brave, because he, knowing something of its Laws, has confidence in himself and in God. Solomon said, "With all thy getting, get understanding." When man has understanding complete, he will walk out from the law of Cause and Effect and away from the wheel of Birth and Death into the "Glorious liberty of the Sons of God."

The mind enjoys dwelling upon the Restoration of the world and the human family to the original estate. Man finds pleasure in restoring and establishing the perfect and real; but not in Retributive Justice. Yet, it as necessarily belongs to the carnal man's condition as the perfect state belongs to the Real Man.

We read, that man should love God with all his mind and strength. It is well to see, that by keeping the mind stayed upon God, the Eternal Being, man becomes more and more like Him in expression.

Retributive Justice is the "School master" which guides man unto the Christ. When man has reached the Christ, he no longer requires the school master, because "Grace and Truth come by Jesus Christ." Jesus is the Instrument, and the impersonal Christ expressed through Jesus. However, there is more than that in connection

with Jesus Christ, because He had arrived at the place where His personality was to be merged into His individuality; and this took place in His ascension. As the clouds obscured Him from their view, His physical body merged into the Spirit form and His Individuality was forever free from personality. His last birth in the flesh was for the benefit of humanity, that they may learn the way out from the illusion of the carnal man, his mind and law. His work was to establish the Restoration and enable man to learn his way thereunto.

When the Spirit, Jesus Christ, appeared to Saul as he was on his way to Damascus, He said, "Saul, Saul, why kickest thou against the pricks?" There is a deep meaning conveyed in these few words. When the time had arrived, according to the law of Cause and Effect, for Saul to awaken, why should he longer kick against the law, which would continue to prick him, hurting him, but doing him no good?

Saul asked, "Who art thou, Lord?" And He answered, "I am Jesus of Nazareth, whom thou persecutest." Saul did not doubt this. Then Jesus appeared to Ananias and told him to go to Saul. Ananias did not doubt its being Jesus Christ, but he said, "Lord, this man is persecuting thy followers everywhere and causing them to be put to death;" but Jesus told him to go to Saul, which he did, and Paul's sight was restored to him.

Thus we see that Jesus Christ is working to restore the Spiritual man into his rightful inheritance. It is the Father's business He is about, which business is to establish the Restoration, which is the Kingdom of Heaven. First, man is to understand that the kingdom of heaven is within; then that the kingdom of heaven is without,—One Kingdom.

When the Spiritual kingdom is restored upon the earth, Peace will reign Supreme and righteousness abound. The instruments of war will be constructed into useful implements for mankind, and the lamb will not fear the

lion; "And none shall harm in all my Holy Mountain;" and the earth shall be so full of the Glory of the Lord that the Light of God will light all men, and they shall know war no more. Love! Universal Love will fill the earth as the waters do the sea. Hear ye! ye men of earth, Jesus Christ's mission is Restoration; and that which He has begun He will accomplish and the Kingdom of Heaven will become established upon earth.

Cast thy burdens down, O man! at the feet of the Living Christ and stay your mind upon the Living, Loving God, and you will be sustained and guided, that you may assist the Heavenly Hosts in establishing the Kingdom of Love and Harmony upon the earth. Come to the fountain and drink of the water of Life, Wisdom, Love and Peace. The time of Restoration is now at hand. Tremble not, for, lo, "Old things shall pass away and all things become new."

In the midst of destruction, there is construction; therefore, fear ye not, O men of earth; for God reigns supreme! and the Good will again be restored to its rightful Place. Amen!

The law of Retributive Justice operates in unceasing power in carnality through the law of Cause and Effect; but the Law of God is all-sufficient and will, through the Christ, restore all things; and man will live in the Restoration. Amen!

CHAPTER XIII

THE DAWN.

THERE is a psychological aspect at the hour of the dawn; it is the time, though short, between the passing of night and the coming of day; and, looking at the soft grey tints of morning and watching them change into the warm glow of pink and lavender, there will be seen the golden rays of the approaching sun.

It is easy for man to become enamored with the beauty of the dawn as the day approaches. However, the mind of the master is so completely unfolded, that it forgets not the darkness of the night through which the earth has passed. He also remembers the lessons he learned during those hours when darkness was king. He is, therefore, enabled to be awake at the Dawn and to enjoy the panorama of beauty which Infinite Love causes to be exhibited at the break of day. For man to endeavor to describe the delicate tintings of the soft clouds as they move softly back and the curtains become so transparent that the sun's rays will easily reach the earth and its inhabitants, would be futile.

The solar sun is a symbol of God. The sun's rays are life-giving to the earth and all thereon: so God's Love, Life and Light are life-giving to the Spiritual Creation, which includes Man, the Universe and all therein.

At The Dawn there is a chasm, we will call it for expression, between darkness and light, and the man who has insight and understanding should be awake at The Dawn to place himself in the attitude of receptivity, with his mind stayed upon God and his heart filled with

Love and his consciousness devoid of egotism, selfishness, and self-righteousness.

At the psychological hour of dawn, nature does not seem to breathe; yet the birds awake and their first greeting is chirp! chirp! chirp! but soon they burst forth into a sweet melody which vibrates through the forest. The wild animals awake in their lair in response to the influence of that hour. The dewdrops tremble in the heart of the rose and on the tip of the blades of grass, but they remain in their place and catch the rays of the rising sun and sparkle in gratitude.

At the hour of The Dawn, the carnal world seems to have stopped breathing for an instant and the Real world behind it to have peeped through for a short time. The Spiritually and Intellectually Illumined one should be astir at that hour to breathe the pure Spiritual air uncontaminated by the earth's worn and wearying atmosphere.

Psychological? Yes! Because, all nature being asleep, man can more easily penetrate the transparent curtain which hangs between "nature and nature's God." When man has pierced that curtain, he perceives his At-one-ment with God. It is possible for man to become so illumined at that psychological moment, that he sees so clearly through the transparency of mortality, that he absolutely knows that he is in the Perfect Universe, surrounded with the Universe as God, Aum, caused it to take form in that long ago,—at that psychological moment, The Dawn, he stands enraptured with the beautiful surroundings.

Man here can easily exclaim, "My Soul doth magnify the Lord," as I stand in the forever-great and sweetly commune with my God. Man there in The Dawn can hear the melodies clear which come from the angels fair and echo through the morning air, over mountain tops and gorges deep, and vibrate throughout the earth and

touch with purifying fire the mind and heart of its inhabitants.

The sun appears from behind the curtain of night and The Dawn is passed; and carnality is astir. The curtain again becomes thick, and the psychological moment has passed until again the earth has moved upon its axis and The Dawn approaches.

The Illumined man should ever be awake at that hour of dawn, and be about his Father's business, which enables him to receive God's blessings sufficiently in abundance to sustain him for his ministry to his fellow man throughout the day.

The Zodiac is brought into expression through the mind of man, as he studies man in his natural state, and nature and its laws; and the system and science of the Zodiac is brought into manifestation for the enlightenment of mankind.

The twelve signs of the Zodiac represent the twelve characteristic expressions of man's nature, as he lives the natural, or carnal life.

For man to understand somewhat concerning the signs of the Zodiac and the laws which exist and exert their influence through nature and the natural man is wisdom. However, lest man, the searcher after Truth, should become confused here, we will say, remember, that the zodiac, its signs and the laws governing them, belong to the carnal man and his environments and their influences are upon him. It is well for the carnal man to understand these, because through knowledge concerning them he may, if wise, escape many unpleasant experiences. It is well to always recall to mind, that the natural man is of the earth, earthy, and is governed by the laws which pertain to the fleshly man.

Hark! There is another Law, as far above these as the sun is above the moon,—it is the Law of the Intelligent Being who created the Solar System; and His Law is Supreme.

When man awakens from the sleep in carnality and desires to learn the Truth concerning his True Being and God, who is the Creator, he must soar far above the sun, moon and stars and their laws unto the Great God, Himself.

If man will hoist the sails and cut the rope, so that he can rise high enough above carnality, he will find the True Law and its Creator; and, should he abide in that height, he will be permitted to come into an understanding of the Creator and His true Law, which will enable him to return to his carnal abode and live in carnality, to all outer appearances, a carnal man; but, by and through that which he has learned, he stands above the natural man's laws; and with this light, he remembers that the teachings of the Nazarene at this point upon the Path were, "Render unto Caesar those things which are Caesar's and unto God that which is God's."

Jesus, no doubt, desired man, the awakened man, to keep his understanding clear concerning the two Laws; and the enlightened man is the citizen who lives in peace with all men and complies with the laws of the land: but he remembers that these are the laws of the carnal man and not the Spiritual Law of God.

The hours preceding The Dawn were dark and man slumbered and slept them away; and, when the sun announced the day is at hand, many would desire more slumber. These move along through the day and perform their duties or enjoy their pleasures, but are asleep in the sleep of the carnal man.

Sometime each man will awaken and behold The Dawn and watch for the approach of the sun and with gladness welcome its bright, warm and life-giving rays.

The Dawn is the awakening of each Soul, as one by one they awaken from the Adam-dream in carnality; and the long day is before man, divided into four divisions, morning, noon, evening, night: and the symbol of a cycle has passed. It depends upon the man and his desire for

Enlightenment, how much light he gleans from the day.

Man in the carnal concept of himself only, lives entirely for the outer man, and he continues to accumulate money, build houses, railroads, steam-boats and all enterprises which tend to enrich him or benefit mankind; but he knows, that though he should accumulate money, numbered by the millions, and own many broad and fertile acres, yet he is powerless to stay the hand of death or erase the traces of the advancing years.

In the carnal state, the seasons come and go as the day and night, and these leave their impress upon man, flower, grass, animal, bird and fish; and, as the chill winds of winter blast the flowers and cause the grass to retire into the earth, so these same blasts cause the bodies of men to succumb and return to the earth, "Dust to dust;" and except man awakens and looks out and above the sun, moon and stars, unto the Living God, there is no way of escape.

But the Spiritual Teachers of all ages, those who have awakened at The Dawn and bestirred themselves so earnestly that they have not slept again, have proclaimed there is a way! There is an inner depth which the outer man does not see. "There is a Light which never grows dim," that will light every man, when he awakens, desires and seeks for it. Here the Master said, "Ye cannot serve God and Mammon," and, "Ye must be born again."

After a man awakens, should he think, or even hope, that he can glean the deep Truth of God and still live in the carnal man's concept of life and ways of living, let him stop and believe it not; for it is a thing impossible.

Should man, after he has gleaned somewhat of the Truth concerning God, Man and the Universe and God's Eternal Law, think he can make merchandise among his fellow man through this knowledge, his bark will sometime reach the shoals and he will reap as he sows and no mental operation can cause him to escape.

Some may ask, what is it that can assist man to escape from gathering the fruit of his own sowing? It is Spiritual Insight.

When the Spiritual Man, "The image and likeness of God," is lifted from the bowels of the earth and the debris, the accumulations of ages, perhaps, removed from him, he responds to the Spirit of the Universe; (yea, the myriad of systems of universes) which is God,—the Infinite, whose most sacred name is Aum; and he vibrates with the Spirit which is God and the Law governing the Spiritual Universe and Man.

Take the world as man sees it, as he moves through life; everything which he sees in nature has a Spirit form back of it, which is the Spiritual Creation; and that which man sees in nature, a tree, flower, or grass; sand, sea or mountain, is the outer expression of the Real.

The woodman may chop down the tree and cut it into wood and burn it, but he has only chopped and burnt the outer expression of the tree. And no man is able to even so much as touch, or disturb, the Real Tree. Herein lies a deep Truth; which if, or when, understood by the Spiritually awakened man, will enable him, as he arises into that Realization, to shake off the diseases which belong to the carnal man.

The carnal man is the natural, or outer expression of the Spiritual or Real man; and, when man knows the Truth fully, he will see clearly, that these things which pertain to the outer or natural man cannot affect the Spiritual Man. Now note, the natural man is under and subject to the natural laws and the Spiritual Man is subject to the Spiritual Law. Someone may ask, "How can this be?" By this question we see that this man is not illumined; therefore, he believes himself flesh; but he is sufficiently awake to know that there is something within him which escapes the grave when he comes to death; and the Indian hopes for a "happy hunting ground," and the civilized man for a heaven in the by-and-by.

When man really learns that this outer garment, which he sees as flesh, is not he! only the house which he, the Real Man, inhabits; he will perceive, when he comes into an understanding where he can live in the inner concept of his Real Self (and not in the carnal belief of himself), when sickness overtakes the body of flesh, he, from the center of his Spiritual consciousness of his Real Self which dwells within the outer house, can announce to the disease, or pain, that it cannot touch or cause him to suffer. Why? Because the house is not the man; but the man has dominion over the house when he has learned the Truth of his Being.

When man in his Spiritual Light speaks to the pain or disease which has attacked the outer house, realizing his God-given dominion over his whole earth, his body responds in Harmony and Health. This is where Truth is in command of the Spiritual man; and his body responds in Harmony and Health. This is where the Spiritually awakened begin their work with self. At first they require assistance, and perhaps many times, until they arrive at the place where Realization of their Spiritual Being is clear enough to erase the appearance called pain or disease. This is The Dawn. But press on, for the morning hour approaches, when the sun will shine bright and soon the noon hour is at hand. And much more is required of the man, in his full noon-hour strength, than at the Dawn, when he first awakens.

We read in the first chapter of Genesis, "God created man in His image and likeness" and "endued man with dominion over the earth, the sea, fish, fowl and animal."

The earth referred to is man's natural body, which he inhabits while he lives in the carnal concept of himself and the world. Man has not dominion over his fleshly tabernacle until he awakens and perceives the Truth.

When man learns the Truth of his Being and the law governing it, he then has a great task before him; for, through understanding and insight, he will bring himself unto the place, where he becomes so conscious of his

Divine-Sonship, that he can talk familiarly to the Father and nestle closely upon His Bosom and feel His everlasting Arm about him, and thus cradled, rest secure from all harm.

At The Dawn when man awakens and begins to use his reason and has his own problem to solve and work out to the final, while yet no man can do this for him, man cannot accomplish this great task alone. When man first awakens into this new Light, he may think that he will be able through his mind to accomplish this and alone. That is the first degree initiation and is good, but there are grades far above this. While the mind is ever an instrument to use, it of itself cannot scale the heights. It can only lift the man as far as the intellectual; and, when man desires to pass further upon the Path, his Spiritual Self must be awakened. Here is where the New Birth comes in, for man must be born again to pass from the carnal concept into the Spiritual nature.

The intellectual, or mental, man is cold, and very often selfishness still remains in a well developed state within him; but the Spiritually awakened man, the one with the Spiritual Baptism, who has the Holy Spirit within him, is tender and kind to his fellow man, because he has passed into the degree where universal brotherhood is recognized and will in time be established upon the earth.

The carnal, or natural man, sleeps through the night; but at the Dawn, that psychological moment, he awakens and begins to use his reason. He then moves out into the mental, the first step; then at the third hour of the day, we see him come to another step upon the Path, and his initiation here is the New Birth which comes from above, from our Father who is in Heaven. It is that Divine influx of power which came to the disciples on the day of Pentecost, when they were all gathered together in one place, of one accord—in harmony of mind, by believing the same teachings and trusting in the same

Principle. Jesus told them to tarry in Jerusalem until they received this baptism; hence they, in answer to the prayers of Jesus to the Father, received that Divine influx of power from God which so quickened them, that they were filled with righteous boldness in proclaiming the Truth as they had received it from Jesus, in precept and through practice.

That initiation took place at the third hour of the day, and at noon they came to another initiation, and bravely stood their tests and gave the message of Truth as they received it.

St. Peter, though only a fisherman, was imbued with the power of God and so fearlessly preached the Truth after his baptism of the Holy Spirit, his Spiritual birth, that his name is immortal wherever the Christian religion is taught; and, in Rome St. Peter's cathedral stands a representative of the power of the man who has the Spiritual Birth.

After man receives this new birth, he begins to live in the Spiritual side of his being; but here he finds that his mind has not as yet been tamed, as it is still the tramping ground of the adversary, spoken of in the Bible as the devil; and it portends a long time for many initiates until they learn how to live in the Spiritual Self and be guided by the Father, and subdue, yet appreciate, the mind.

The Divine Power which comes to man at his Spiritual Birth is so great and the vibrations become so high that man's body can scarcely endure them until he understand the Laws which govern in that degree of unfoldment. Man passes through a period of temptations. We read that after Jesus was baptised He was tempted in the wilderness. If Jesus endured temptations, how can man of lesser degree of understanding expect to escape? Wilderness is not a desert, as a desert is barren, while the wilderness may have flowers, fruit, grass, trees,

mountains and rivers. It is a wild uninhabited place having no highway and no direct roads.

When Jesus confronted the great temptation from the enemy of all mankind, it was something like this—"Now you are hungry; use that power which you know you have within you and cause these stones to be made bread." But Jesus exclaimed, "Get thee behind me, Satan."—"Tempt not the Lord, thy God." If Jesus, the Great Initiate, was tempted, let not man think that after he receives the Spiritual Birth he will escape, because the tests come at the initiation and all candidates must pass through the initiation ere they are recognized members of the Esoteric Fellowship.

Let not man become discouraged when the fiery tests come, after he has received the New Birth. If these tests seem severe, ask the Father to lead you to one of His anointed ones who can explain to you those things which you need to know to strengthen your faith; and the Loving Father, who heareth even the call of the sparrow, will guide you to one of His little ones who, through the lessons he has learned in passing through his initiations, can assist and advise you.

The carnal man's awakening at The Dawn is the call of righteousness to the carnal or intellectual man; and the New Birth is Life's call at the Dawn to the Spiritual man, which, hearing, the two pass onward together hand in hand unto the noon hour, when the time approaches for another initiation, the third, which bears a significant number and is significant.

The first part of the third initiation takes place within man. When man desires this initiation he has arrived at this point upon the Path through Insight, Understanding, Prayer, Devotion, Meditation and Concentration.

This which takes place is the Holy Wedlock within man, where his four-fold natures are joined together,—Mind, Soul, Body, or Form. These are joined in this Holy-Wedlock by the Holy Breath of God and are sealed by Infinite Wisdom.

The prodigal son has now returned Home to his Father's House, and the Father places the robe of Righteousness upon him, which robe is his pure Spiritual Body; and the Father places the ring upon his hand,—the ring, a symbol of unity between the initiate and the Father.

Jesus Christ passed through the third initiation when he ascended above their vision, when His body became pure Spirit-Substance and the ring of unity was placed upon His hand, uniting Him with the Father, and His vibrations became so high that those living in the other dimension could not see Him.

After a candidate has passed through the initiations, be it the first or third, he may almost smile at those things which seemed so dark and mysterious before he understood them.

From the time man awakens at the Dawn, he moves out upon the Path and travels its winding way through carnality, mingling with those who are still asleep. He is awake and his reason urges him onward until he arrives at the third hour of the day. When he reaches this point upon the Path, he perceives that there is something lacking. He may not know what that lack is, because he has become a Master only in the mental realm; but the unrest within him causes him to perceive that he has not satisfaction; the mind alone is unable to give or bring into expression the Spiritual which alone can satisfy. The urge of the Soul causes him to perceive that it is Spiritual Food which he desires. As there came a time when man grew tired of feeding upon the husks of the carnal nature's desires, so there came a time when the mental alone fails to satisfy; and here is where the man is nearing the preparatory perfection for the second initiation. which brings him unto the Spiritual Realm; here he learns that it is "God who giveth the increase," instead of his own mind, whether that satisfaction be in money, health, strength or a sense and time-thinking mind. There often seems to be a retracing

period here, because much that has been accomplished through the mental in the self-will presents itself to be met and mastered in the Spiritual understanding through the spirit of God.

This is the second dawn and second degree, and its Path lies through a country strange to the new initiate; but let him remember that there are initiates upon the Path to assist at every point; and Jesus Christ is the Great Initiate who oversees all. Therefore, when man requires guidance at any point upon the Path, let him ask of the Father in the name of Jesus Christ; because, the promise of Jehovah is, that He will answer when the prayer is spoken in that name.

Let not the searcher after Truth permit his mind to become attached to the tests; neither to the initiations; because there is Light over-shining the Path from the Father; and there are many upon the Path. Even though man must work out his own salvation, and do this within himself, he will find many in the same degree; these are here his companions, until he, or they, pass further along.

This is the Sacred Path; it leads to the summit of the mountain, and the mountain is Truth, its base, one solid rock of Truth, which neither time, storm, death nor pestilence can shake; it stands,—the Eternal Rock of Ages.

Awake thou, who are still sleeping in carnality; approach the dawn and step upon the Rock, which is the base of the mountain; and there stand until you have wisdom sufficiently clear and strong to enable you to begin the ascent. It is a beautiful mountain. There are ever-green trees, cool and refreshing streams and luscious fruits upon either side of the Path; and Infinite Love desires you to drink of this cool, sparkling water as you pass along, and to eat the fruits. These are the blessings which the Loving Father has placed there for His little ones as they return Home to Him upon this Path.

The Infinite knows the place where every one is traveling, be it the one in the carnal dream sound asleep, or

the one who has approached the first Dawn, or the one who is standing at the Portal of the second Dawn, the New Birth, or the one far upon the Path—so far, that it is the noon-hour and the Soul stands in the Portal of the Third Initiation.

Rest assured that the Infinite, our Father-Mother, is with each and every one; and, according to their ability to receive it, will He bless them, which ability comes by and through understanding and insight, out from which spring Love, Trust, Faith, Devotion, Meditation and Concentration.

Some get lost for a time in concentration, others in meditation, others in devotion, others in prayer; while the Sage has learned that it requires all of these coupled together in each and every man, to enable him to stand forth a master.

Man's destiny is Mastership! Mastership over what? Over the carnal dream. This is the illusion which man believes true concerning God, man and the world in which he lives. A Master is Free! Free from all the illusions of the carnal nature.

When man starts upon the Path, he soon finds that his work is with himself. He sees that not only the illusions concerning the outer conditions must be removed, but that he must set about to eliminate his carnal nature. What constitutes man's carnal nature? Selfishness, lust, passion. Selfishness is the strongest stone in the carnal nature; for out of this spring many of the evil propensities of the carnal mind,—anger, hatred, malice, jealousy, envy, evil desires and the tongue, which a Sage has said, "No man can tame." This tongue must be bridled,—by the mind first, and later by the Spirit.

In the Dawn of the day, there is peace and man feels hope stirring within his breast as he arises and passes into the day and the great world about him and, if he has trust in God, the Ever-Present Love, and His Grace, he will ask to be guided by God in all things.

If man has only awakened into the mental and believes that his mind accomplishes all, he will make his declarations and trust in them. If he is still in the carnal state, he only trusts in himself, and, if confident in his own strength, wisdom and ability, all may go well with him for a time; but there will come a day, when he will discover that he of himself can do nothing; and he, perhaps, ere this, has lost confidence in his fellow man; where then can he turn? "Man's extremity is God's opportunity," and many times when man has reached the limit of his own strength, God reveals Himself to man so sweetly and lovingly, that his faith is kindled within him and he arises and learns to Love, trust and revere that Being, Who is so near, yet so invisible, and yet so Powerful.

Be not discouraged, O, man; it matters not where you are upon the Path; you cannot depart entirely from it and God's Love and Care broods over all; even if in a prison cell; with God there is no respecter of persons. Jesus proved this, for He went while His body lay in the tomb and preached to the spirits in prison. His Love was, and is so great, that He desired the spirits in prison to learn the Truth, so that they, through insight and understanding, might turn from that path, which leads unto sorrow and misery, to the Path which leads toward the Promised Land, which can be reached here in this world without passing through death, if man gains insight and understanding of the Truth concerning himself, his God and the world, and the Spiritual Universe and its Laws. Then he will follow in the footsteps of the Master.

Knowing is a quality which is required before man can return to the Father's House, that Paradisical state from whence he departed in the long ago. Men were innocent babes then, but now each is compelled to become a conscious Son of God ere he can return Home. Faint not, our brothers and sisters, for God will sustain you, if you ask and trust in Him. Tremble not, our sisters

and brothers as you pass through the experiences of earth; for God and His angels are ever with you; and Jesus, the Elder Brother, has said, He will come and walk by your side, if you ask Him.

The way may look dark, but believe it not; for God is Light, and everywhere present; then look up and away from the old way of looking at things and seek the ever-present God and become conscious that you are not alone; and, even though your sins are as scarlet, they will in the Presence of the Loving God become white as snow.

When the woman, with the burden of condemnation of those no better than she, was brought to Jesus, He, after He had received their testimony, said to the woman, "I do not condemn thee; go and sin no more." Jesus there advised the woman to turn from that path, where the inexorable law of Cause and Effect is in operation, unto the Path, which is the Spiritual-Path and leads away from carnality to the base of the mountain; and, if any one will take a firm stand upon that rock of Truth, he will be enabled to move upon the Path into the Spiritual plane, getting away from the carnal man, his desires, lusts, passions, ambitions and selfishness.

This is not accomplished through dying,—not so! Man may die and go to heaven many times, but, until he has mastered his animal nature, he will return to earth, when his merit in the glory land has expired.

Heaven cannot be reached by a single bound; neither hell escaped through fear of an angry God.

Remember, God is Light, Love, Peace, Intelligence. Then what is there to fear? God has said, "None shall harm thee in all My holy mountain." God also spake in the seeming long ago, and said, "Be still and know that I am God." Let man use his reason here just a little; if God is everywhere present, and He said, "Be still, and know that I am God," why should man fear? There is no reason for fear and anxiety; these belong in the place where Gautama Buddha, the Hindu Sage, placed them. After he had been seven years in the jungles, having re-

nounced the world (carnality), he one day was sitting under the tree, when his illumination came and he exclaimed, "Ignorance is the cause of all misery." Jesus Christ, about five hundred years later, said, "Know the Truth, and the Truth shall make you free." The Hindu Sage announced it as it is on the carnal path; and Jesus Christ, having come to restore the Kingdom of Heaven, told us what we should do to escape the ignorance and its results, over which Gautama had been so greatly disturbed.

If all men who are awakened, it matters not at what point upon the Path they stand, will diligently set about to, as much as within them lies, establish the kingdom of heaven, harmony, upon the earth, the coming of that kingdom could soon be ushered in.

If each awakened one will endeavor to let the Kingdom of Heaven become manifest within him, he will have his part in the establishing of the new conditions upon the earth.

This is The Dawn of the new day, when the nations shall know war no more, and peace become established in man's heart and mind and expressed in the world about him.

The rock of Gibraltar is not disturbed by the billows which dash against it, but stands serenely, steadfast and immovable. So Truth, the Eternal Rock of Ages, stands immovable and serene; not disturbed by war or rumors of war upon the surface of the earth, among those who are living in the law of Cause and Effect. Remember this, each man is where the inexorable law places him; and none save God, Himself, can change this.

The prophecies in the Bible say, in the ending of the old dispensation, except the days of tribulation be shortened, there will be no flesh left upon the earth. It then behooves every Saint of earth to join in prayer that "The Father's will be done on earth as it is in Heaven;" that the Kingdom of Heaven be established upon the earth.

Prayer is the one thing needful at all times and in all places. Then let men come into understanding and Insight, that they may learn how to pray. The prayer of the self-mind is only mockery. Let us join in the prayer which is so broad and deep that it includes all men, races and nations, desiring that all will awaken from the lessons which have been learned while passing through earth's experiences and step from the carnal man's law into the Spiritual Law, and live, move and have their being consciously in that Law, when they will stand serene on sea, desert, mountain and plain, and tremble not; for Love reigns supreme, and out from the dust of the ages, God, the Infinite Intelligence, Love and Power, will for them cause Blessings to abound.

Let not the eye scan the disturbances in these times, but turn to the reconstruction, as Jesus Christ teaches.

The Dawn is now approaching and the psychological hour is near and many men will be redeemed and the cycle will move on to the third hour, then to noon, and then to the decline which shadows into the night.

Ages after ages roll along, but Truth remains Eternal and changeth not.

When man, through Insight and Understanding, looks calmly into the outer world as it is and deeper into the inner depths, he will anchor his mind and heart deep into the Heart of the Eternal God and serenely stand; and so firm will he be established in the deep Heart of God, that the dust of ages may settle over him and he perceive it not; for he is looking within, where his heart is joined with the Heart of the Infinite, and, in that center of his being, he is so vibrant with the Love which is God that he is in Rhythm with the Music of the Spheres, and joins the throng of the Redeemed Ones, who sing without discord their glad hosannas to their God. The Dawn approaches and passes, but he considers it not, for he is in the consciousness of Insight where time has ceased and Eternity is.

Ring, thou bells of Heaven! Ring! until all respond
thereto and join the glad refrain, "Holy! Holy! Holy!"
So be it!

CHAPTER XIV

THE FLASH-LIGHTS OF TRUTH.

IN order to understand what we wish to convey by the Flash-Lights of Truth, it is necessary to portray as much as is possible the essence of that inexpressible Essence called Truth.

Jesus Christ, in His efforts to teach this same Truth to His disciples, said to them, "I am the way, the Truth and the Life." This Flash-Light of Truth was spoken from the inner consciousness of the Christ through the mouth of the personal man Jesus. He also said, "My words are Spirit, and they are Life." These words spoken by Jesus the Christ were Flash-Lights of Truth.

Words spoken from the Christ within man are Flash-Lights of Truth, spoken through the lips of the outer man to quicken mankind. However, as man hears and heeds these words spoken by the Christ within his own being, or from the center of another's being, he will learn to read the hand-writing upon the wall and, as he reads these Flash-Lights of Truth, written upon the wall of his interior mind by Christ, he will turn his outer mind within to read those Flash-Lights.

Man then can see that it is the outer department of man's mind which is at first reached or awakened; and, when man begins to examine the outer department of his mind, he finds unrest, confusions, instability and, even in the most cultured, lack of poise, or equanimity.

The outer department of the mind is unstable and unsettled, even at its moments of greatest serenity, be-

cause it is the mind of earth and reflects the changeable and fleeting things around it.

There is the inner department of the mind, expressed by some as the subconscious mind, and it is on the wall of this mind that the Spirit begins to write, and, when man is fully awake, he will not only be sufficiently enlightened to read the writings, but he will become so quickened by these flash-lights of Truth, that he can interpret them.

It is one stage, when the initiate upon the Path can read the flash-lights of Truth as they are written in his inner, or subconscious-mind; but a much higher step has been taken when, through interpreting them, he can bring them into expression in his body, mind and environment.

When the mind is thoroughly enlightened, there is only one department, the conscious and subconscious departments of the carnal mind being merged into the super-conscious, or God-Mind.

Jesus Christ's words "were Spirit and Life," because He consciously spoke from the Christ within Him. The flash-lights of Truth come to man living in the carnal life to enlighten him concerning the Truth of his Being.

Man, living in the carnal state, knows not of the Truth and the Light therein, until he is awakened sufficiently to hear the words of Spirit and Life which are spoken from the Christ through some one who has scaled the heights and attained unto unity with the Christ. The Christ-Consciousness is not gained by a single leap. Should the full Light therein flash into the mind of the newly awakened, the carnal man's mind and body would not be able to receive it; it in all probability would shatter both.

Jesus Christ knew from infancy His divinity and His At-one-ment with the Father. Jesus, not only knew the Truth of His Being, as many others before Him

had learned and become conscious of, but He had the consciousness of His Sonship and the ability to teach, explain and prove these true by His works, which were above the carnal man's ability to achieve; even to overcoming the last and greatest enemy to mankind,—death. Death is an enemy to the awakened Soul who is endeavoring to solve his problems of existence and attainment of freedom from birth and death; but death is a blessing to humanity living in an unawakened state. Jesus, being in the Christ-consciousness and knowing whereof He spoke, worked out the problem of man in the outer expressions and left His works and rules, that an awakened Soul may catch the flash-Light of the Truth of His Message and follow Him.

One of the flash-Lights is in the words of Jesus which said, "Follow me." If it had been impossible for the Spiritually awakened man to do so, the enlightened Christ would not have proclaimed, "Follow thou me!" Jesus also said, "Greater works than these shall ye do, because I go to my Father."

To the disciples, whom Jesus had carried as deep as was possible into the mysteries of God, He said, "But tarry ye in the city, Jerusalem, until ye be endued with power from on high." Jesus had been with them and taught and expounded the scriptures to them and healed the sick, raised the dead and fed the multitude with the increase of the few loaves and fishes and had sent the disciples out to preach; and, when they returned to Him, their report was, "even devils were subject to us."

However, when He was about to leave them, He revealed to them that their next initiation would be the baptism of the Holy Ghost, or New Birth. Thus another Flash-Light from the Christ-consciousness of Jesus is, "Ye must be born again, and from above."

While the disciples had the personal Jesus with them to inspire and assist them in their ministry, their faith was sufficiently strong to carry them onward; but Jesus

knew, when they could no longer hear His assuring voice or feel the strength of His personal presence, that they would require a clearer light.

In expression of the faith which they had in Jesus and His teachings, they tarried in Jerusalem "and were of one accord in one place"; and the promise was fulfilled, and that influx of divine power so filled them that they were relieved from fear and Peter there arose and boldly preached the resurrection of Jesus, who now is the Christ! the personality of Jesus at the ascension having merged into the individuality,—the Christ.

The Infinite Love that broods over all is continuously causing the flash-lights of Truth to touch humanity and the awakened Souls respond thereto according to the degree of awakeness. When one is sufficiently awake to understandingly catch and interpret these Truths, they give their light to their fellow-men; and humanity is, perhaps slowly, but surely, merging into the Light.

God's Love is so great, that the breathing Heart of God will finally draw all Souls to its center, from whence all departed in the long ago. Grow not weary, brothers, though life's voyage is rough, dark or cold; there is Light, Warmth and Love at Home in the Heart of God.

The Flash-Light, the Truth of the Ages, says, "Come unto me, all ye that are heavy laden, and I will give you rest." The Voice of the Ages says, "Take my yoke upon you, and learn of me, for I am meek and lowly, and you shall find the way."

The darker the night, the more perceptible the Light, and in the midst of darkness a small ray sometimes seems sufficient to guide the step. The Flash-Lights of Truth are not fiction, neither folly, nor inventions of man. So deep is God's Love, so tender His care and so capable is He, that all men are continuously coming in touch with these Lights of Truth; but the Father is tender to the men of earth, His children, who have lost their way in the forest; and, though they refuse to see the Light, or heed the "Still Voice" which would assist

them, He loves them, even though they like naughty children desire to tarry in the illusions of the carnal man's concept. Infinite Intelligence knows this; that all will sometime grow tired of living in the self-will, and, when they willingly surrender that, they will seek the Father's Will. Then they will see the flash-light of Truth and hear the "Soft, Sweet Voice" of the Father which ever whispers, "Awake! thou that sleepest, arise from the dead!" and come up higher.

When man awakens, hears the still voice of the Father and looks towards the Source of the Flash-Lights, he will see evergreen fields and rivers of crystal water, clear and cool, flowing through them; and the cattle on a thousand hills grazing leisurely, or resting in the shade of the trees which are evergreen and bear their fruit for mankind.

The flowers bloom continuously there and the birds with beautiful plumage sing clearly and sweetly, and peace broods over all. When man awakens, this vision seems far away, and a rough country between; but, as he listens to the "Still Soft Voice," he will learn that there is a state of consciousness to become manifest in man, which brings this vision near and still nearer, until he learns to read the hand-writing upon the wall of his interior mind, when he knows this truth as the Light flashes these words, "The kingdom of heaven is within you." Then, if he is wise, he will turn his mind within and abide in the kingdom of heaven; and, by so doing, he will discern that the kingdom of heaven with its evergreen fields, beautiful flowers and crystal-clear river of Life, is not far away. 'Tis only a few steps, brothers, after you are thus spiritually blessed. Even though great distance seems to intervene, the Christ knows the short Path which leads to the pearly gates.

When man awakens, he finds his work begins within himself and he soon discovers that his mind has the outer and inner departments; but, if he desires anything higher than humanity can teach, he must reach

into the super-conscious mind,—the mind of God. The carnal mind, both its conscious and subconscious departments, is of the earth, therefore, it is earthly and cannot guide man out from this forest which has become so dense that it is a wilderness through which the earth-mind knows not the way; neither is it able to catch the flash-light of Truth, and learn the way.

But when the Soul, which is the Conscious Life of man, is sufficiently aroused to peep out from the cloistered cell of carnality, it soon perceives the Flash-Lights of Truth; and, as man heeds them, he will apply the Truth taught through them, knowing that they are given to the individual. Each man must awaken, learn the Truth and pierce the curtain which hangs thick between him and the Mystery of God and the Universe.

As the Flash-Lights of Truth are for the individual, they, also, are for the collectivity of individuals, for the Human Family,—all; for each will sometime reach Home and wear the Crown,—its redeemed and glorified body.

When the carnal mind of man is merged into the super-conscious, or God-Mind, he perceives that Eternity is at hand, even though time is everywhere manifest. Catch this flash-light of Truth, O man, and glean the golden grain, for the harvest is plenteous.

From time immemorial the wise of earth have proclaimed, "Man, know thyself." It is through the mind that man learns to know himself. When man learns to dissect his mind he will begin to grow in knowledge.

When man learns concerning the different departments of his mind, then gains understanding as to the merging of the outer and inner mind with the super-consciousness,—the Ego, which is the Real Self, and sets about to accomplish this, he is beginning to work out his problem, or, as scriptures say, "To work out his own salvation."

Who can assist in bringing the change about? We

remember, that while man must work out his own salvation, "It is God who giveth the increase." Jesus said, "I of myself can do nothing. My Father within me, He doeth the work."

The Flash-Light of Truth has shown bright upon this statement of the Master; yet so few have found the clear way, that today we find very many forms and ceremonies of prayer.

The initiate who has scaled the heights and is consciously near to God,—yea, so near that he can talk and walk with Him as Jesus did,—has discerned a secret which many searchers after Truth and Philosophy have failed to see. Man may, through devotion, and keeping the mind stayed upon the Eternal God, become conscious of His presence and, in faith walk and talk with Him; but, to scale the heights completely, he must gain understanding. King Solomon said, "With all thy getting, get understanding." An understanding heart and a believing mind are acceptable to Divine Love, to our Father-Mother-God.

Jesus said, "Ye shall know the Truth, and the Truth shall make you free." Then we see that there is something for man to know, something for him to believe, and for him to understand. How is man to know what he is to believe and understand? All down the ages God has blessed humanity with Saints, Sages and Saviours, who have given the flash-lights of Truth to enable man, when he has become awakened, to, through "Seeking, asking and knocking," find the Path which leads out from the forest of carnality.

When man finds the Path and starts to walk upon it, his first work and duty is to seek to understand God; then to know himself; then to learn concerning the universe in which he lives. When man has learned that the Infinite is our Father and that He is tender and near and that when man prays aright, He answers prayer,—man, then, with his eye stayed upon God, will become conscious of his unworthiness to approach the

All-Loving Father. It is then man begins to examine himself. If he seeks diligently and searches the scriptures, he will find that he is living in the carnal concept of himself, having lost the consciousness of himself as God created him.

What is the image and likeness of God? The carnal man does not express it. Then it is necessary for man to seek out that image and likeness of God, which he is.

How is man to find this? By turning his mind within, and, through prayer to Almighty God, meditate there, when he will become aware of the Divinity within him and will in time learn that the outer, or carnal man, is the counterfeit of the Real Man, and that this outer man is the one who is to become awakened and taught the Truth of its Real Being until it is redeemed, and redeemed through the blood of the Lamb,—Divine Wisdom and Love.

When man first becomes acquainted with himself, he finds that his mind is filled with the thoughts, fears and doubts which belong in the mind of the man who is living in carnality.

He believes in birth, death, old age, disease, sorrow and poverty as the Real. He believes the outer man and his experiences from the cradle to the grave to be the reality of life; and, at death the spirit of man departs, he knows not where; whereas, when he studies deeply into the deep things of God, he discovers that the Real man is that which "God created in His image and likeness, and endued with power and dominion over the whole earth,"—the earth is man's carnal mind and its outpicture in a carnal body, which, being in the low vibrations of the earth, is matter.

As man "Asks, seeks and knocks" for wisdom and understanding and his heart becomes purified from the carnal desires, the vibrations rise; and, as love and devotion become his daily companions, the vibrations continue to increase, and this is the Path which leads to the ultimate,—which is the Redemption of the body,

or the merging of the carnal man into the Real Man; whom "God created in His image and likeness." How long a time this requireth, "No man knoweth, no, not even the Son, but the Father."

The final redemption from birth and death is a strong flash-light in the message of Jesus. His is the Message of Freedom to the individual Soul, who is awakened, has passed through the experiences of the earth's school and has arrived at the ripening cycle. Then the message of Jesus is for him; and, if he gleans the Truth taught by the humble Nazarene, he, through insight, understanding and devotion, will ask the Father for help and guidance unto this final victory. He then finds that Jesus Christ assists all those who are at the apex of their earth problems, if they call upon Him, in His name.

Jesus Christ's Message is for those who are coming into the harvest of the cycle which is now at its close. Those of lesser degree of unfoldment will not hear, neither heed the flash-lights in this message. They will continue to pass onward upon the carnal path, where truths beautiful and grand are given to help cheer and guide them, until they in their ripening cycle come to the high notes of the Master's message, receive them and, through Love, Devotion, Insight and Understanding, come into the Redemption. They, too, will then be given their crown, which is their restoration to their Spiritual Body, as they have become the Conscious Sons of God and walk again in the paradisaical garden,—their Home and their inheritance.

In ancient times, when one of God's little ones was trying to find the way out from his confused mind, God spake and said, "Be still, and know that I am God." When man learns to quiet his carnal mind and command it to be still, then he can hear the "Still sweet voice of the Father," ever calling to the Soul who is lost in carnality, "Adam, where art thou?" The carnal mind of man can, and it will, if not controlled, roam

and become so filled with unrest and confusion, that man hears and knows nothing but the reports of the outer department of his mind. Man, then, when he endeavors to "Know himself," should begin to train his turbulent mind.

What is it in man that controls the outer department of his mind? The Ego. What is the ego? It is the super-conscious mind of the Real Self, the Divine Man, which is the mind of God, and becomes manifest in man when the turbulent sea of the carnal mind has been quieted.

The Divine Mind is likened unto the deep clear lake, whose placid water reflects the blue sky and every soft, fleecy cloud as they float quietly along,—no noise, not a sound in the lake, neither in the sky above, nor from the soft clouds, yet all! yes all, filling their place. Divine Harmony, Rhythm and Peace abound and man moves as softly and gracefully along as the white clouds in the blue dome.

All things in carnality, including that which surrounds and composes the carnal man, is fleeting and changing. They are in the law which governs and causes change. The seasons come and go; seed-time, then harvest, then the bleak winter. Thus in nature we see one continuous round of change and the carnal man passes on to three score years and ten, passes onward still, and the place that knew him knows him no more. There is no stability. Though the mountains in their greatness are such towers of strength that man stands in awe before them, yet a tremble of the earth, a quiver, and they slide into the sea. Man looks upon the sea with admiration as its never ceasing waters bring to his remembrance the strength and power of God; yet a tremble of the earth, and islands raise their proud heads in its midst, and the sea cannot say them nay.

"God is Omnipotent, Omnipresent and Omniscient!" there is none beside Him. God and His manifestatons are the Real; there are none beside them.

When man learns the Truth concerning God, Man and the Universe, he will see the Real, the Perfect. Therein is stability, serenity; and all things move in the Eternal Law of God, which is Rhythm, Harmony and Peace. All who dwell there have perpetual youth, because time is not permitted to enter.

A flash of light, which Jesus Christ came to give, is great enough, so that, if man lives close enough to God, the sick can be healed in answer to his prayer. Jesus preached the Truth, the Gospel to the poor. He healed the sick, raised the dead and fed the hungry. These are the fruits which are the results of the work done by the Christ; and every devotee or disciple of Truth, who has the Christ born within him, can see the sick healed, and blessings flow to those for whom he prays. Jesus Christ did not teach or heal for His own aggrandisement; but to reveal the Truth of the Ages to humanity, that they might learn to come into Peace and Harmony in their perception and understanding.

When man learns to know himself as God created him, he will arise above sickness, pain, sorrow and death; because man, "the image and likeness of God," cannot suffer or die, neither was born. "Birth and death are not" to the Spiritual Man."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and you shall find rest unto your soul."

Let us remember that Truth is God and that God is as old as Eternity, without beginning, without ending.

Truth has spoken in all ages and all climes to the children of men, and will never cease to speak to them, even until all have returned to the Father's House.

The Spirit, which is God, is manifesting in the mind and heart of man even as the Breath of God breathes in and through man, but man heeds not as long as he slumbers in the carnal sleep; but, when he awakens, he

rejoices to learn that the God-Spirit is forever within him and that the holy Breath of God breathes him.

When man learns this, it is his privilege to seek for the Path, which leads to Love and devotion until he finds himself so emancipated from the thralldom of carnality that he perceives his nearness to, yes, At-onement with, the Father.

Jesus Christ, when speaking unto the awakened and quickened man, said, "I and the Father are one, but the Father is greater than I." He also said, "The Father within me, He doeth the works." When the veil of mystery is rent in twain, man can see the oneness of God and the inseparableness of man,—God's manifestation,—from God.

Thus we see that there is a Oneness, a Wholeness, which is a mystery beyond the carnal man's concept. In the gloom and darkness of the garden, when Jesus moved into the cold carnal current of death, He seemed for a short time to lose His realization of His At-onement with the Father and He cried out, "My God! My God! Why hast thou forsaken me?" but, in an instant the Christ became the Master and He exclaimed, "Father, not my will but thine, be done." The adversary is ever ready to turn the devotee from the clear recognition of the Truth of his Being; but the Christ is ever alert to rebuke and cast out the illusive adversary. The Christ is man's inheritance. It is the individualized manifestation of God, expressed in man. The carnal mind is the counterfeit of the Christ-Mind.

The carnal mind and body of man are to be redeemed, transmuted, into the Real man; and those who are awake and prepared to hear the sounding note, the vibration of which will raise the vibration of the mind and body from the vibrations of earth to the vibrations of Spirit, these will become conscious sons of God.

The light which is now flashing clear and bright over the earth is, "Awake, thou that sleepeth;" arise, cast

away the grave-clothes of the past and press forward unto the prize of the high-calling, in Jesus Christ, the glorified, God-Conscious Son of the Living God.

CHAPTER XV

THE LABYRINTH OF GOD'S GLORY.

AS man walks onward upon the Christ-Path, which is the Path the initiated have trod, guided by the Christ, he approaches mystery after mystery and pauses before them until, through prayer and devotion, he gains sufficient insight to solve them and pass on; and man, as he traverses the labyrinth of God's Glory, becomes so translucent, that he is a part of the glory of God and moves onward upon the mystic Path, vibrating with and radiating the glory of God.

We read in olden times that the glory of God became so great that it filled the ark, the tabernacle and the court. This was a glimpse of the Glory of God. A Soul, feeling the glory of God, exclaimed, "The glory of God shall fill the earth, as the waters cover the sea." The Glory of God is one of the mysteries of God.

As man moves onward he catches a glimpse, now and then, of this glory; but he is unable to retain it, as it requires the fully awakened and Christ-filled man to traverse the Labyrinth of God's glory. Stage after stage must be passed and initiations take place, ere the initiate is permitted to enter the glory of God, which is far beyond the conception of the newly-awakened one.

God, our Father-Mother, has never left mankind without guidance, it matters not in what stage of evolution they are, though the finite intelligence knows not the requirements of each stage of evolution. Man, "The image and likeness of God," does not evolve, but remains perfect, as God created him, through all stages

of evolution. Then we see that it is the carnal, or counterfeit, man which evolves.

When man learns the Truth of his Being, and that he is inseparable from God, he will have passed from the stage of evolution and will walk in the Glory of God; but the labyrinth of God's glory is so mystical and magical, that man moves forward in the maze thereof, ever entranced by the White Light of the Glory; and, so enchanting is the White Light of Life and the golden glow of Love, that man walks the mystical Path through the Eternality of Eternity and grows not weary, nor sighs; because Love, Life and the Glory of God are there.

When man shall scale the heights and move along the mystic Path in God's glory, all regrets, disappointments and anticipations have disappeared from his mind; his carnal mind, the mind of earth, having been consumed and merged into the Christ Mind, as nothing but that which is redeemed can enter upon that degree of the Path.

The Glory of God is so great, that none but the initiate can abide in its glory. O, the glory, the mystery of God! Who can understand it? None, but the one who has traversed the Path from his awakening from the carnal sleep and has passed the initiations until he has arrived at the initiation which is called the glory initiation. It is that which transcends all other steps which the initiate has taken.

In using the term initiate, we are referring to the disciples of Jesus Christ and all devotees of Truth. No man can awaken from a sound sleep of, perhaps ages, into a full recognition of all that has transpired while he slept; so, no man can awaken from the slumber of carnality into the "glorious liberty of the Son of God" at a bound. As man, rung by rung, ascends the ladder of fame, so man, step by step, moves forward upon the mystic Path,—that Path which has been called Sacred

by all the Holy men who have traveled upon it through the earth's existence.

When man arrives at the initiation known as the Glory Initiation, he has passed away from the wheel of life, carnal life, known as birth and death, and is a master; and, according to his desire, so it is with him, if he remains age after age in the labyrinth of God's Glory and lingers long in the enchanted nooks of the maze of Glory; or, if he soon returns to earth as a messenger to mankind, that they, too, may be instructed so they can enter upon the Sacred Path.

If the self-will has been entirely merged into the Will of the Father, man will have no desire except to do the bidding of the Father. This is a higher degree of initiation than the one in which is the man who enters the initiation with even a little of the self-will lingering in his mind.

The Glory of God is deep and mysterious. It moved before the Hebrew children as a cloud by day and a pillar of Fire at night. The Glory of God filled the upper room in Jerusalem where the disciples were met together, as with a rushing mighty wind; and tongues of flame expressed it. If man has been initiated into the Glory of God, he will recognize this glory at all times and in all places; yea, in the busy marts of the great city, as well as in the mountain solitude, and in the barren desert as on the great deep.

The Glory of God is as Omnipresent as God. Who can think of the presence of God and not remember His Glory? Man sees the dark and lowering cloud and hears the rumbling of the thunder as it reverberates through the canyons and low hills; and, as the rumbling is lost in the distance, who does not remember the greatness of God? and, as the rain refreshes the earth, causing grass and flowers to spring forth, who, save the man who is sound asleep, can pass carelessly along and not permit these expressions of greatness to re-

mind him of the greatness of God? None. For the awakened man ever treads lightly in the presence of God and, when he has passed into the initiation of the glory of God, he, as he walks the mystic Path, becomes conscious of the Omnipresence of God and recognizes the flowers as a caress, the green grass as a mantle, soft and clean, placed there by the Loving care of the All-Loving One as a blessing to man. In this initiation man sees the Glory of God at all times, in all places; and, in this recognition, man moves along in the labyrinth of God's Glory and the barren deserts are no longer barren to him, for, lo, they bloom as a garden of roses.

The sea is no longer unstable and surging with unrest, for, lo, man, in the Realization of the Glory of God, speaks, "Peace, be still!" and a calm becomes manifest.

He fears not the poisonous reptile, because he knows the Glory of God counteracts all venom or poison.

He fears not to meet the wild beast in its lair, because he has learned that where the Glory of God is and man's animal nature being transformed, the animal reflecting this state of the man becomes a friend and roams leisurely by his side.

The Glory of God closed the mouths of the lions when Daniel was cast into their den; the glory surrounding Daniel was so great, they thought not to harm him.

The Glory of God was so great when the three Hebrew children were cast into the fiery furnace, that, when the King looked in to see the result, he said, "I see four men walking therein, and one is like unto the Son of God." The Glory of God was brighter than the fire in the furnace, although heated to seven times more heat than usual.

We have stated before in this book, that God has never left mankind without guidance. Here we see the King recognizing the Son of God in His Glory, even

though Jesus Christ had not been born into the body of flesh and was not for several centuries after. The Christ is the Son of God. As God was one, while in repose, before creation became manifest; therefore, impersonal; so, before man became individualized, Christ was impersonal. When God became manifest in man, Christ, the Son of God, became manifest.

In the Glory-Initiation the initiate perceives that the glory is so great that it causes the unity of the All. The Father, the positive side of God; the Word, the Mother, or negative side; and the Christ, the Holy Spirit, or the Son; (the Trinity) stand forth behind the shekinah in a glory so great that only man, who is in the glorious liberty of the Son of God, can penetrate the brightness of the glory and understand, even faintly, the great Truth contained in the Great Mystery which is enfolded in the Glory of God. Then he walks in the labyrinth of God's glory, feasting as he had never feasted; then he moves in and through the glorious maze of the Glory of God, ever knowing that the Father lovingly and tenderly caresses him, and knowing also that "He is living, moving and having his Being in God."

He then may feel, as King David was inspired to write, "God covers me with His feathers, and under His wing do I trust."

No ill can befall a man while living in this consciousness of his nearness to God. King David, also, through the inspiration which guided his pen, said, "Ten thousand may fall at thy side, but it shall not come nigh thee,"—"for it is only with thine eye man sees, and beholds the reward of the wicked."

A deep Truth lies buried there, for, of a surety, the inner, or spiritual eye, sees the perfect man, whom God created "in His image and likeness."

In the Beauty of God purity and holiness abide. The water-lily rests on the clear, blue water, and the wind, as the breath of paradise, blows softly through God's

creation and Life Eternal is vibrant there. Time has no place, for time ceases at the border-line of Eternity.

In the state of Spiritual unfoldment, where the Spiritual perception and Intellectual Illumination has burst into expression in man, he becomes conscious of Eternity. Then he sees the beauty of the Eternality of Being, where there is no decay, no fading, no growing old, no pain, no care, no death; but boundless beauty enwraps the Soul; and, as man scans the horizon for a diminishing of the Eternal Beauty and finds none, he will lave in it and rejoice therein. Then praises flow from heart and Soul and man exclaims, "Praise God, from who all beauty flows."

God is Beauty in expression, "and there is none beside him." In the lowering cloud and distant rumbling of thunder, there is beauty, but, differently expressed from the song of the bird or the sweet-scented flowers which beautify the wood-land in spring-time.

There is beauty in the flower; there is beauty in the golden grain. It expresses in the babbling brook and through the spring-time rain.

There is Glory in the Light of God and in the darkness, too; but who can discern the darkness when he the Glory knows?

There is Love in the dew-drops and in the mountain trees and in the heart of man, whose consciousness at awakening reflects God, of whom he consciously becomes a part. Love is God and man, "His image and likeness," will become a conscious part of that which he images. This is the Truth of Man's Real Being now; but man, having lost all consciousness of his Real Spirit-Self, through living so long in the carnal concept of himself, will, upon awakening, believe himself separated from God; and, in that state, he reflects God's Love, Light and Peace; but, as he comes nearer the Light, he, being instructed by those who have passed far beyond upon the Path, will, like the prodigal son

in the parable of Jesus, arise and return to his Father, and when the Father sees him, even afar off, He comes to meet him.

What is the first expression of the Father? He gives him a robe to put on; then the Father places a ring upon his hand. The ring is a symbol of unity, of Eternity without beginning or end.

This signifies man's consciousness of his union with his Father. When man has passed along the Sacred Path until he has arrived at that initiation, it is then no longer to him separation from his Father; neither reflection; because he has scaled the heights and stands upon the summit of the mountain and sees and knows as God would have him know.

The beauty of that summit and the surrounding country none can tell; 'tis only the Soul and Spirit that lives therein and feasts and feasts, until man is lost, yea, lost, in God; and the place that knows him will know him no more. He drinks the cool, clear water of Life ever and anon, and his food is the bread of heaven, which is Love, Harmony and Peace forevermore.

Satisfaction is his portion; in contentment he moves onward in the labyrinth of Glory, amidst the Beauty of God.

When man has attained unto this At-one-ment, there is no selfishness within him; because he has been tested at each initiation upon the Path and God's consuming fire has burnt so firm and strong within and about him, that his carnal nature has been consumed. When the carnal mind is consumed, the Spiritual man, in his Spiritual Concept, remains and is an expression of God's Beauty, surrounded with Beauty Eternal.

It is the carnal man, the one who looks out upon the world with the outer, or human eye, who sees destruction in the dark and lowering clouds and poverty in the midst of abundance.

God's presence fills all space and all forms therein. Then the Beauty, Glory, Love, Life, Peace and Power

of God is here, there and everywhere. Then, O man! look up with thy Spiritual Eye and see God in all His Glory!

Let not fear of disease, poverty or death enter thy mind to cast a shadow in the white Light of God's Eternal Glory. Neither doubt nor regret, haste nor sluggishness, further mar the beauty of God's ever-presence. There is Beauty so deep and Sublime in God's plan of man's on-going and the movements of the Universe, that man, when he at first awakens, stands in wonder before it; but when the Christ has been born in him and has grown unto the statue of full manhood, he, with the mind which was, and is, in Jesus Christ, as he beholds the vastness and greatness of God's beauty as expressed in his fellow man and all about him, bows his head in reverent adoration for the Being which is and is able to express His Beauty and Glory everywhere. Then the song of praise and the prayer of gratitude radiate from him, always and ever more.

God transcends any imagination the initiate may have had, when he at first awakens from the Adam-Sleep. It is not death which brings about this change in man, but his own unfoldment. As long as man is asleep in carnality, he may live one or many lives upon the earth and not gain anything, as it is only when the Soul awakens that man's movements begin to lead away from the deep forest in which he has slept so long.

After man is thoroughly awakened, then he begins to solve his problems; and hard and difficult do they seem to every Soul as he endeavors to pierce through the darkness which envelops him. Anything that is strange and unknowable to man is darkness to him; but when he has learned the Truth concerning it, Light begins to shine and in time, sometime, somewhere, man will have passed so far upon the Path, that he is consciously surrounded and flooded with Light, and the fullness of Light reveals the Glory of God.

Glorious Light! glorious Love! glorious Peace! glo-

rious Power! glorious Harmony! These are some of the attributes of God as seen with the Spiritual Eye of the Initiate as he walks in the Labyrinth of God's Glory.

At this stage upon the Sacred Path man perceives he has left the "old man with his deeds, desires, disease, sorrows, poverty and death" far behind him, as these belong to the man who is living in the low vibrations of the earth.

"Two may be in a field, one be taken and the other left;" thus it is plain to be seen the change is in the man and not in the environments; and, as man becomes alive with the Spirit of God, his vibrations are those of the Spirit and not of the earth.

Then it can be clearly seen, one man being filled with the vibrations of the Spirit, is walking upon the Sacred Path which winds through the labyrinth of God's Glory; and another, even a neighbor near at hand, is so sound asleep that he is in the earth vibrations and knows not that there is the Glory of God. When man first awakens, he perceives this glory faintly; he believes it far away, and even thinks heaven is a place to be reached by passing the portal called death; and that it is there the Glory of God can be realized; but it forever remains a fixed and Eternal Truth, that God is Omnipresent; and man, when he has arrived at the place upon the Path where he perceives this to be true, soon, if he reads the instructions of the Great Teacher, our Elder Brother, will learn that the Kingdom of Heaven is within the Initiate.

The man who is living in the carnal concept of himself does not discover the Kingdom of Heaven within him, because man cannot "serve two masters." Then we see that the man, though awakened and still lost in the forest of carnality, does not know as yet that the Kingdom of Heaven is within him; but the one who has passed out from the mist of confusion and is on the Sacred Path and has pressed forward until he has come into the Glory-Initiation, finds that he has the King-

dom of Heaven within him, and "that he lives, moves and has his Being in God;" and, as the Glory of God fills his Soul, he becomes *en rapport* with the Glory of God which fills all space; and he, in the ecstasy of bliss, vibrates in rhythm with the music of the spheres. In this state, death cannot enter, "neither that which defineth nor maketh a lie."

In this concept of God, man sees the universal brotherhood of the Sons of God; and all the full-grown Sons of God, then shout for joy and sing, "Peace on earth, and good will to man;" but the little children (those still sleeping in the carnal dream are as little children selfish and resentful) appreciate not the songs or teachings of those elder brothers; yet through experience deep, and perhaps long, they traverse the winding path which leads through the carnal experience; but when they have become awakened mentally and Spiritually, they will gladly heed the teachings and welcome the songs of the glorified ones.

Poets may sing, artists paint and sages proclaim concerning the Glory of God; but who, save he whom the Glory of God has transformed, can tell so that those behind him may catch even a glimpse of the greatness?

Man gathers the rose and the violet; he admires their beauty and inhales their fragrance; but who, save God, can understand how they were formed and from whence came their perfume and how their petals were shaped and who painted them? Although they hold their secrets buried deep in their hearts, man welcomes them along his pathway, as they, with their bright, sweet presence, cheer and remind him of the creation which is, even though forever invisible to the outer man.

So the man who has the glory of God within him is welcomed by his fellow-men who have not attained unto that high initiation, because he reveals to them their Creator, even though He remains invisible.

Faith, being born in them, they, by faith, have joined hands with hope and the Glory of God becomes mani-

fest; and when man scales the mountain which is covered with the Glory of God, he sees, that the Holy City which lieth four-square is there. The River of Life flows clear and cool, and the flowers are rare and beautiful, the trees forever green and the Glory of God fills it and the Breath of God breathes it.

This City is raised above the earth, even to the mountain summit, and it vibrates with the vibration of the Spirit of God. So man, when he has become filled with the Glory of God, is raised above the earth's vibrations, even to the summit of the Mountain of Truth.

As the City is four-square, Holy, Pure and Complete, so man will be when he reaches the summit. Then he has passed that Initiation which enables him to become the Redeemed and Glorified Son of God. When man is redeemed, he has passed from the mists of earth and death has no more power over him. Jesus Christ proved that this is possible for man dwelling here upon this earth, when He ascended beyond the earthly sight of men. Because He became invisible to his disciples was no evidence that He had departed from them; but His vibrations, being the Spirit vibrations, were of so high a rate that they could not see Him. He lowered His vibrations sufficiently when He deemed it necessary to prove His presence, so that they could see and talk with Him.

If it was possible for Jesus Christ to thus reveal Himself to His disciples two thousand years ago, we ask, "Is it not possible for Him to do so in this age?" Surely His power has not diminished, neither His love waxed cold. Down the centuries which have passed since He disappeared from the outer sight of mankind, He has ever been vibrating to the Spiritually awakened, and many lonely travelers upon the Sacred Path have been cheered, comforted and strengthened by His presence, when none but they knew that He was near.

Jesus Christ is ever walking in the Labyrinth of God's Glory and assists and blesses all who approach

Him, or even call upon Him. In the vastness of the labyrinth in which the Glory of God abides, every desire of the Heart is known, "not even a sparrow falleth but the Father knoweth" and no call is made but the Heart of God responds.

To the Initiate upon the Path we will say, "Be still" and become conscious of the presence of the Living God and of His Light, Love, Power and Loving Care. Then turn your eye toward the center, the Heart of God, which you reach through your own heart, and there abide; and soon you will begin to vibrate in a higher rate of vibration, and, if you will steadfastly keep your eye upon the Eternality of God, the ray of glory will reach you from the evergreen fields of Infinity.

"The Glory of God fills the earth, as the water fills the sea." When all the men of earth awaken and perceive this, the Kingdom of Heaven will be established upon earth and the "Father's Will done upon earth as it is in Heaven."

In the Labyrinth of God's Glory man lives and moves, guided by the Intelligence of God. These are ever calm and serene, and peace and contentment are their portion.

If man in this state should permit unrest or discontent to become his companion, he soon would lose the Brightness of the Glory. Man then would find it necessary to sincerely turn to the Loving Father, through prayer and devotion; and God will hear and answer every prayer, when asked in the name of Jesus Christ. Jesus Christ, the perfect man, is the manifestation in form of the Father, Son and the Holy Spirit.

In the Shekinah, in the Glory which is iridescent with the blessing of God, where the presence of God is so great, all Souls melt into the pure Spirit of the Living God and are transformed into His image and likeness; where the fire of God is so great, it consumes all carnal dross, all men will sometime stand and pass along in the Labyrinth of God's Glory, as conscious Sons of God.

This is the state which Jesus remembered. He said to the Father, "I remember the ecstasy I had with thee before the world was." The Glory of God is Sublimity; it is Bliss.

CHAPTER XVI

THE BEAUTY OF GOD.

THE beauty of God is so sublime, it cannot be expressed by tongue or pen; neither can the artist, even though he is proficient with his brush, bring the beauty of God into expression; because it is so exquisitely sublime none save God, Himself, can express it. This He does through nature. Then we find nature is the outer expression of God and a blessing to man.

A poet has well exclaimed, "If nature is but Thy garment, Lord! who can see Thy face and live?" The carnal man, whose mind is filled with the burden of care concerning his life as he lives it in his carnal sleep from the cradle to the grave, many times passes through the woods in the spring-time after the warm rays of the sun have melted the mantle of snow which has covered the ground for months and has penetrated into the crevices and melted the ice which has bound all as with chains and, with its soft warm breath caressing and caressed until the tender ferns have appeared in their spring gown of delicate green and the deep blue violets greet the sun and smile a welcome to all who pass by, and he not notice or appreciate the beauty of God which surrounds him.

The soft grass soon spreads a mantle over the earth, which a short time before was barren and bleak. The trees send forth blossoms and the birds again return and sweetly chant their songs, morning and evening, to their Creator. The man whose mind is burdened

with care and anxiety will most likely be so enamored with self and his cares, that he will see no beauty anywhere, even though it surrounds him on all sides.

When winter has wrapped the earth in ice and snow, there is then beauty everywhere. The mountains, with their deep canyons, streams, foothills and snow-capped peaks are embraced in beauty. The man who is asleep in the dream of care and anxiety beholds it not; but when a vibration from the Heart of God touches the Spirit of man, he soon will see there is a mantle of beauty surrounding him continuously and in every land, from the snow and ice-bound North to the far South where the sky is clear and blue and the warm sun causes tropical flowers to bloom and they fill the air with their fragrance, which are the caresses of their gratitude for the sun's blessings.

The beauty of nature is God's blessing to man as he walks on nature's path and is living in the carnal concept of himself. God's Love is so great that it, like the sun's rays, finds every crevice where man may have strayed after he lost his way in the mist, of which the ancient bard speaks in Genesis.

The Real Beauty of God is invisible to the unawakened man, but it is not that the wrath of God caused it to be thus. If a man lives in the far north, he feels the cold, and sees the earth covered with bleakness several months at a time; but, should he grow weary of this cold and bleakness, it is his prerogative to move to a warmer climate, even to a tropical country where he feels the soft breezes which are laden continually with the fragrance of many rare and beautiful flowers. If he is content there, he soon forgets the cold blasts of winter and its barrenness and gratefully gathers the flowers of the tropical land.

Gratitude, if permitted to express in the heart and mind, will water the Spiritual nature until the Spiritual Man will arise and become the commander. When man sees with the Spiritual or inner sight, he beholds

beauty everywhere and perceives that it is the beauty of God; for as the outer, or carnal eye, sees the outer garment of God, nature, so the inner or Spiritual Eye sees the Real or unchangeable beauty of God, which remains forever invisible to the man who is living in the carnal concept of himself and the universe.

With the outer eye man sees a rose, but, even as he admires it, its petals fall, its beauty is gone, and man moves on to gather another and another; but, with the Spirit Eye, man forever sees the rose, the invisible rose, which never changes though the outer rose has budded, unfolded and fallen many times. Therefore, the man who is Spiritually awakened and is filled with the Glory of God, sees with the inner eye,—the Eye of Spirit. Such man sees the Spiritual Creation, the expression of God which never changes and is from everlasting to everlasting throughout the endlessness of Eternity.

Thus it can be seen that man, living here upon the earth, can, after awakening from the Adam-Sleep, turn so completely toward the inner, which is the beauty of holiness,—the beauty of God, that he, through the Falsh-Lights of Truth sent from the Father, may become so *en rapport* with the Spiritual vibrations that he recognizes the Glory of God and grows beautiful in its Spirit. At first it seems afar, but as step by step man moves forward upon the Sacred Path he reflects the Glory of God and, as he moves deeper into the Heart of God, he will become conscious that he is filled with this glory and will see the Glory of God within and without in such vivid visions that he abides in the consciousness of the Beauty of God, making him and all his ways glorious.

Then the Beauty of God is translucent to him and he, having Illumination in the mind and heart of the Omnipresence of the Beauty and Glory of God, walks upon the Sacred Path (which is invisible to carnality)

through the earth among the children of men. He revels in the ecstasy of bliss, the Bliss of the Soul which has awakened and returned Home.

The first effort of the awakened Soul is to search to find out God.

The Soul, when once it is awakened and has broken the chains of the carnal sleep, will never be satisfied until it reaches the Christ-Light which leads to the Christ-consciousness within man,—that Real Self which God caused to become manifest in "His image and likeness" and which never changes.

The Spiritual Eye of man sees the Real Man who is never changed by any expression of change which may take place in the natural or outer man; even so the real rose is not disturbed or changed, though the petals fall and the outer rose passes into nothingness. Though again and again this rose-garment is woven and worn and fades, passing away, the spirit of the real rose remains and is beautiful at all times to the Spiritual Seer who beholds with the inner vision. It is thus the Spiritual Sight sees man.

As man looks at the beauty of nature and revels in it, let him recall the greatness of God's beauty which lies just beyond the curtain in the Glorious Light which the eye of the natural man cannot pierce.

"The wisdom of God is foolishness to the Adam-Man." When Adam heard the Voice of God in the garden in the cool of the evening, calling, "Adam, where art thou?" the carnal mind which was forming in man's consciousness answered, "We are naked" "and have hidden ourselves and we are making garments that we may clothe our nakedness." Man has been busy making coverings for himself ever since that evening in the long ago. Some are as busy now as then, weaving their mantle of carnality around them.

But some there are, and it is only a few compared to the great number, who have awakened from the carnal sleep which began to overcome them in the Garden of

Eden and retraced their steps over the winding path and have arrived at the manger where the Young Child lies, wrapped in swaddling-clothes and received the Christ and thereafter pressed onward upon the Path. Perhaps many are now consciously traversing the labyrinth of God's Glory and are endeavoring to assist others that they may receive the same blessings. The beatitudes of the Soul,—none can tell but those who perceive them. The Spiritually awakened and Spirit-conscious man sees in the Glory of God His great beauty, which transcends all visible beauty, it is so vital. Should he look steadfastly toward heaven, which is Harmony, Love and Perfection, he will see the imperfect in the outer form of man, such as disease, pain and old age disappear and the Real Man, "The image and likeness of God," become evident. God's glory is so great, His Love so strong, His Beauty so magnificent, that He is ever ready to flood the outer concept with the evidence of His Presence. It is then that man finds himself healed of every infirmity.

When man grows weary of the clouds, fog and damp mists of earth and endeavors to pierce the gloom, God in all His Glory and Beauty is waiting to respond. When God responds to any cry, harmony, health and peace are realized in expression.

God is not responsible for man's being in the fog and mist of carnality, where he sees only nature in expression, where he knows man only from the cradle to the grave. Mists arise over the lowlands, when the sun's warm rays overshadow it. The sun shines, but the mist is the result of nature's law. Through natural law the mist is consumed by the sun's bright rays. So, in God's Eternal Law, the carnal concept of man will be consumed by the Eternal sun, the Son of Righteousness, which is God Himself in manifestation.

When God reposed, He was impersonal and unmanifest. When He expressed, He became manifest in form and the Universe and systems of universes and man,

"The crowning glory of God" and "God's image and likeness," became individualized.

When man becomes fully conscious of this, he will walk in the labyrinth of God's Glory and, in the White Light of that glory, man will see the magnitude of God's beauty, and breathe in rhythm with the Holy Breath and smilingly welcome the soft zephyr which is God's Love.

Glory to God! "Glory to God in the highest, and on earth, Peace, Good Will to man." "The Glory of God may fill the earth as the waters cover the sea," but none but the initiate will recognize it and become benefited.

There were only a few who recognized Jesus as the Christ when He was walking over the Judean hills and teaching in the synagogues in Jerusalem; and it was only those who saw in Him the Messiah who were benefited by His presence.

A man has a garden where the rarest and most beautiful flowers grow. With great care and expense he keeps it, but a blind man will walk carelessly through and tread upon the orchids, violets and carnations as contentedly as if he were walking in the barren desert. Why is this so? Because to him it is a barren desert and nothing more. When a blind man becomes touched by the Glory of God, his eyes will open. He may not be enabled to see the full light at once, but day by day the Light will grow brighter to him, if he will keep his face turned toward the Light.

The Glory of God fills the earth, even now, as the water fills the sea. Who recognizes it? Who perceives the greatness of the presence of the glory of God? The initiate who is walking in the Glory Initiation, not only recognizes the glory which fills the earth, but he, too, is filled with the Light of the Glory of God. Jesus Christ remembered the ecstasy and bliss which He enjoyed while in Paradise before the world was; the glory being so great, it had not departed from His memory.

In the glory of God there can be no disease, no sorrow, no poverty, no death, because the glory of God is so great that it consumes these. The carnal man cannot dwell in the Glory of God, because "God is a consuming fire" and consumes all which is unlike Himself.

As the Initiate walks in the labyrinth of God's glory, he gathers the gleanings which the reapers have left in the field, such gleanings are left by the command of the King, and plucks the flowers along the Path, too delicate are they for description. The fruits are luscious and tender, the grain golden and, in the Light of Eternal Glory, which is the Light, warmth and Love which is God, man is in rhythm with God and all that is. He hears the music of the Spheres as the harmonious rhythms vibrate through the labyrinth; and, in the ecstasy of Bliss, rests in the Glory which is, was and ever will be.

In serenity the initiate passes through the labyrinth of God's Glory and hears the birds warbling their sweet notes and the cattle lowing in contentment. He sees the lambs skipping about and the fish in the sea and the beasts in the forest contentedly living their life,—all save man who is living in the carnal concept of himself and the universe,—content and restful.

As the boat is rocked by the waves of the sea, so man is held in the ever-present Love and Power of God. It is when man awakens sufficiently to understand the omnipresence of God that he recognizes the Living Presence of God, our Loving Father who is ever near. When man awakens, his traveling is upon the Sacred Path, and, as man travels this Path, God's glory becomes brighter until its Light is more resplendent than the noon-day sun.

The glory of God transforms the initiate, as he moves forward upon the Sacred Path, from the carnal man with his desires, cares, fears and doubts which are of the earth, until he becomes in expression the perfect

manifestation of the Living God. Then it is that he is freed from carnal bondage into the glorious liberty of the beauty of the Sons of God. This is the destiny of all men,—yea, it is their inheritance.

The length of time required for man's transition from the carnal dream, depends upon the desire and energy put forth by the man after he has become awakened. Some may desire to sleep in sluggishness for days, weeks or years. However, they will not be permitted to remain continuously in the earth-dream, because they have started upon the Sacred Path. The Light is bright and the angels are ever watching over those who are upon the Path, and sometime they will come into the Glory of God. As man turns his face toward the brightness of God, he begins to reflect God's glory, and, in time, as he passes forward upon the Path, his Mind, Body, Soul and Spirit become at-one with God's Glory. Then the Glorious Son of God moves in the labyrinth of the Glory of God, and he is conscious of God's Beauty in Man and in the Universe.

CHAPTER XVII

THE SCIENTIFIC TRUTH.

IN the preceding chapters, God has been portrayed in all His different aspects, the One-ness, the Wholeness, the Inseparableness dwelt upon, that the reader may comprehend the Great-I-Am in its unmanifest and manifest states.

The one who follows the teachings given in this book from the first unto the last chapters, with a desire for his mind to expand even unto the height, breadth and depth of God will be blest with the fulfillment of his desires, if he bring to this study a mind that is cleansed of superstitions, doubts and fears.

God is Love, Power, Peace, Light, Life, Justice, Harmony and Intelligence. Then for these different aspects of the Infinite to each continually perform their part and not interfere with each other, there necessarily is Law and this Law is scientific. This Scientific Law is embodied in the God-Head, the Infinite, the First and only Cause.

In the Spiritual Universe, which is never touched nor contaminated by carnality, although it is ever-present, everything moves in harmony, filled with Life, Light and Justice. In the Scientific Law, science is exact and everything moves scientifically.

In the beginning, when the universe and systems of universes began to take form, this Scientific Law was in action and from the unmanifest substance, which is and was, that spirit-substance-essence which is God, the visible became manifest.

There could not be a mistake, for all was moving scientifically, in harmony and rhythm. Not an atom of earth, a blade of grass, neither a grain of sand came into expression, neither continues in expression, except in the Scientific Law of Truth.

This Law is in operation in the earth. It is intelligently causing the minerals to form in the bowels of the earth. In this Scientific Law the life which is in every atom is kept in action continuously. We see, therefore, that the earth is a living, pulsating thing; not a thing in it by chance, but everything, from the atom to the granite and marble mountains is in its right place and held there in the Law which is Scientific Action.

The air is also filled with this same Law and moves and acts, not by chance, but scientifically. The warmth of the tropical zone and the cold at the north pole are scientifically adjusted.

This same God-Law causes the life in the acorn to burst the shell and, in the action of this Law, grow into a giant oak. It, also, causes the life in the rose-bush to press forward until it expands into a beautiful rose; quietly, intelligently and scientifically this infinite life expresses through the rose-bush and out into the rose.

No thing happens by chance, neither does Infinite Intelligence do an idle thing. Life expresses through the rose, that man may feel the Love of the Father-Mother-God, as they look upon the rose, His smile.

There is but one mind, the mind of God; but one Law, the scientific Law of God; and these operate in and through and throughout the manifestations of God, which compose the Perfect Creation, and every expression in form, from the universe, the many systems of universes to man, the highest expression.

When man through insight perceives this great Truth and scientifically stays his mind upon God, what will be the final result? Man, having consciously placed his mind in conjunction with the Divine Mind, he,

like the rose-bush, becomes a channel for the mind of God to express through; and, as the law of God operates in and through all, at all times and everywhere, this law will scientifically act through man. As the rose is the expression of the life's action, so the wisdom of God will be the expression of the mind of the man whose mind is understandingly united with the God-mind, and wisdom is the fruit of the scientific action of this mind upon the individual ego, when man brings about his conscious at-one-ment with the Father. As the Life and Intelligence required a form, the bush, to express through to bring the rose into expression, so God-mind requires a form to express through, that wisdom become manifest, and man's body is this form.

Man, as an individualized expression of God, is alone with God. There is God and man, from man's viewpoint; but, from the All-seeing eye, there is only God and His expressions, or rays. The Infinite expresses and expands through the man, as the Infinite Intelligence desires, as long as man's mind is in conjunction with the Divine Mind. When the rose-bush, through any cause whatsoever, refuses to be a free and accepting channel for the Infinite life to flow through, there are blasted buds. The blasted buds, the stagnant pools of water, the diseased bodies of matter, are not vibrant with God's scientific Law, because this Law is action, and in action there is not, nor can there be, stagnation. If the pool is opened for an inflow and outflow for the water, what is the result? A pond of pure water, and the animals and birds will come to drink. How do the animals, birds, even the serpents, know this pool has become pure water again? Through the Infinite intelligence which guides them. It guides the Real of each. These outer are guided by what the carnal man calls instinct; then, instinct in animal, bird, fish, fowl, reptile, is the outer expression of the Wisdom which notes even "the sparrow's fall." This is man in intuition.

The scientific law of God acts as scientifically in guid-

ing the reptile, animals and birds to the pure water as in expressing the rose-bush until the rose becomes manifest.

The scientific Truth is the action of God, the Infinite, in and through God's Perfect Creation, expressing through the outer, so that man in any state of consciousness can recognize it, if he so desires. Scientific Law acts intelligently, because it is God in action.

This Law is intelligently in action in the earth. Where today a desert stretches over the surface of the earth in the unfolding into expression of the One Life, a forest will eventually come forth silently;—all in Rhythm, Harmony and Law.

Some may ask, for what does this forest come forth? God knoweth!

The Truth, which is God, is intelligent scientific action. Then man can see that there can be no discordant note in all God's universe, vast though it is; for "God rests in action," breathes in love and smiles through expression.

When man perceives God's scientific action in and through the rose-bush and rose; in and through man's mind and body; in and through the forming and bringing into expression of the forest where now the desert waste covers the surface of the earth, he will look deeper and higher that he may understand this Law and man's relation thereto.

The Science of God expressed in Law causes the ebb and flow of the tide in the great ocean. This same Law acts continuously through the vastness of the Infinite, in all universes and systems of universes, and through all that in them is; and through each and all men. This is a scientific truth, which, recognized and understood by man, would be of vast assistance to him in his endeavor to extricate himself in consciousness from the web of carnality.

The action of this Scientific Law, which causes the ebb and flow of the tide in the ocean acts in and through

the whole of it,—through the inner and outer of every drop in the ocean and in all the collectivity of drops which compose the ocean. This same Law acts throughout creation; the inner and the outer. When man through understanding places his body *en rapport* with the Real Self, which is in action in the Scientific Law, his body will become quickened and finally redeemed, just as the stagnant pool of water is changed into purity by the inflow and outlet of the water.

There is no standing still in God; for God is Scientific Action, yet “God rests in action.”

When man understands the Scientific Truth, which is God manifest and unmanifest, man, too, will rest in action. This is the state of conscious understanding which poets have endeavored to express as they vision man sitting beside the River of Life under the ever-green tree of Life, the fields surrounding him ever green and the sheep all gathered into the fold.

These Great Truths can be portrayed scientifically or can be sung in poetic rhythm from the Soul which has vision. The Great Truth is the same; but some will catch the sweetness, tenderness and Love of God, our Father, through poetical rhythm, while others require the scientific explanation of the same great Truth.

The Infinite desires that the mind and heart of all men return to Him and be stayed upon Him. The method is not so much considered by Infinite Love as the conscious return of man to his inheritance.

When man learns that God is Scientific Truth, he will then see that his mind should become scientific to be enabled to co-operate with and respond to the Scientific Law, which same Law in and through intelligent action causes impurities to become pure; stagnation, Life; disease, Health. This is the deep Truth back where the curtain hangs which screens the Infinite from the finite. This Truth is not far away, but lies within man's own mind and mental concept. When the men-

tal concept is clarified by Truth, the Real Man is evident.

When the Christ expands to the outer bounds of the earth, the body, (the veil), the curtain is rent in twain from top to bottom and the light penetrates the whole being, Body, Mind, Soul and Spirit. No longer can the tomb hold this consciousness, neither the instrument through which this conscious mind expresses. He has risen! The scientific Law, in ceaseless action, acts in the tomb as in the ascension.

If God is Scientific Truth, His Law Scientific Action, and "God rests in action," we ask, can man be or become harmonious if not scientific himself? Can man co-operate with God, unless he learns to know Him and His Law? If man's mind is stayed on God and he loves Him with his whole mind and strength, the sequence will be that he will learn the scientific aspect of God, because "The Father ever knoweth what man hath need of before he asks," and He will reveal to him according as the man desires to know, be it on the surface of things or in the depth of Being.

It is man who returns to God; not God that returns to man.

When man understands the attributes of the Infinite and places himself in rhythm therewith and in understanding thereof, and scientifically, he will become a conscious expression, in and through his Body, Mind, Soul, Spirit,—one conscious Life, and man in at-onement with that Infinite Conscious Life.

It can easily be seen, by the reason at least, that a sick man or one in poverty or anxiety is not scientific. If he were, he would, should these conditions present themselves to him, place his whole being scientifically *en rapport* with God's Scientific Law of Life, which is action; and, as stagnation cannot remain in action, neither can disease, anxiety, nor death abide in scientific action. Jesus said, "Ye shall know the Truth, and the Truth shall make you free." Now note, it is know-

ing the Truth, which the Great Master said would make man free. Isaiah said, "The way is so plain that a wayfaring man, though a fool, need not err therein." Then we see that it is not a stupendous undertaking to learn to know God and His Law, and man, God's manifestation.

It is only a step, brothers, though the journey seems to wind over barren deserts, through the wilderness, over the seas deep, and mountains steep; and, though it requires forty years' wanderings, it is only a step: for "God is nearer than hands and feet," yes, He is your very Breath, your very Life and the Spirit-Substance of which your Real form is composed. When you vision this, you have made the journey. Count not the foot-steps, even though the feet are bleeding from walking over the stony path. Ever keep the mind's eye, the inner eye of the Real Self, stayed upon the goal and the destination. Your full redemption in Body, Mind, Soul and Spirit is the goal; and the Father's House, your Home, is the destination.

Scientific Truth? Yes; for sience is knowing, and God is Scientific Action. Thus man can see, in all of God's domain that there is no death, no anxiety and no fear of anything therein; for God is Scientific Action; and Harmony, Peace and Contentment are the expressed fruits of His actions.

Scientific Action, in God's Law and Life, acts in all spheres, and Life is as vibrant in one sphere as another. Thus the carnal man can see that life is as real and active on the planes where the departed of earth are, as here on this earth plane. How could it be otherwise? When God is all and fills all space? Then true it is, "there is no place where God is not." Then there is no real cause for grief when friends depart, because they are in God's Scientific Life, there as here.

What do we wish to convey by Scientific Action? That God is "All Knowing, All Seeing, All Action;" and these, expressed in and through Life, Power, Peace,

Love, Light, bring God into expression so that the carnal man can comprehend Him sufficiently to trust, love and revere Him.

The Scientific Law of Action is so great that it acts in the bowels of the earth, on the earth's surface, in the air above the earth, in the blue dome far above the earth, and farther and farther beyond man's ken; and in the ocean depths, in the sand, the grass, vegetation, animals, minerals; and in and through man, the highest expression of God.

When man becomes scientific, will this remove love and reverence for our Heavenly Father from his mind and heart? Not if he has the Christ born within him.

Jesus Christ understood the Spiritual Scientific Law, and, through His clear Illumination concerning His At-one-ment with the Father, Jesus touched this Law when He so desired and brought it into manifestation in the outer world of man and things.

Jesus always remembered His Father and gave to Him the glory of His works through recognizing it was the Father who did the works.

When the scientific aspect of the Infinite is comprehended by the intellect alone, man is cold; as where can there come warmth from the principle of a thing? When man learns that there is a Creator back of the principle, he will open his heart, so that the golden glow of Love may fill it, even to over-flowing.

The science of mathematics is complete and can be proven so to be; but there is no love, warmth, nor life in it. It only expresses its Creator. So with the Scientific Truth, which is God; it only expresses God,—its Creator, who brings this aspect of Himself into expression, that man may learn to assist himself to arise and move out from the maze of the web of carnality; for there is no permanent abiding place in carnality, as its foundation is shifting sand.

But God, who is Truth, is Solid Rock and cannot be

touched or shaken by the changeableness of carnality. "Truth is Unchangeable, Indivisible and Eternal."

When the mind of man is weary and disturbed by the things he encounters in carnality, if he will learn the Scientific Law of God, he can relieve his mind of these carnal concepts. When this is accomplished, the mind of God, the Divine-Mind, can operate in and through him in Scientific Action.

In the Scientific Law, there cannot be discord, disease, nor death; then it is easy to see that carnality does not abide in this Law. If this Law is an attribute of God, it fills all space. Then where is carnality? It abides in the shadows; it is the illusion. A shadow and an illusion require no place to abide; for the simple reason, they are not real. It is the Real that requires an abiding place,—yea, that hath an abiding place.

The Real is the manifestation of the Living God, and abides in God, and "God is the center and circumference of all."

When man is asleep in the carnal dream, he knows not of the Law of Eternal Action, and he, not knowing of this Law, is not *en rapport* with it; consequently he remains asleep. Some day he will awaken. Then he will feel the urge of the Soul, his Real Self, which is forever *en rapport* with the Scientific Law, which is the Law of Life. Soul, being Conscious Life, man cannot become detached from it, and if he could, there would be no Soul expressed. This cannot take place, because the Soul is the individualized manifestation of the Life which is God; and God, being Scientific Action, Soul is an expression of Scientific Action, which is Conscious Life.

The man who is an inventive genius, whose eye has caught unexpectedly upon some common place occurrence, and whose mind meditating upon it, brings forth inventions for the benefit of mankind,—as he, seemingly accidentally, noticed it, as it is with the carnal man; he seems to touch this Scientific Law of Action

by chance, but it is not so, as nothing happens by chance.

When man begins to awaken, he comes, at least, once in a while, in touch with the Scientific Action of God; and this never ceasing action quickens him as long as he is in harmony with it, be it one moment, one hour, one day or longer. However, no man awakens at once from sound sleep into conscious union with the action which is the Eternal Law of Action, perfect and complete; because the carnal sleep is so heavy that after a period of awakeness, man desires a little more slumber and turns his back toward the Law of Action, and his face to the wall, which wall is carnality, the great illusion.

After man is thoroughly awake and desires to become at-one with the Scientific Law of Truth, it requires effort on his part.

First the awakening, then the desire, then the effort; for man must do his part in this, as in all other things; this is working out his own salvation. This need not be done in fear and trembling; but in Wisdom, Love and Understanding.

This Law, being Perfect and Scientific, when man becomes understandingly at-one with it, he begins to move out from the web of carnality; and, when he is completely in rhythm with the ceaseless action of God, disease, old age and death have disappeared; because these cannot abide in the rapid action of the Scientific Law of Eternal Action, which is God. This is brought about, first by mental change, then a deeper perception, then a Spiritual quickening, then the New Birth; then on and on upon the Path, until full Illumination takes place and man is Redeemed, Body, Mind, Soul and Spirit.

When man in Paradise began to look outward and to desire a change and found himself in the Garden of Eden, he had lost his equilibrium; therefore, became dis-joined from this Scientific Law of Action and stagnation and death began to take place.

At first man lived hundreds of years, but gradually the illusions of carnality encroached upon him until at the close of the twentieth century man's life is at an average of thirty-three years.

When man consciously and understandingly comes into and remains in union with this Scientific Law of Truth, which is God in Harmonious Action, he will dwell indefinitely upon the earth, as Conscious Life will have control and not disease, matter and death.

When man first awakens he, perhaps, will place his mind only at times, *en rapport* with the Scientific Law of Action. When a deeper awakening stirs within him, he will place his body, also, in rhythm with this Law and, according as he succeeds, will harmony, which results in health, become manifest in the body, and, according to his faith and understanding, will the results be.

In this Scientific Law, God is forever the doer. His Law is perfect; and, when man is aroused from his earth's slumber and desires to be cleansed of the debris of earth and hears of this Law, and will learn to step into it, as he does so he will become quickened into a newness of Life. If he will continue to stand there in that electrical current of Almighty God, he will become as clean as a threshing floor after the winds have swept away the chaff.

What is there of man after the winds have swept all his possessions away; as the Adversary did to Job? Man's Real Self. That which is the "Image and likeness of God." That which even the adversary cannot touch. It is that which God caused to become manifest; and what God does, He does! and it changeth not.

Man thus can see that his eye should be turned within and that there he should realize his Real Self which he is. Then, from that center, he should place himself in tune with the Law of Action and, when thus placed, his whole being becomes attuned and each organ in his body will become harmonized and respond in health and strength, and Peace will abound.

When man is disturbed in his mind by fear, doubt, anxiety or care, his mind is not adjusted so that the Scientific Law of Action can operate through it; but when man, through the Scientific Truth, clears his mind of these and understandingly places his mind in union with the God-Mind, he will perceive a clearness come into his mind; just as the inflow of fresh water into the stagnant pool causes a pure pond of water to become manifest. Remember that the outlet is necessary, as you cannot fill a vessel that is already full. As the water in the pond, when purified, is of use to the animal, bird, fowl and reptile; so the mind of man when thus purified, is of service to mankind.

As long as the inflow and outlet remain in action the water is pure. Just so with man; as long as he is consciously connected with the mind of God he will be pure, steadfast and true; should the inflow cease, soon, like the pool, will he become stagnant; and, as stagnant water is good for no-thing neither is a stagnant mind of any service.

When the man in mind, or the water in the pool, becomes stagnant, each has lost its equilibrium and are not in the Scientific Law of Action; but they remain in a lower dimension until they again become in rhythm with the Law of Action when they in consciousness will function in a higher dimension. Thus it can easily be seen that it is the prerogative of man to determine, whether he swings like a pendulum from one state of consciousness to another, or whether he go direct toward the mark of the "high calling of man in Christ Jesus."

Man can become so clear in understanding, that should he desire to function upon another plane, which is invisible to the carnal man, he, through understanding, can arise and abide there or return here. This is man's inheritance when he is freed from the illusions of carnality. Birth and death are incidents upon the path, which winds its way through carnality.

Dear reader, believest thou this? If you do not, you can convince yourself by setting about to prove it.

When man is living in the carnal concept only, his vibrations are slow and he expresses heaviness. When he is somewhat quickened, his vibrations are raised into a higher state, until he becomes conscious of the bliss he felt while dwelling in Paradise before the world of carnality was.

In the Scientific Action of the Law of Action, there is not, a discordant sound. There is not an inharmonious note in all God's vast domain.

God's Law of Action is as invisible as it acts in and through man, as when it acts in and through the great oceans, causing the ebb and flow of the tide as the water responds to this Law of Action, causing purity to abound in the oceans. God is everywhere present; and He is ever ceaseless action; but God acts in wisdom, guided by the intelligence which He is.

In this Scientific aspect of God, man is liable to lose sight of Love. Therefore, let us call to remembrance the Love, which is God, which expresses through all his manifestations, in Law and Life which go hand in hand, while Light is their hand-maiden. Therefore Law, Life, Light and Love are attributes of God and are everywhere present. If your heart is heavy and cold, turn to Love which is God; if life seems to ebb low, turn to Life which is God; if the way is dark, turn your face toward the Light which is God and which shines forevermore.

God is ever-present and, when the devotee calls upon Him, He responds in that attribute which the devotee desires.

In the study of the scientific aspect of the Infinite, our Father-Mother, let us not lose sight of the great fact, that the prayer of Faith availeth much; but, better still, is the prayer of Faith and Understanding, coupled together with fervent Love.

The science which pertains to man is for his use in his own mind and body only! This is the dominion with which God endued man at the dawn, when man became an individualized manifestation of the Living God.

CHAPTER XVIII

SCIENCE IN ACTION

WE have expressed God in the preceding chapter as Scientific Action. In this chapter we desire to bring the man who is still functioning in carnality into the understanding of the Science in Action in and through himself.

As we have stated before, God gave man dominion at the dawn, when man became an individualized manifestation of the Living God. What is this dominion with which God endued man? Man's power, inherent within him, to overcome his carnal mind and subdue the physical senses which express through his body. This is accomplished through the Science in Action in and through man. When man awakens and learns the Science of Being and applies the Law of Science, which enables him to extricate himself from the illusions which form carnality, he becomes in tune with the Law of God, which is the Scientific Law of Action.

When man begins to place himself *en rapport* with the scientific action of God, he uses the science of knowing, and this is placing the Science in Action within his own mind and body. This is man's own work. God will never do this for man.

God created man perfect and placed him in a perfect universe, in equilibrium; but man, having inherent within him his power of choice, or free-will; permitted himself through his desire to look outward to lose his poise. Having lost his equilibrium, he could not remain in the paradisaical state. Man, having lost his state of

consciousness, he, through his own efforts and the assistance of God and His angels, must again gain it.

The Law is fixed, sure and steadfast and it is ceaseless action forever and ever. Then, man to remain or become again, if lost in consciousness, must learn how to become ceaseless action; not moving from one place to another, but within his own being unceasingly active; and man's being is Body, Mind, Soul and Spirit,—One Completeness.

When man awakens from the carnal sleep, he finds the carnal mind in control. It is the king and it rules with persistency. It is after man awakens that he perceives there is another king far different from the carnal king. When man is sufficiently awakened, he will begin to investigate; and here is where he learns of the Scientific Action of God, and this action expressing in the Scientific Law of Action, which is Science.

When man desires to place himself in union with this Scientific Action of God, he learns that he, too, must become scientific. He then begins to use the science to cleanse his mind of the carnal concepts which the king, carnal mind, has firmly established as real in his mentality. Heredity is a strong belief, for, according to the carnal mind, man is born into an inheritance of disease and ignorance; in fact, into a world of unkindness, in which old age and death are the inevitable results.

Here is where the science is set in action; and it requires knowledge; and this is gained through study and continuous application, which will result in understanding.

There can be no definite results from the action of the carnal mind upon the carnal mind. As it has no foundation, it is the "Blind leading the blind" and both will eventually "fall into the ditch."

But when man has fully awakened from the carnal slumber, he will perceive the foundation of carnality is shifting sand. He then will desire a solid foundation and, by searching, he will find the Real, which is just

behind the carnal expression, both in mind and in form.

The God-Mind is the Real, of which the carnal mind is the counterfeit. Man, to return to his lost inheritance, finds it necessary that he subdue the false beliefs which fill his conscious mind, that he may be enabled to unite with the God-Mind.

There is nothing given to man which will enable him to eliminate this carnal mind king but Scientific Truth. Jesus Christ left rules plain and clear for the spiritually awakened one.

At the dawn, when man became an individualized expression of God, in "His image and likeness," man was given a free-will, that he might choose to act or repose, as he should desire. This free-will is all which man really has; as man himself belongs to God. Man is in the Ocean of Infinite Life, which is God, and is a part of that Ocean and cannot get out of or away from it.

Man is to surrender his free-will to God; but God will never take it from man; man must surrender it of his own free choice. Here is where Science in Action is required. Man, through and in the action of science, can scientifically erase the false beliefs which fill his mentality by using the Scientific Prayer, in and through the name of Jesus Christ.

When man uses the Scientific Truth in the Christ-way, he has been born again; and, being born into the Christ-mind, he sees that Jesus Christ is the Christ-man in expression, and the perfect pattern. Then he reverently does his work in the name of Jesus Christ.

Jesus Christ is the Soul in this present epoch who has reached fullness and stepped forth in full God-consciousness, in understanding and expression, and left the rules which all men can learn when they arrive at the place on the path where they desire it. He truly is the Saviour and Redeemer.

Even though Jesus has solved His problem to the final and worked it out by precept into example, man will

remain in the wilderness of illusions until he, through and by science, washes his mind of the carnal concept of himself, humanity, the world and God, as the carnal man sees and understands.

The death of Jesus upon the Cross of Calvary never did and never will cleanse man's mind of the carnal beliefs. Neither is death any assistance to man, because the mind remains with the Soul when it removes from the body at dissolution, and God, Himself, will not interfere with man's free-will. Then there is nothing for man, as King Solomon said, but to "get wisdom," and, "With all thy getting get understanding." Jesus said, "Know the Truth, and the Truth shall make you free." Science is knowing, and the science or metaphysics will make man free from his carnal concept of man, God and the universe, when scientifically set in action by man within man.

God's Scientific Law of Action is Eternal Action; then, when man understands this, and also the science of placing his mind, body, Soul and Spirit *en rapport* therewith, he will become awake, alive! and he will slumber no more, at least as long as he continues in tune with the Scientific Action of God.

What does man learn in this field of action, where he has removed himself from the tyranny of the carnal mind? That he is Immortal. That birth and death are illusions, "vapory dreams." That time is an imposition, feigning power, but having none. That care, anxiety and fear are deceptive illusions. When man learns this what does he do? He sets in action the Science of Truth, that he may, after purifying the mind, realize the Truth of Being.

He takes as his foundation stone upon which to stand, "God is All; there is none beside Him." From that foundation his next step is God and His manifestations or expressions are all there is. This means God and His Spiritual Creation, the universe and systems and myriad of systems of universes and all within them, including

man, "the crowning glory of God." His next step is, "I, man, am created by God, in His image and likeness." So reads the allegory given in the first chapter of Genesis.

This is the Absolute Truth and is the foundation upon which to stand,—the three stones in one.

The great Truths concerning the Absolute Truth of that which Is should be affirmed until the mind responds by receiving the recognition of the truthfulness of the affirmation; and this can become so clear that it is Realization; and when once the mind, through scientific action, realizes a Truth, it remains established thereafter in consciousness.

The Spiritual man and the Spiritual Universe being Perfect, this should be affirmed as the Absolute or foundation Truth until the mind comprehends it and realizes it to be true.

What about carnality? Where is it? Nowhere. It does not exist. Here is where the man who is not fully awakened Spiritually will exclaim, "A falsehood! Because I see birth and death taking place all around me; I see man grow from childhood to youth, from youth to manhood, then on to old age; it is, therefore, folly for one to say there is no carnality."

Stop, listen! As long as man is under the carnal mind and it is the ruling king, its subjects believe in and are subject to it; and a Spiritually awakened one of olden time has said, "As a man thinketh in his heart, so is he." If a man is looking through a blue glass, the world about him will appear blue; if red, so it will look.

The mind is the mirror and the body of man expresses what the mirror is; if carnal in beliefs, carnality will out-picture in his body and his environments; yes, his whole world; but when the mind has become cleansed of the carnal beliefs by the Science in Action, the mind will become a clear tablet for the finger of God to write upon or manifest through.

The carnal mind is the adversary, and in the confusion in this mind man has believed there is a distance between

man and God; and sometimes it seems a great distance. This is only a carnal illusion, as God is everywhere present and man is as inseparable from God, man's Creator, as the ray is from the sun.

In the Science, as it is set in action, man learns that carnality, being the counterfeit, is the shadow. Now catch this: A shadow requires no place or space to abide in; the shadows seem real, but man knows full well that the sun is all-powerful and the shadow is subject to it. So God is all-powerful and carnality is subject to His power. Man is an expression of God.

Man can close his mind to the Scientific Truth, just as he can close the shutter to his window and thereby exclude the light and warmth of the sun; it is man's prerogative.

After man awakens to the Truth of the Scientific Action of God, and of the illusions which compose carnality, he can refuse to co-operate scientifically with the Scientific Action of God. He can live in faith and walk bravely upon the Christian's path and have love and reverence for Jesus Christ and the Father. This is good and beautiful; and, departing, angels welcome him into his next state or condition. He is a Christian, but not a Scientific Christian. He has not fulfilled the command of Jesus when He said, "Ye shall know the Truth," giving promise to those who know the Truth that "the Truth shall make you free." Now note the science here, as we are not writing to please the intellect,—the world is filled with books where fluent language flows in exquisite rhetoric.

It is the deep Scientific Truth in the message of Jesus Christ which we are endeavoring to set forth, that all who so desire can see and understand.

Note this: "Science is Knowing!" Then, to scientifically know, carnality must be scientifically removed from the mind. This is accomplished through and by denials of its reality and affirmations of the Reality of Being.

When man upon the Christ-Path has been born of the Spirit and has received the baptism of the Holy Spirit, he is a Christian indeed; and when he adds to this the Science in Action to cleanse his mind of the carnal illusions, he then becomes a "Scientific Christian."

This is what the world requires at this time—"Scientific Christians." Yes, warriors are now needed to be enabled to withstand the fiery darts of the adversary.

Although the beliefs and confusions in carnality are illusions and the whole Web of Carnality a shadow, the darts therefrom seem real indeed until man is entirely freed from its mesh.

Jesus Christ lived and moved among mankind and proved His God-given mastership over every law of carnality, proving to mankind, when they can see it, that the Eternal Law of God, manifesting Truth, is all-powerful and reigns supreme over every law of carnality.

Jesus healed the sick, fed the multitudes and raised the dead. Even where dissolution had taken place He called to the Soul and it returned and entered the Temple of clay. He also raised those who were dead in trespasses and sin, even Mary Magdalene, "out of whom He cast seven devils." Mary's was such a deep awakening that she turned away from the carnal belief of life and its illusions to the Living God.

Mary sought out the Master and learned from Him. She desired to know. Where the desire is strong, one can easily learn from book and teacher. Science in Action is when, like Mary, one is so deeply aroused that one desires Truth above all else. We find Mary at the Master's feet, but "Martha was burdened with many cares."

If Martha had been a "Scientific Christian," she would have set the Science in action in her mind by denying the reality of the cares and burdens, knowing they are only in the carnal mind and do not belong in the Mind of God, and affirming that she was an individualized manifestation of God. When the mind is cleansed of

cares, burdens, anxieties and fear, there is room for Love, Harmony, Peace, Poise and Serenity to abide; and, if these dwell in the mind, they will express in the body and environments.

A "Scientific Christian" is awake, alert; he is calm and poised, and peace and serenity abide within him. He knows if he keeps his mind clear of false beliefs, fears and doubts, and closes the door of his mentality against trifling gossip, criticism or desire to dominate, ever keeping his mind stayed upon God, that he will finally touch consciously the scientific action of God with such strength that he will realize it, when he will abide at-one with the Scientific Action of God; and remember that this is Conscious Life in Action forever and that man will here and now realize his immortality.

Man will continue to pass out from this plane of action through the door called death as long as he is ruled by the carnal mind; but when he is fully awake and scientifically keeping his mind cleansed of the illusions which keep man bound to the wheel of carnality, he will perceive the Truth of his Being.

Jesus said to His disciples, "Follow thou me." When Peter questioned Jesus concerning John, if he, too, would be killed for preaching the Truth, Jesus said to Peter, "What is that to thee? Follow thou me." Man is to keep his mind stayed upon God and in scientific action; this is easy.

The heart is stayed upon God, our Father-Mother, through Love and Devotion; and when science in action in the mind of man is coupled with these man will become freed from the illusion. Birth and death are among the shadows.

It is one thing to perceive this great Truth intellectually, but quite another, indeed, to solve the mystery of the carnal illusion and gain an understanding of the scientific aspect of God, in and through His Law of Eternal Action, which will enable man to place himself in rhythm

with the Being which is and Who is the beginning and end of all, "The center and circumference," the All in All!

Let the reader, if he desires a scientific understanding of the Infinite, turn his mind within and endeavor to realize his Real Self,—that being whom God created in "His image and likeness."

When the carnal mind is poised in silent serenity, then from this center within let the mind expand until it becomes a Cosmic-consciousness and perceives the Infinite Who is Life, Love, Peace, Power, Light and the Harmony which is everywhere,—one unbroken, indivisible Presence; then you will see yourself as one manifestation of this Infinite. You are of it, you are in it, and there is no place else for you to go. You cannot change yourself, neither move out of nor away from this Presence. Ever keep your mind stayed upon this scientific Truth which is being portrayed. You are literally "living, moving and having your Being in it." This would be an appalling situation if this Presence were carnality and the illusions which man expresses in the carnal life; but, lo and behold! it is the Presence of "The Living God Almighty." When man sees that he is perfect, that his Real Self has always been so and that he is right here and now in the very center of the Living, Loving God, and that God hath done it all and that it is finished and that the Creator announced it good, and very good, man truly then can perceive what it means, and that it is just "To Be."

Well! How is it? Just keep your mind stayed upon God and the Scientific aspect of His Scientific Action; keep poised and steadfast, and we will carry you a little farther. Here is the place where you scientifically sit down by the side of the "River of Life" and drink of the life-giving water which quickens you through and through. Here you understandingly sit in the shade of the Tree of Life whose leaves are for the healing of the nations.

God is the Tree of Life. The shade is His refreshing care and blessing. The river is the Scientific Action of Conscious Life. You are the highest manifestation of God upon this plane. You are man, "God's crowning glory." Then surely it is clearly seen that man has nothing to do but "To Be." There is no becoming, no growth, no journey; it is all done; "it is finished"; it is complete; and Infinite Intelligence has announced that it is good,—yea, God said that it is very good, truly good.

There is nothing for man to do after he has become conscious of his at-one-ment with the Eternal God, but just "To Be." Sit still in conscious understanding and "BE!" Just be that which God knows you are.

Here, where you come into this Scientific Illumination, is the place where you are to express it. Remember that if God had remained unmanifest there would be no creation.

When the heart is attuned to the Harp of many strings, which is the Heart of the Infinite, and the mind is scientifically adjusted and at-one with the Mind of God, man is anchored sure and steadfast to the foundation rock, which is the Rock of Ages, the Absolute Truth.

When man has returned to God scientifically, the free-will—which is the carnal mind (the adversary)—will have been in his consciousness reduced to nothing and the dross consumed by Wisdom, Love and Understanding.

"God is a consuming fire," and in the Scientific Action of God no impurities can abide.

It is important that the awakened man gains understanding and sets in motion within himself the Science of Action.

CHAPTER XIX

THE MYSTERY OF THE SCIENCE IN ACTION.

THERE is a mystery connected with blood which man has not fully penetrated, and there is a mystery in the Science in Action.

When an undesirable report is brought to you, you at once feel the effect of it. It saddens or brightens, as the case may be. You respond according to the knowledge conveyed in the message.

What is the cause of the different feelings experienced by the one who receives the report? There certainly is a mystery connected with it. The message was the direct cause of either the grief or joy which it conveyed, but where was the indirect cause? In the carnal mind. The carnal mind does not remain poised, because it is like the surface of the sea, easily affected by every passing breeze. The depth of the ocean is not shaken, changed nor disturbed by the passing winds, storms, or the vessels which move over the surface; but where is the place, the dividing line, where the changeableness and unstability of the ocean's surface and the calm serenity and stability of its depths takes place? That place is where the disturbances of the surface reach down and merge into the serenity and stability of the depth; where they are consumed by the great calm and deep stillness which abide down in the deep. There is in reality no mystery there, because the surface and confusions are the opposite of the depth, which lies far down in the silence of Being, where neither the carnal law nor man can reach to control or disturb.

If man is satisfied with the surface of the ocean, he will

prepare to withstand the storms and disturbances as long as he can, knowing full well that he will eventually become overwhelmed by them; but should he desire calm, peace and serenity, he will go deep and abide there in the holy quietness. Where is the mystery here? It is in man's mind, where he grew tired of the turmoil and unstability of the surface and desired to go into the deeps of Truth and to cast anchor in the deep, where he may abide sure and steadfast.

That change in the mind is so intangible that it cannot be here analyzed, although it is a definite thing; just as the change in the physical body, although so perceptible when the healing takes place from the scientific changing of the mind, which is so mysterious and so vital that we cannot by the pen bring it to a clear comprehension of the one who has never felt this healing mystery take place within his body; and those who have felt this indescribable something touch them with an electrical power and have been healed of disease called malignant or incurable by the physicians,—even these find not words to express it, and “Wonderful!” is usually the expression of those who are thus blessed.

God understands the mystery of the result which takes place from the Science in Action in man's body, mind and environments, when there is a scientific demonstration brought into expression by the mind of man becoming *en rapport* with the Mind of God.

As one watches the forming of the dark clouds which burst forth in wind and lightning, and listens to the roar of the thunder, he then sees that there is a wonderful mystery in this forming and movements of the clouds; but it is not visible. If one desires to understand the mystery, which is the invisible Presence that is behind the clouds, he must get behind the surface, the appearance, and then he will be as a Spiritual Warrior was centuries ago, who exclaimed, “God is not in the whirlwind, but in the still, small voice!” Is this a mystery? Yes,

to the carnal mind it truly is; but to the Spiritually Awakened and Illumined it is not so, because he sees the two expressions at the same time, the storm sweeping over the earth's surface and behind it the Still Calmness of the "I Am that I Am," and hears the "still small voice" through the silence above the roar of the storm and the thunder's rumblings.

Where is the mystery? In the carnal mind of man. There is none in the Spiritually illumined man's mind. What causes the difference in the degree of perception in the minds of the two? Science in Action in the understanding and the mind of man, which has been cleansed of the cobweb of illusions which form carnality. Then, the mind being clear, it, with the Eye of Vision, sees clearly that the storm is only a vapory mist which is expressing in fury. The mist is so thin to the man who has vision that he sees through it into the Eternal Perfection which exists just back of the raging storm; and it is from out the vastness of that perfection that he hears the "Still Small Voice." If this man's vision is strong and clear enough and he so desires, he can vision the storm into its native place, which is nowhere, as it is no-thing. Why do we say that the storm is no-thing, even when it has left destruction in its path over the earth's surface? Because it does not belong in God's Creation. It would be impossible for the destructive storm to abound in God's Creation, which is perfect harmony and peace, where Love and contentment abound; and nothing opposite to these can enter into that perfection of God, where His expressions are Perfect, Harmonious and Beautiful.

Through scientifically understanding the Law of God, which is God in Scientific Action, and through understanding man's carnal mind and how to scientifically subdue it, man can thus through the Science of Action, through knowledge and with a desire for good, cause the storm to merge into the calm and become lost in the bright sunlight. Where is the mystery here? It abides

in the curtain which hangs between the carnal concept and the divine reality; since there is no mystery on the other side of the curtain, because there it is bright sunlight in which all see clearly. It is illusion which causes mystery. There is no mystery in the Scientific Action of God in Law and Conscious Life; neither is there mystery in the Science in Action in the mind of man, when the mind is Illumined into understanding.

There is an old adage, "Knowledge is power," and true it is. We read in the Sacred Bible, "The prayers of the righteous availeth much." Then righteous knowledge is a desired thing, or the "one thing needful." Jesus Christ said, "Seek first the Kingdom of Heaven and its righteousness, and all things shall be added unto you."

Jesus, through understanding, set the Scientific Law of God in Action and fed the multitudes, and the carnal man exclaimed, "A miracle has been performed!"

Jesus did this unselfishly. It was for others, His brothers, who were still lost in the illusive dream of carnality and were hungry; for others that He spoke the Law into action which caused the loaves and fishes to multiply so that the people were fed. Where is the mystery? In the fact that Jesus' word, when spoken scientifically, set the Scientific Law of God into manifesting in the loaves and fishes, which He at that time desired.

When He sat by the well while His disciples went into the village to buy meat (note this point, which is vital, indeed, in gaining an understanding of the science which Jesus taught), Jesus Christ did not go to buy meat. "He had meat to eat that they (His disciples) knew not of." He was free from carnal illusion and, by knowing His At-one-ness with His Father, has Spiritual food to eat.

As Jesus sat by the well a woman came to draw water. Jesus told her that if she would drink of the water He would give she would not thirst again. Through scientifically reading her mind He also told her, as she said,

"all things she ever did." She then asked, "Is not this the Christ?" Jesus' mind was scientifically clean and He knew that His individualized mind was at-one with the God-Mind. This mind is the Christ-mind, which man has when he is living in the Christ-consciousness. Where is the mystery between the mind of Jesus Christ, Who knew He had meat to eat without going to the village for it, and the mind in His disciples, and between the mind of Jesus, where He knew all things the woman had ever done, and the mind of the woman who was so astonished that He could thus read her mind?

The mystery lies at the place where the disciples discerned that Jesus could be thus sustained; they there perceiving that a gulf was between their understanding and His. The mystery was in their mind, not in His. The mystery was in the mind of the woman, when she perceived He could read her mind. There was no mystery in the mind of Jesus, because He knew the Truth, and to Him there was no veil between His mind and the carnal, because His Vision was so clear that He saw through carnality.

When Jesus sat on the mountainside and looked down over Jerusalem, He, with this same vision which was manifesting in Him, read the actions of those living in Jerusalem. He saw how heavy were the carnal illusions which enveloped them, and He knew how long and rough the path over which they each must travel ere they pierce the veil of illusions. This picture touched His tender heart and He exclaimed, "Jerusalem! Jerusalem! How oft would I have gathered you as a hen gathers her brood, but ye would not." Where is the mystery here? In this, that they themselves must awaken and move forward and extricate themselves from the thralldom of carnality. Jesus Christ, though so pure and holy and endowed with such power "that He healed all manner of diseases and raised the dead," could not free them, because they were under the law of Cause and Effect and "must pay even unto the very last farthing."

What frees man from the law of Cause and Effect? Understanding of the Truth; and that he may see it is necessary for man to scientifically understand the scientific aspect of God, Truth, which is God in action in and through the universe and man. When man knows the Truth, his mind is Light, his body is Light, his Soul is Light, his Spirit is Light; yea, there is no darkness in him. He has, through learning the great Truth which Jesus portrayed in His message, and applying the scientific aspect of it to His mind, become a conscious manifestation of the Eternal Light, which is God, and that he is that "Light which lighteth every man who cometh into the world."

The practical application of the scientific Truth, or the Science in Action, is this: When a man awakens and discerns that there is a Scientific Truth, he endeavors to use it, that he may become free from the carnal man's fears, doubts, ills and limitations. First, when sickness presents itself to his mind for recognition and reports sick headache, or any other illness, he denies its reality; denies its power; denies, until he can place it where Jesus placed the Tempter,—behind him. Then the hurt of you would be healed. Say positively to the illusion, "Get thee behind me," and then affirm to the mind, "I am the image and likeness of God;" "I live, move and have my being in God;" "I am hid with Christ in God;" "God covers me with His feathers, and under His wing do I trust." Then repeat the promise which the Infinite gave through the pen of King David, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" "The Lord, He is my refuge and my fortress, my God; in Him will I trust."—*Psalms 91*. Then ask the Father to cause these truths to become manifest to you,—ask in and through the name of Jesus Christ.

Why is man to ask in the name of Jesus Christ? Because Jehovah has promised that the answer will take place when asked in that name. A mystery lies hidden

deep here, where the name of Jesus Christ causes the answer to become manifest. No mystery to the Spiritually awakened, only to those who are not entirely free from the curtain which hangs between the carnal concept and the Christ understanding.

In the Scientific Action which is God, there is power; and this God-power in action is where the results proceed from, and here is where the mystery abides to the one who has not vision.

Truth, God, is the Eternal One; and it casts no shadow, but as the curtain of night is draped aside and the sunlight appears and annihilates the night, just so Truth, God, when the veil of carnality is rent in twain in the mind of man, will consume from the mind the darkness which the illusions of carnality have caused.

What causes the night to take place upon the earth? The movements of the earth. The sun does not change, neither moves perceptibly. What causes the different seasons upon the earth? The adjustment of the earth into its different positions as it revolves around the sun. The sun stands still; the earth revolves around it. The sun stands as a symbol of God, the Eternal, immovable, yet Ever-Present One. The earth in its rotation around the sun symbolizes carnality, which is ever moving and ever changing. It is as shifting sand, shadows and illusions, which compose carnality. This is the plane man enters when he loses his equilibrium in Paradise; and man will become emancipated from its enmeshments of illusions when he awakens and learns that God is Scientific Action and everywhere present, and that there is a Scientific Law which man can learn and, through understanding, place in operation in his mentality, which operation will scientifically cleanse his mind and let the One Mind, which is God-Mind, become manifest in and through his mentality.

This is the work of the individual. Man's work, when awakened from the illusive dream of carnality, is to keep at his problem until his mind is so clear and clean that he

knows God as He is in Reality, and not according to his ideal of God, which ideal is formed by the carnal mind. Man's work is with himself. Infinite Love, Wisdom, Power and Intelligence, which is Aum, the impersonal God, and Jehovah and Jesus Christ will see after the world and all therein. All will be wrought out in God's plan, but man knows not of all this until he awakens. This awakening must come in the mind as well as in the Spiritual nature of man. Remember, man is four-fold in his composition,—Body, Mind, Soul, Spirit. Jesus said, speaking to the individual, "Ye shall know the Truth." Man knows in and through the mind.

It is easy to be seen that there necessarily needs to be something done in the mind of the individual when he awakens with his mind filled with the beliefs of carnality, which beliefs are entirely opposite to the Truth. This is man's own work. Man himself must, through Science in Action, by denials of their reality, eliminate the carnal concept from his mind; then, through affirmation of God's great Truth, cause his mind to again become *en rapport* with the Infinite. This is man's work, and no amount of prayer to God to do this will bring a response, because it is asking amiss. St. James said, "Your prayers are not answered because you ask amiss."

Man, through his power of choice, through his free-will, permitted the illusions to form and gather in his mind. Man's mind, also, reflects the beliefs of carnality, which is the web. If man caused, through his looking away from his center and losing his equilibrium, these thoughts and their results to become manifest in his mind, until it was so darkened that he lost his way, we ask the reasoning one, "Is it not reasonable to believe that man, himself, must cleanse his mind from the whole web, that God may again manifest perfectly through his mind, in every department of it?" Well, thus it is; and man's belief or disbelief has no power to affect or change it; for man, having lost his way, must find it again in order to reach his destination.

True it is that man will finish this journey upon which he started when he stepped into the Garden of Eden. Man, being in the Eternal Action, which is the Living God, cannot forever remain away from Home,—his lost inheritance. This is a mental concept and the work is not accomplished until man has scientifically turned to God, in and through understanding, as well as through Repentance and Faith in Spirit.

When man has finally returned to the Father's House his mind will be clean as well as his spirit.

Man being a four-fold nature, he, when finally redeemed, necessarily must be redeemed in his whole being, which is Body, Mind, Soul and Spirit; and when this is accomplished he has learned to set the Science in Action within his own mentality and become at-one with the Eternal Law of Scientific Action. When this is understandingly and reverently accomplished man is Redeemed and conscious of his Perfection. He then is a "Conscious Son of the Living God." No more does he go about "seeking rest and finding none," but he, in conscious understanding, sits beside the River of Life in the shade of the Tree of Life. He is conscious of the Omnipresent God and his at-one-ment therewith. Man, then, is "At Home," scientifically, and all mystery is solved. He has learned the "Truth, and the Truth has made him free."

CHAPTER XX

BEING IN SCIENCE.

THERE is a science in Being. There is a Being in Science; and there is a Scientific Being which is inclusive of the whole.

Conscious Being in Science is a state greatly to be desired by the one who has awakened to the scientific action in God, who is in and through the scientific action of Law.

When, through and by denials, man has cleansed his mind of the illusions of the carnal mind and affirmed the Truth concerning God, His universe and Man, until the Realization of the Truth of Being becomes a reality to him, he will consciously stand in the Scientific Law of Action. If man so desires and continues to persevere, he will come into an understanding of his Being in Science.

When man is conscious of his Being in Science and has the understanding which will enable him to live in that state of consciousness, he will thoroughly understand the Science of Being and live scientifically.

What is meant by living scientifically? To live scientifically, man keeps his mind clean and clear of all the beliefs and thoughts which are carnal; and by keeping his mind stayed upon God, the One Mind, man becomes in accord therewith, and when thus attuned by and through the Science of Mind he is in the Scientific Law of Action, and that Law has its action in and through him. He then is conscious of "Being in Science."

What are the results of conscious Being in Science?

First: Abiding Peace,—that Peace which passeth the

understanding of the carnal man,—the man who is still ruled by the carnal concept.

Second: Harmony,—that Harmony which causes him to hear and respond to the music of the Spheres. When his whole Being is silently blended into one instrument perfectly attuned, his body, mind, Soul and Spirit are one harmonious instrument.

Third: Love,—that Love which is so broad and deep that it includes God (from His center here to the circumference and back to the center again), and all the expressions of God.

Fourth: Purity,—that is so pure that the mind is ever stayed in purity,—whiteness as of the very shining Soul of all whiteness.

Fifth: Righteousness,—so vital that carnality has no power to even touch the hem of its garment to soil it.

Sixth: Illumination,—so bright and clear that man can see through the deceptions of the carnal mind in any guise in which it may present itself, and so clear and sweet that it reveals the tender Love, Mercy and Care of the Heavenly Father, Who is ever near,—yea, so near that there is oneness with the Spiritually and Intellectually Illumined one.

Seventh: Consciousness of his Being in Science. When man is Being, through and through, he is in scientific action, and is then conscious of the dominion with which God endued man at his creation. It is the Real Man whom God so endued, and when man is awakened the Real Man will gradually come into control, and when man becomes conscious of his Being in Science he lives in the Real of himself, the carnal mind becoming gradually absorbed by the Mind of God, which acts in and through the Real Self of man.

When man lives consciously in the Science of Being, he continually speaks from the center of his Being. He no longer prattles of the things of the earth which are

earthly, because he has his mind stayed upon things Eternal.

In the Eternality of God there are no fleeting things; all is stability, serenity and Love. Man, living in the conscious recognition of his Scientific Being, should a cloud appear upon the horizon which announces sickness, old age, death, poverty and inharmony, begins at once to scientifically reduce it to its rightful place, which is nowhere, for the plain and simple reason that it is no-thing. Those things are a no-thing (being a negation) to the mind, which, through conscious recognition of the Science of God, visions the reality of God, the "All in All."

Science in Being is God in action. "Science is Knowing." Action and Being is God. Man is "God's image and likeness," therefore man also is Being. To Be, man must necessarily express God, for there is none else to express.

In the carnal state man is so overcome by the illusive appearances, as he sees them in carnality, that he is stupefied into a sleep. Even then he expresses God, though feebly indeed may be the expression; but, if there were not the Real of Man there behind the mask and the Real expressing God, there would be no mask; therefore, even though the physical mask of man is imperfect, deformed or diseased, yet as long as it expresses Life it is expressing God, because there is only one Life and that is God-life. God is "nearer than hands and feet," for true it is that God is man's very Life.

When the physical mask falls away from the Real Self of Man, as it does time and again as the man moves forward over the path which winds its way through carnality, man is not disturbed; it is only as when the trees in the forest are shedding their garment of leaves, the tree is not disturbed, and after a resting time the tree puts forth leaves again and clothes itself in a beautiful mantle, soft, delicate and green, and as the season advances and the summer rays of the sun enfold the tree the leaves grow thick, firm and of a darker hue and, with

the frosts which announce the approach of winter, the leaves are touched and the color changes into the beautiful autumn tints; then they fall and dissolve into the earth. Thus man's bodies are touched by the years as they come and go. At first we see the Soul clothed in an infant-form; then, as the seasons pass, it grows into childhood, manhood and on to old age, when the winter comes and it falls to the ground and is absorbed,—“Earth to earth and dust to dust.” This is the play of the carnal illusion as it holds the Real man in its embrace.

The individuality which God created in His image and likeness does not partake of the physical and mental personality of man, even though there seems to be no dividing line between them. Here is where it requires wisdom and understanding to bridge the gulf which seems to exist between them.

How is this gulf crossed? By using the scientific Law of God, by and through understanding, which has been gained through study, desire and persistency. When through the power of the Science in Action man annihilates the concept of the personal self and recognizes the Individuality, which is the Real Self, he not only has crossed the gulf, but has also annihilated it. When man is Being in Science, personality with its loves, cares, fears and doubts has been absorbed by the Truth, which is a consuming fire. “God is a consuming fire” and the Individuality stands forth from this fire purged, manifesting the gold which it has always been. When in consciousness man stands there in this purification, disease, death and old age have disappeared, because these belong to the carnal concept and not to the Illumined man.

The Being in Science is a Master. He, through knowing the Science of God, moves out and through carnality, but he is a law-abiding citizen, observing the law which regulates civilization in all its different grades. However, he continually sees clearly between the Real Law, which is God's Law, and man's law. His mind is ever stayed upon the Eternal Being who is.

Being in science is filled and pulsating with the Science in Action in and through man, who lives and moves and has his being in it, and is therefore thrilled continually with Life, while Conscious Life becomes manifest through his body and he steps forth in perception of the Law of Truth, with his body redeemed from the law of carnality.

A man cannot become a Being in Science until he has scientifically extricated himself from the false beliefs which fill his mind and out-picture in his environments while he dwells in carnality, for a man cannot be in two states at the same time. If man is scientific he is poised, calm and serene, because the mind of God controls; but when the carnal mind controls, man is easily confused, is fearful of danger at all times, and this fear makes him negative and an easy prey to any illusion which may present itself to him. The man who has scientific knowledge and the wisdom to use it understandingly and righteously is positive; he is conscious of his scientific power and of his nearness, yea, oneness, with the Living God Almighty, where there is not a discordant note in all "God's Holy Mountain."

In Scientific Being man has contentment and satisfaction. He has no desire for haste, for he knows that he has crossed the boundary line of time and now stands in Eternity.

Serene and peaceful the man is who has come into the understanding of Being in Science. His environments cannot disturb or impress him. He is master and can be as conscious of peace, contentment and serenity in a hut in the outskirts of a village or in a tent in the forest as in a palace surrounded with the luxury of the land. The man who is illumined as to his own being, through whom and the universe the Law of Scientific Action is operating, who sees that the Science of God is in Action in and through the vastness of the whole, is scientifically illumined; and this Scientific Illumination can bring about

Spiritual Illumination, because when man gets thus far in union with the Scientific Action of God he desires not to turn back, but, with his face faithfully turned thitherward, he presses onward forever and forever.

To Be! This is the point; but To Be, one must necessarily become consciously scientific. In the Absoluteness as it forever is, man is Being; but, while he is under the illusions of carnality, he has lost consciousness of it; therefore to return in conscious understanding and illumination, man learns and uses the Science of God and through this scientific effort erases all false beliefs and pictures from his mind, and the mind is cleansed through science placed in operation in and through his mentality. He will then see his Being as it has always been,—pure, high and joyous. Thus we see that the science has not touched or changed the Being which God created, but it has changed the mind, the mental concept, by denying the false beliefs which compose the carnal mind. Bringing the Ego into union with God is where the application is necessary to bring about conscious freedom. It is then that man sees himself the Being in Science, or the Scientific Being in Action in God.

Man plants a field of corn, when Life, acting in and through the earth, the air and the rain, moves the corn scientifically until the kernel of corn expands and sends green shoots through the ground to greet the sunlight. Life expands until the ear of corn becomes manifest, which is the fruit of the effort. Then Life ceases at that time to further expand; but it does not cease from action, because Life is continuous action.

Life is Scientific Conscious Action, and ceases not from action, whether it is in the invisible or visible domain. There is no being still in Life, because Life is Action. In Scientific Action there is no haste, no confusion, no calamities, because Scientific Action is knowing action. "Science is Knowing."

A continent can form and rise in the great ocean without a sound, not a discordant note, and move into expres-

sion in scientific action, in rhythm and harmony; and in the action of the scientific orderliness of Law, and those tiny beings which are to inhabit it become manifest there.

Each and all are in their place and move at the right time when acting in the Scientific Law. When man steps aside from this Law he is out of rhythm with it and, therefore, he does not receive from it the benefits which are intended by Infinite Intelligence that he should. Man, through Scientific Action in his own mind, keeps himself in tune with the Eternal Law of Scientific Action.

If man desires wisdom let him scientifically place his mind in conjunction with the Infinite Intelligence and scientifically request wisdom, and wisdom will express in the mind of man.

Man can, after he awakens and achieves until he reaches illumination and becomes Conscious Being in Science, stand forth and proclaim the Truth, and his words, thus scientifically spoken, will bring into expression the Scientific Law of Action; and, as man scientifically desires and expresses, so the results will be. Man can thus see that he is then the formulator of his own destiny in the relative life.

When man is awake, and when the highest in himself is in accord, knowingly and understandingly, he truly can see the responsibility which rests with him until he learns to place it in the hands of the "All-seeing, All-knowing and All-wise One,—our Father-Mother-God." This is necessarily done by starting within himself the science in action and keeping himself continually in that realization in which the science in action and action in science, moving through him, purify and make true man's consciousness.

Man, being a four-fold Being, this science must necessarily act through the four-fold nature, which is his body, mind, soul and spirit.

When man thoroughly understands the Science of Being and how to place himself in tune therewith, he will extricate himself scientifically from the illusion. Then

he will stand forth a Redeemed Son of God, and may be of service in assisting his brothers in humanity to awake, arise and return Home.

Man's desire, then, is not only to realize his Being in Science, but to assist his brothers who so desire to become Beings in Science.

The grain of sand has nothing to do but to be, and it fills its place as the action of the Scientific Law of Action, in the tide, carries it.

The mountains have nothing to do but to be and to express that which the scientific Life, which is action in and through them, desires. The ocean just simply is; and so it remains, and the tide ebbs and flows through it. It makes not effort. It just fills its place and lets the tide act in and through it, and ocean water remains pure; for stagnation cannot abide in the ceaseless action of the water. The ocean need not take active care about the impurities which may be cast therein, because the Eternal Action, making the ebb and flow of the tide, causes the impurities to become pure.

When man can, as the ocean, abide in his place and let the Scientific Law of Action, which is God (and this is the cause of the ebb and flow of the tide), operate in and through his whole Being, he then will have no care, no anxiety; he will be still and Be! and let the God-action act scientifically in and through him. Then he is truly Being in Science.

No man can accomplish this without study and daily application of the rules, as no man can learn the science of mathematics and its application without study.

"Science is knowing," and to know man must study; and when he has learned the rules, if he neglects to apply them, he is no better off than the one who knows nothing of them; just as the musician who studies music and understands its principles, but refuses or neglects to apply himself to bring it into expression, is as much without

harmonious rhythm as the man who knows nothing of the principles of music.

Then Being in Science is being in action and expression; this brings harmony, peace, love and contentment to the one who is thus living in conscious action in Scientific Being. He knows the Science of Life; he lives it; he acts it; he abides in it. It acts and abides in and through him. Therefore, he is in Scientific Life. He sees God as the Ever-present, Omnipotent and Eternal One, the First and only cause. Man, to be *en rapport* with the Being which Is and was and will forever be, must be awake, alert and act intelligently at all times. Even when the carnal man sleeps, this Being which Is ever stands guard, that no harm can befall the true man, asleep or awake.

Being in Science, or Scientific Life, is the state of consciousness required of the awakened one at this present time. There is now no time for sleep or slumber by the awakened ones, as they should stand in action, clothed in a sheath of Scientific Action, a Being in Science.

CHAPTER XXI

SCIENTIFIC KNOWLEDGE.

THERE is knowledge and knowledge. There are as many different phases of knowledge as there are minds; but the real knowledge is scientific knowledge.

What is Scientific Knowledge? It is knowledge of the Absolute. God is All-knowing, All-Science. Then knowing is scientific knowledge. This knowledge is not gained from books which are written by the intellect of man. To gain this knowledge appears as foolishness to the unawakened man; but the awakened one, even at the first glimpse, perceives that there is a sound, a deep ring in even a word spoken in scientific knowledge; while to the unawakened man it seems foolishness, even though he has the education and wisdom of the twentieth century.

When man has attained unto scientific knowledge he knows how to live. He no longer thinks it necessary to run hither and thither, but with his mind scientifically adjusted he serenely abides in contentment wherever he may be, and by keeping his mind stayed upon God he is conscious of Peace, Harmony and Love.

This great family of God who inhabit the earth, even though they express in different races and colors and their customs are different, yet they each and all are the children of God, and they also are all lost and living in carnality, ruled by the carnal mind. In this mind the evidence of the senses of the carnal man play their part, and they are such strong actors that they rule, very often, as with a rod of iron, enslaving man as long as he has not

scientific knowledge and does not know that it is possible for him to become a free man.

When man awakens from the sound sleep which the carnal spell has cast over him he will begin to investigate and will find that there is scientific knowledge which, when understood and used, will assist him to free himself from the illusive dream of carnality.

What is scientific knowledge, and how does man attain unto it? Scientific knowledge is knowing God and His attributes as they express throughout the creation of God, knowing man as he is, the Universe as it is and the Law which operates through the whole.

That which Is is the Absolute, God; and God is in expression in the Spiritual Universe and all its forms; this Spiritual is just back of that which seems to be. Jesus was the perfect expression of man in form. He expressed God in as high an expression as is possible upon this plane of existence,—in His Mind, Body, Soul, Spirit. He was in the Christ-Mind,—in a fullness sufficiently clear for Him to live it in the outer and bring it into expression in and through His body, mind, Soul and Spirit. Therefore, he is an elder Son of God in conscious unfoldment, and our Elder Brother. He is, therefore, our pattern, not only on the Mount of Transfiguration, but in His daily life. He is our way-shower, because He gave the message of Truth and by example proved the correctness of it.

Because Jesus' message is young upon the earth and many of those who have endeavored to follow it have failed to catch the sweet depth and the scientific knowledge contained within it, that does not signify that it is not the Wisdom of God unto salvation.

Jesus, with the might of the Christ, knew well what those who accepted His message would encounter from the men of earth who were not sufficiently awakened to see that He was sowing a better quality of grain than that to which they were accustomed. The adversary endeavored, then, as the opposing forces do today, to crush out

and destroy the true-sounding note of His message; but that is impossible, as what man or number of men can stay the Scientific Law of Action, which IS,—God, in and through the bursting forth of the grain of wheat from the cloistered cell, expressing life until it yields graciously its grain to the man who desires it, whose faith is sufficiently strong to cultivate the ground and sow the seed?

This same Scientific Law of Action is in operation in and through Jesus Christ today as when He walked the streets of Jerusalem and over the Judean hills, in and through His message and in and through those who have heard this message and caught enough of the sweetness to endeavor to follow it.

As the farmer ever keeps his eye upon the field of grain and is ready to render assistance should flood, wind or any other enemy come to destroy it, so Jesus, our Elder Brother, is watching over this message which He gave to humanity and over all those who have accepted it. He is Conscious Scientific Knowledge and understands that this knowledge is portrayed in His message; therefore, for two thousand years He has kept watch over His flock, as the farmer in the season when the grain is coming into expression keeps watch over his crop.

Two thousand years bring the close of the cycle, and this is the harvesting time for the men of earth who have the Truth. The harvest time is here, and Jesus Christ and His ministering angels are watching over the field and are ready to assist every one who individually discerns, understands and desires it.

Scientific knowledge is necessary at the harvest time and the individual himself must glean this understanding which is in the message of the Nazarene, clear, deep and strong.

Jesus said, "Ye shall know the Truth." Many sweet, loving and faithful Christians have lived their lives according to their understanding of the Master's teaching, and in faith have passed over the river which divides the two concepts,—this plane and the next,—their faith so

strong and their love so deep that they waver not to step into the boat which carries them across what to the sense-mind is the dark river of death. However, these have not caught the fullness of their beloved Master's teachings, because He plainly said, "Ye shall know the Truth." When man knows the Truth unto realization, he is free indeed; yea, as free as the individual grain of wheat which is so ripe that it rests loosely in the head which nature formed to sustain it until the harvest.

The scientific knowledge of the Truth comes into recognition and understanding by the individual who is, as the ripe grain, ready for harvesting. The farmer values the wheat and cares for it; so Jesus Christ values all who have grown to full manhood in the Christ-image and cares for them. God has a place prepared for these and will see that they are conveyed to their abode.

This has no reference to the death of the ripened Soul, but to man becoming conscious of his being as God created him and conscious of his Sonship; for then he becomes a Conscious Son of God and knows he is joint heir with Jesus Christ; he then perceives the Truth and has gleaned the golden grain until he has Scientific Knowledge.

For man to have all knowledge concerning the scientific understanding of the Truth and not to use it, and place himself, mind first and then body, Soul and Spirit, scientifically in harmony with God and understandingly permit the science in action to work in and through him, is of no value. He would only know about it, but knowledge without the scientific use of it to cleanse and keep clean his mind and the body is of no benefit. "God rests in action." God's scientific Law is action forever and ever. No man is restored to his equilibrium, which expresses in Love and Harmony, until he understands the scientific aspect of God as well as His other aspects. It is the whole Truth which man is required to know before he can become forever clear of the wheel which moves in carnality.

Man gains nothing by remaining in the carnal dream and living according to the carnal law; because from birth to death is a short span, even though it be three score years and ten; and then comes a resting period, followed by expression again, and on and on the weary numberless round with nothing gained until he awakens. Then he turns his face the other way and looks to the great Eternal One, who is forever sure and steadfast in His Majesty of Truth, just behind the curtain of carnality. However, it is only the awakened one who perceives what lies behind the veil. It is his eye only which penetrates through the deep blue dome of the sky above and perceives the Infinite. 'Tis his eye alone that sees into the bowels of the earth and knows that the Infinite is there. When the awakened man thus penetrates the height and depth of God he soon will learn the scientific action of God which is in and through all. Then his brain will become a perfectly attuned instrument for the Divine mentality to use; then the Divine Mind only will be permitted to operate in it.

When in this scientific knowledge man closes his mentality to all minds, it matters not upon what plane they are functioning, and opens it to the Divine Mind only, he then is in scientific rapport with the God-Mind. Man then is protected; no mind from any plane can enter his mentality when he is asleep or awake while his mind is scientifically functioning in God.

Angels from the throne of God can minister to this man, because there is nothing to hinder them in performing their ministry as the Father desires. Because man has through this scientific knowledge cleansed his mind of the false beliefs which compose the carnal mind, he then is a knowing one, and can know the whole Truth unto the great Freedom from illusion, if he so desires.

"The whole Truth and nothing but the Truth" is the one thing needful at the dawn of this new age which is being ushered in with such strength. The foundations of

old things are shaking, as this is the ending of the old condition of things.

Civilization, which has reached its zenith, would go down to rise no more until it has evolved again in other peoples if it were not that this is the harvest time, and Jehovah, Jesus Christ and their ministering angels are keeping watch over His flock. The spiritually awakened ones will, by and through the assistance of Jesus Christ and His angels, hold the balance of power and spirituality will deface the force of evil that the harvest may be gathered and garnered. When the farmer gathers the grain he gathers it grain and grain; so, individually, one by one, the men of earth become harvested, and Jesus Christ and His ministering angels take care of man. As when the ripe grains of wheat which rest easily and patiently in the individual compartments of the head of wheat, when the thresher comes, are removed and carried to the granary, so man who is ripe in spirituality and scientific knowledge will be cared for by the caretaker. Man here has reached a place where he must consciously abide in the Omnipresent God.

When man has cleansed his mind until his mentality is empty, swept and garnished of the illusions which compose the carnal mind, and understandingly places his mentality, clean and clear, in accord with the mind of God, his clean mentality is a perfect instrument to reflect the fullness of God's mind as the Father desires it to be revealed. Man here has no self-will; it has been swept out from his mind, therefore he has no desire but only to do the will of the Infinite, our Mather-Mother-God.

It would be impossible for care or anxiety to come into the mentality thus cleansed and understandingly placed *en rapport* with the Father's Will. Easy indeed is the abiding when man is thus scientifically attuned.

Another note must necessarily be sounded here; it is the Spiritual quickening. Jesus Christ said to Nicodemus, "Ye must be born again; yea, ye must be born from above." This is the New Birth; it takes place when man

has strong desire for it and comes into accord with God's Eternal Law and God touches man into Spiritual Consciousness and the conscious Christ is born in him. When the two-fold nature of man is quickened, mind and Spirit, the Soul (conscious life) will throw off the encasement which has held it from full expression and respond with Conscious Life. Then the body, "the outer sheath" or fourth fold of man, will become quickened by this internal action which is taking place, and it, too, will become conscious life. Then Regeneration takes place and man becomes freed from the thralldom of the illusive desires and dreams of the carnal man. Then man is redeemed indeed, his four-fold nature having been brought out from the carnal dream and he stands a being perfect, pure, holy, peaceful and harmonious, "hid with Christ in God."

God is the Infinite, the Universal Father-Mother, and Christ the Universal Son. When man has attained the Redeemed state of Being, he becomes a conscious individualized Christ, the Son of the Living God.

Jesus came to earth, sent by the Father, and took birth in the human family to assist men that they might learn of their heirship. Jesus was conscious of His heirship from the first, but step by step He moved over the path which humanity travels and met and mastered every law which binds as with chains the children of earth. He left His rules that each man when he comes to that place upon the Path may, if he so desires, learn and, applying them, arise a master over every carnal condition, be it disease, sorrow, pain, anxiety, fear, doubt, old age or poverty. At the end of His ministry Jesus proved His dominion over death. He left the rules clear, that when man reaches that place upon the Path, in the harvesting time for his Soul-quickenings, he can, with the help of God and Jesus Christ and the ministering angels, step aside from death a victor.

This is the completeness, the fullness of the message which was given to humanity through the lips of Jesus

nearly two thousand years ago, and this is the cycle when man (those who are in tune with the music of the spheres, they who are in rhythm with the Infinite Law of Action, which is God) will be quickened as in the twinkling of an eye. It is God who ever giveth the increase, and it is God who bringeth about this final act; but it will be only those who are attuned to the rhythm of the Love and Harmony of God who are of the Redeemed. These are the one hundred and forty-four thousand figuratively spoken of in the Bible.

These will come from all nations, colors, races, creeds and cults. Yea, from the East and West, from the South and the North, Infinite Love will gather them and endue them with Wisdom, Love and Power, that they become perfect instruments in the Father's hands in helping to establish the Spiritual Age upon the Earth.

In the midst of the tribulations,—yea, “the distress of nations,”—God will call the spiritually prepared army into action. They will, in the midst of the conflicting times of the battle of Armageddon, hold up the banner of the Christ and proclaim that it is the finishing time of the old dispensation and that the dawn of the Spirit day is at hand. The name of Jesus Christ shall be proclaimed. He is a constant reality, although invisible to the world.

The Spiritually awakened and quickened will be guided, guarded, sustained and protected continually during these trying times; but they necessarily must remain in accord with the mind of God and Spiritually in rhythm with the music of the spheres, consciously abiding in the shadow of the Almighty and securely anchored to the Eternal Rock,—the Rock of Ages, the Rock of Truth. Although Jehovah is doing His part, and Jesus Christ and His ministering angels are about their Father's business, man must do his part and continue to do it. Man's part is to knowingly and understandingly abide in the Father's Will and keep his heart filled with love for God and love for his fellow-man.

Universal Brotherhood will be established by and through the Christ ruling in and through the Christ, which is born in each individual concept. Those of the Christ-born are the ones who will know Him when He comes and welcome His call. In and through these He will find Faith upon the earth. So Be It!

CHAPTER XXII

UNDERSTANDINGLY ABIDING.

GOD, the Infinite Intelligence, which holds the world in His hand and it tests not His strength, is guiding the ship in which humanity is embarked.

This Intelligence is so alert and everywhere present that it notices the sparrow's fall and knows the thoughts of man's mind and the desires of the human heart. Intelligence is Infinite and everywhere present. In this Infinite Intelligence,—this loving God and Father,—there is a safe abiding place. As this Infinite is everywhere present, its abiding place is everywhere present. Then the man who has understanding can abide in serene confidence and trusting faith in the presence of this Presence which enfolds all in its loving care. To understandingly abide in the Father's House and stand ready to become of service in the Infinite Intelligence when He desires, requires knowledge, insight, perception,—yea, vision. What is meant by vision? It is where man stands clothed in the Christ-Consciousness, having the seership of the Christ, which visions the Absolute as it is.

When man visions the Allness, the Wholeness and the Absoluteness of the Infinite, he gladly abides in this great Presence and understandingly knows that there is naught beside it. With this vision man stands still in action in the Eternality of the Allness of that which IS; and this is God unmanifest and manifest.

From the vantage ground of vision man looks out over and through the human family which dwells upon the earth, seeing them weaving their web of carnality in

which each and all are enmeshed so completely that none except those who have climbed the steep Path which leads up the Mountain of Truth and have gained sight from this position can see any way out from the carnal condition.

There is no sure abiding place in the carnal dream, and the human family, be it the king on his throne or the peasant in the field, drifts with the human tide as it ebbs and flows. Those dwelling in the carnal dream of illusions have not light to see up and over the web, because they have not vision.

There is nothing in humanity or the carnal concept of man which can assist him to pass around and through the maze of the illusiveness of carnality. The sense-evidence is so strong in the unawakened state of man that he cannot believe that they are the counterfeit of the Spiritual man's Soul-sense. In this state man is abiding in the carnal dream, and in misery, sorrow, disease and death he lives and endeavors to be content with things as they appear to him. As long as man believes that God is the author of evil and its outpictures of misery, he is still dwelling in the carnal dream and living the human life of humanity. Therefore, he has not the Light of Truth which would cause him to vision into the substance which is Spirit,—the Absolute God in His unmanifest and manifest state. When man gleans sufficient light to see that there is the substance, the Real, just back of the illusion,—the human life,—he will begin to move onward with the desire to gain light which will enable him to pass through the shadows.

Humanity in all its different stages is an illusion. As long as man is asleep in the dream of the reality of the illusions, he contentedly abides there. He would prefer not to hear words of light which would cause him to awaken from the belief in the counterfeit, which is carnality. He is abiding, as he thinks, but his abiding place has a foundation of sand, which sooner or later the ebb and flow of the tide will wash away, when he will see that

there is no sure or safe abiding place in the carnal world. "Man's extremity is God's opportunity" is a true adage from the ancient Sages. When man reaches the extremity of his own efforts and sees the foundations thereof washing away, he looks higher and deeper than the surface. When man does this something will happen, because he will catch a glimpse of Light, even though it may seem so small that he will not at first acknowledge to himself that he has seen it. That Light is powerful, because it is God; and when once seen it cannot easily be dismissed from the mind. This Light is the Real, of which the light which the carnal man perceives is the reflection or counterfeit. There necessarily must be the Real before there can be the counterfeit. When man awakens from his contentment in the carnal concept of Life and sees that in which he is continually abiding is unstable and unsatisfying, he sets about to seek out that abiding place which is sure and steadfast, where the foundation is solid rock and the abiding full of peace. He soon learns it requires understanding to reach that place and to abide there after it is reached. To gain understanding knowledge is required,—true knowledge. Wisdom and intelligence are required. These, coupled together, bring understanding which will enable man to abide in the presence of the Infinite, the Absolute, and to trustingly dwell in "the Secret Place of the Most High." From this trysting place he looks through the mask of humanity and, with vision strong enough, he reads the illusions of carnality as clearly as man sees the flowers in his own garden.

The mind of the man who is asleep in the carnal dream and filled with dishonesty, deceit and cunning cannot deceive or entrap him, because he, with the eye of vision, sees through the carnal mind of man and knows the unstable thoughts which inhabit it.

The man of vision who is understandingly abiding in the secret place of the Most High and has the mind of

Christ thinking within him will have compassion upon all, because he knows that all men are brothers, whether still asleep in carnality or awakened in the reality of Spirit. He will voice a prayer, be it silent or audible, it matters not, to the Loving Father that all men may awaken from the sound slumber which is caused by the false beliefs which fill his mind, woven from the fabric of the carnal mind and holding man under the illusion that its shadows are reality. Thus we see that there are two abiding places, one the Real and Permanent, the other the unreal, the impermanent, being composed of illusions.

Man sees death take place and the physical form which was the tenement of the Real Man disappears from sight. In the carnal concept this is real and man mourns the loss of the departed one. His vision being dull, he sees only the outer mask of man and all things in the world around him; but the man of vision sees that death does not affect the Real Man, that which "God created in His Image and Likeness," as *he* could not die, being the expression of God-Life, which never dies; and the mask, being only the shadow, could not have died, for Life cannot enter shadows. Then the man with vision, when he understandingly abides in the Infinite Presence, sees the Real Man at all times when he is inhabiting the Temple of clay, and after he withdraws from the fleeting body of flesh. There is no veil to vision! It sees! The man of vision, then, who is understandingly abiding in the center of God and knowing that his feet are firmly fastened to the Rock-Truth, can trustingly stand and watch without being disturbed or swayed the forming and unforming of the universe or systems of universes and the passing of man from birth to death and back to birth again as he lives upon the path which winds its crooked way through carnality.

Man may at times, when he visions clear the path over which those whom he loves must travel, do as Jesus did when he sat upon the mountain overlooking Jerusalem and saw how long and rough the path over which its

people must pass ere they awaken sufficiently to discern the knowledge, wisdom and understanding which would enable them to arise and start upon the narrow Path which leads straight up the mountain side. Jesus sorrowed and exclaimed, "Jerusalem! Jerusalem! How oft would I have gathered thy children together even as a hen gathereth her brood, but ye would not." Jesus had understanding and vision and He knew that those still living in the carnal concept would arrive at the place where they would awaken; but after the awakening comes there is the "working out of their own salvation," the extricating themselves from the web of illusions. Stormy and rough indeed is the ocean of woe before man learns to turn his mind within and there, in the secret place of his own Soul, commune with the Infinite, our Father-Mother, and gain knowledge, wisdom and understanding which will cause him to wisely shape his course, lift the sails and let the Infinite Spirit fill them and God's hand steer the bark and Infinite Love bring him safely into port.

When man has understanding, which is gained through knowledge, wisdom and intelligence, he understands that God finished His work and pronounced it good,—yea, very good. Then God rested from the works which He had done. With the eye of vision man sees that there is naught in all God's universe, vast though it is, for him to do, because God did it and announced it "finished." The man of vision will understandingly abide in the midst of God's finished works. Can man add to that which God has finished and called good? In the allegory in Genesis, the first chapter, we read, "God said, Let us make man in our image and likeness." When man sees himself as the work of God, made in "God's image and likeness," and remembers that he is in the midst of God's perfect works "and is God's crowning glory," he can easily see when he, through understanding, comes into vision, that he has nothing to do but "To Be" and abide in Being; and this abiding is Heaven, is Harmony, and this Har-

mony is established in the conscious mind and in the body, radiating until man's world is filled with it. This is heaven within and heaven without. Man's environments do not cause this heaven, neither can his environments hinder him from living and abiding in that heaven, if he has vision strong and clear enough to see through any undesirable shadows which may environ him. The man of clear vision counts it as naught to lay down his life for his fellow-man, that they might see the Light of Truth. To man who is living in the dream of carnality death seems a great dark stone in his path, but to the man of vision there is no dark stone, but only the Light of God overshadowing the Path, and where the full Light of God is there is no darkness and where the Life of God is there is no death. Understandingly abiding, then, is to have vision and know that it is vision; giving that rest in action which is the fullness of the River of Life, bringing man into conscious immortality.

When man, through scientific knowledge and its application, has cleared his mind of the false beliefs, fears and doubts, permitting the Divine Mind to operate in and through his mentality, serenely and understandingly abiding in the state of conscious union with God, he is then in a place where he can be used by the Father and Jesus Christ in quickening the minds of men into the shining of the True Light.

If God had remained unmanifest there would have been no individualized man in expression and nothing would be but God in repose; "but God desired to become the many," and creation sprang forth and stepped from the womb of the Infinite into the Infinite Heart. This is the point where God became personal by expressing through form. There is nothing but God in the beginning and there is nothing but God now. This is the Truth of Being, and man to understandingly abide in trusting serenity in what Truth he visions must of necessity come to know the Whole Truth. "A little leaven will leaven the whole lump." A ray of Light will light

the Path unto the point where the full-orbed Truth is seen in its perfect shining. When man, deep down in his own being, abides in God he is poised, stayed, calm and serene. No storm nor appearance of storm can disturb him, because he abides in the serenity which is greater than all shadow. His mind being stayed upon God, the Infinite, it expresses in his Being. When man is thus united in the Infinite, there can be in his mind no separateness between himself and the Infinite. He knows that the individual ray of the Infinite is within him and has not removed itself from its source,—the Infinite. In this abiding consciousness of union with the Infinite man visions the individual expressions of God in man and understands that all men are at-one with God, the Father. He then sees clearly that there is not nor can there be any respecter of expressions with God. After man awakens and through effort attains unto knowledge, wisdom and intelligence which merges into understanding, it requires faithfulness to serenely abide “in the secret place of the Most High,” even though the Soul is awake, the mind illumined, the body quickened and the Spirit breathing softly through and through his entire consciousness; but when man knows also of the great Divine Plan, he can more securely await in the place where he is until the Father has need for him, and act as he is led by the “Still Small Voice,”—that same voice which spoke to him in the Garden of Eden when he first began to form a veil in his mind between himself and God, when he began to see himself unclothed, having lost his clear concept of his at-one-ment with the Father and began to form covering for himself. The covering of fig leaves was the shadow of the thoughts which were forming the carnal mind. Man weaves the thoughts together into a web which is carnality, just as he united the fig leaves together for covering.

To become a Conscious Son of God and stand Redeemed, man must unclothe himself. He must stand naked before the Infinite when he returns Home; just as

he was naked when he left the Father's House in Paradise.

Man does not belong to himself, but to God. He brought naught of his own out from his Father's House, which is Paradise, except his desire for change, which is his free-will, and, ere he arrives at the portal of his Father's Home again, he will have surrendered this desire-mind to God and then there is no mind in him but the mind of God and the one desire, which is to do as God wills.

When the man of earth has just awakened, he very often sees no beauty in the Truth and the invisible presence of the Truth is so intangible to him that he cannot believe that it is there. With the mind thus, there is a gulf between himself and the God that is. When man understandingly abides in God, he is free from all care. He leaves all in the guiding hand of God and ever remains ready and prepared to act at the bidding of the Infinite Intelligence. At this harvest time man of himself can do nothing, as it is God who is the doer. He can only keep himself a perfectly attuned instrument to be used to assist the angels who are in the service of Jesus Christ. None but those who have washed their garments in the blood of the lamb, which is symbolic of wisdom, Love and the gentle power of Truth, can be of service here; for it is the wise virgin who will enter in and be of service in opening the minds and hearts of the children of earth to the shining of the Light.

To understandingly abide, it is necessary to, as the wise virgins spoken of by Jesus in His parable, "have the lamps filled with oil." The seer visions that the lamp is the body of the wise virgin and that the oil is the Holy Spirit within it. When the seer hears the soft sweet voice of the bridegroom, "the Saviour," calling, he arises and passes out to meet Him. These are they who are understandingly abiding in union with God and are ready to do their part in assisting to establish the deep, deep Truth in the hearts and minds of mankind.

Now is the day when mankind will be brought face to face with the Message of Truth in its fullness; and blessed indeed is he who hears the early call and does not linger until the mid-night cry. Peal after peal of the heavenly call will ring over the earth at this present time, calling the laborers into the harvest whitening in the human family. Those who are ready are ripe fruit upon the human tree; these will hear the call as the peals of rhythm sound throughout humanity and will vibrate with their glorious sound, so that when the final call is given as the Father, Jehovah-God, touches the ripe Soul, they, having done their part, will be ready to become Redeemed in Body, Mind, Soul and Spirit, becoming conscious Sons of the Living God.

When the son of man has risen into the realization that he is the Conscious son of the Living God, he is Redeemed indeed; the old man is lost forever, having merged into the son of God and lost all relationship with humanity,—its laws, beliefs, fears and doubts. This Conscious son of God abides serenely in the realization of Eternity. He lives in the understanding of the Absolute Truth and abides in the midst of perfection. He, with the eye of vision, sees the perfect man as he moves among the human family. He visions through the personality, the mask, and sees the man whom "God created in His image and likeness." If the vision is strong enough and he so desires, disease, pain, limitation and ignorance will be consumed; and, when these are consumed, before him is the manifestation of the Loving God. Here man can understandingly abide in Eternity, in the full consciousness of Immortality; not only of the Soul, the invisible part of man, but of his body, whose Light of Life is also immortal. He hears the songs of the birds, as they warble forth their morning greetings as a part of the great symphony of Being.

Christ is calling. He is speaking softly, but clearly. Listen to the gentle winning voice. The Light is shining strong over land and sea to-day. Wilt thou come unto

this abiding consciousness and ever there remain? It is the fruition; it is the fullness complete for every man. Then he will understandingly abide in the Father's House,—At Home.

CHAPTER XXIII

VISION

GOD is Vision. God-vision is everywhere present. He sees clearly in His center, in His circumference and everywhere.

God's vision is Intelligence; it is Love; it is Power; it is Peace, Harmony and righteousness,—these, God's vision, express as He visions.

Man's vision, in his true concept, is a perfect reflection of God's vision. If man desires vision, it is necessary that he adjust himself so that he is a perfect reflector.

What is a reflector? Man, when he reflects God. His mind is then swept, cleansed and garnished; it is clean from all illusions or shadows; and he, the individual ray, or expression of the Infinite, reflects the whole; just as in a mirror one sees all that is in expression before it.

Man is the individualized manifestation of God. Man is not the Infinite in expression, but the expression of the Infinite. Therefore, if man desires infinite knowledge, wisdom, understanding, love, peace or power, he necessarily must polish his mind and, understandingly adjust it to perceive from the Divine Mind. His mind is, then, the reflector and he can read and comprehend what it reflects according to his vision.

God is everywhere present, shining in His Wisdom, and for man to perceive this his mind must reflect it.

Some may ask, does not reflection indicate separation? Not to the man of vision. Cannot the diamond reflect and radiate its own rays and brilliancy, even though it is one compact and complete gem?

There is no more separation between the expressions of God than there is in the rays of the brilliant diamond.

Where is the mind of the student and devotee who perceives distance or separation, when we refer to reflection? Far along upon the Path, he truly is; but he has not attained unto the illumination which bursts into vision, because then he would see that the lake can reflect the islands within it or the river, the beautiful falls, and no separation exists,—just one serene lake, one active river.

Both lake and river are works of the same Creator and bring the greatness, grandeur and beauty of the Infinite into expression. Nature is everywhere present, because it is "The outer garment of God" or the lower vibration of the Infinite Whole.

God visions not the outer garment. He only visions Himself and His manifestations. God visions the end from the beginning of man's sleep in the carnal state. Therefore, it matters not where man may stray while he sleeps in the illusive concept of experience; as he cannot go beyond God's vision.

In the bowels of the earth God's vision is, in the center of the brilliancy of the sun; in the air, in the water, in the fire God's vision is. This Vision is the All-Seeing Eye. God's vision is Intelligence, Love and Power. Then, thou man of earth, stand still in mind and thou wilt perceive that God-vision sees thy every act, thought, desire and deed; and, should thy carnal mind desire to hide from this Infinite Vision, thou canst not, for God's vision pierces the granite mountains and the sea's depth as easily as the mist of a summer morning.

The Infinite speaks: "Go where thou wilt, I am there." In thine own heart, O man, I abide, if thou knowest it or not. In the soft breeze which caresses thy form, I am. In the bright sunshine, I am. I express in the groves and vineyards. I sing in the birds, to my

little ones who are discouraged. Through the song of the meadow lark and robin I cheer the farmer boy as he goes in the morning to his tasks in the field. I express in the wild flowers which grow along the path winding its way through the woods, and along the way which crosses the prairies and plains, that all who have ears to hear and eyes to see may be blessed as they pass along.

I, with my breath of Love, paint each petal of every flower that the children of earth may rejoice in My Beauty. With this same brush I drape the mountain peaks in their lavender and purple gauze; and the western sky at sunset, with all the brilliant hues; and the eastern sky at dawn, first in soft grey, then lavender and pink, then the golden hue of noon, setting before man the holiness of My Beauty and the Beauty of My Holiness. Thus man has before him the Infinite Love expressed in Beauty.

When man sees all this expression, can he doubt the ever-unfailing Presence of the great I AM, Who holds His creation in His Hand, breathes in and through all, loves in and through everyone, and visions in and through all,—the grain of sand, the drop of water and man, “The crowning glory of God?”

If man is the crowning glory of God, and God visions man in any place he may be, can man when he awakens, believe it possible for him to escape God’s care, Love and Protection? Believe it not! Man cannot escape from the presence of the ever-present God.

What is necessary for man, after he awakens from the carnal sleep sufficiently to perceive that a thing so great, grand and beautiful as nature, with the seasons coming and going in such precision, could not be thus expressed by chance? Begin to search for the hidden cause. What is the hidden cause? God, the Infinite. For man to gain light upon that which is hidden away, he must search. It is only by searching that man finds anything that is hidden from his sight. God, though everywhere, and at

all times present, is invisible to the outer eye of man, but not to the inner eye, which is the Eye of Vision, the individual expression of the "All-Seeing Eye."

Then for man to find and learn to know God, where does he begin? By trying to bring God nearer to himself? If he should thus endeavor, he could not succeed, because God is everywhere present; for, lo, He is man's very Life, his very breath.

When man perceives that with the outer eye he sees not the spiritual and invisible God, that his natural sight is blurred, he knows that his work is with himself, to clear the debris of carnality from before his eyes, that his spiritual vision become clear.

If one looks through a dusty window pane, his view is misty,—if he sees at all. His seeing is according to the degree of dust which covers the glass. Man removes the dust by his own efforts, then the perfect glass is uncovered. The glass was perfect, even though man could not see through it while it was covered with the dust. The dust was on the outside of the glass, not within. Just so man, the expression of the Infinite, acts in the outer and, when all dust is washed away, his mind is transparent and God's eternal Truth is written thereon, by reflection first, then by incision or consciousness of its own being, its Godhood.

When man has washed his mind until it is clear, he then visions the Infinite in the Infinite expressions; and, with the consciousness of a Son of God, visions throughout the cosmos as he desires to see.

Thus man can see that he is a reflector and a reflection. Then there is the clear God-vision, where he sees the completeness of All and rests in that Vision.

When man has his mind clean, clear and polished, he, with this clear mind stayed upon God, the "All and in All," has vision clear, strong and perfect.

If it is just the mind, it will be an intellectual illumination into an intellectual vision. If it is just through faith and the heart, the center of the spiritual nature is

quickened into spiritual perception; but this, too, is only a part of the great All. If the Soul should awake and burst its cloister and express conscious Life without the mind and heart, this alone would not be desirable; and when the mind is cleansed, then touched by the Love of God and this Love quickens the Spiritual Man and the Soul expresses its power in conscious Life, then the body, the Temple, will also respond and the expression of perfection will become evident.

No man knows how long it will require for the outer man to express the perfect state of the inner man; and none should say, "How long, how long?" but all should know that it is according as the individual himself visions through the clean window glass of his mind.

A short prayer by the one who has vision may so erase the debris from the mind that he begins to see. Though the sick are prayed for once or many times by those who have scaled the heights and healing has taken place in the body of the afflicted, he yet has his work to do, which is to keep his mind clear and clean of carnal beliefs, which are confusions, doubts and fears; to ever keep his mind stayed upon God, his heart in tune with the rhythm and music of the spheres, which is spiritual concord, and his Soul expressing in Conscious-Life, the God-life, perfect, eternal. When the Soul expresses Conscious-Life, this God-Life expresses in and through the body. This being true, how can death enter or find an abiding place? How can Conscious-Life be touched by death? Truly, in the eye of vision this is plain, that two opposite conditions cannot express at the same time in the same place.

When man has attained vision, he is ever alert that no carnal condition enter his clean mind to cast a blur in or over his vision. God's vision is clear, perfect and never changes.

If man visions in his spiritual vision one day, then permits the cares of this life to enter and blur his vision the next, his is as a pendulum swinging and swinging and never causing him to rest.

When the outer eye catches a vision of the inner self and realizes the greatness of it, earnestness and perseverance will become manifest in that one, and by and through earnest endeavor he wins and wears the crown. This crown, symbolically spoken of in the Bible, is not a thing far away in the sky; this crown, which the awakened man is to win and wear, is man's redeemed body.

True it is that man must win his pure body, because he has through ignorance permitted his perfect body to become encased in the debris of earth.

Here is where the man of vision stands forth clear and strong, because there is no mist before his eyes, neither in his mind, and he sees through the encasement which is of the earth and visions it into its rightful place.

When the window glass is washed and polished, it is clean and clear. Where is the debris which covered it? It has disappeared in the washing process "and the place that knew it knows it no more." It does not exist. So it is with disease, pain, inharmony, confusion and ignorance. When they are washed from the mind by denials and the mind polished with the affirmations of Truth, then it is that God giveth the increase of the clear vision which sees the man as God created him,—pure, perfect, peaceful and harmonious. This is the vision of the Real Self,—the true Self of all.

When the mind is clear of the illusions, ever keep it stayed upon God. Repeat the Lord's Prayer, the Ninety-first Psalm or the Twenty-third Psalm or Holy Mantras, and continue to repeat until the mind is conscious of its at-onement with the Father-Mother-God.

God's vision is so clear and strong that "it sees even the sparrow's fall" and the forming of the universes. It knows where the wild animals hide in their lair and sees the kings when they go forth in pomp.

Let man, with vision, stand forth in conscious strength and trust. Let him perceive that there's nothing in all God's Holy Mountain to harm him; neither to fear. Let him be as King David, who, when only a shepherd boy,

went forth with faith and vision. His vision was strong enough, and his faith so deep that he knew the Lord was on his side. The Lord is on the side of all those who have vision clear enough to perceive Him.

The man of vision is conscious of his immortality here and now, and that he is living in the midst of immortality.

When Jesus Christ was speaking to His disciples, yearning to tell them the Truth, He said, "I have many things to say unto you, but you cannot bear them now." At that state of their understanding, they could not hear what He would say. Jesus did not endeavor at that time to force their understanding into vision.

Jesus told them to tarry in Jerusalem, after His departure, until they were baptized with the Holy Spirit. This they did, as is recorded in the second chapter of Acts; and after that their vision was strong enough to enable them to proclaim to all men, fearlessly, the message of man's redemption. Their vision was so strong, it enabled them to look past the death scene. Stephen, as they stoned him, stayed his mind on God and he visioned the heavens open and Jesus Christ seated at the right hand of God.

Jesus' vision was clear and He prayed, "Father, forgive them, they know not what they do." Vision! Yes, when the mists of earth have cleared away, there will be spirit-sight,—seership; and this becomes clear-seeing,—this is Vision Divine.

The carnal mind can become alert, sensitive and open to seeing and seership become manifest in it. This is clairvoyant or psychic sight; but, being in the carnal mind, it is limited and cannot be relied upon; but when vision, which is God-sight, becomes manifest in man, it can be relied upon; and some are given to prophesy, others to proclaim the hidden things of the deep,—secrets of God as He reveals them to His seers through vision; and others, those who vision God's great Love and beauty, sing continually of the Being that Is.

Those who vision the Lord of Glory in all His greatness, tenderness and Love are those who have washed their robes in the blood of the lamb, which is wisdom, Love and the power of Truth,—Truth, “the lamb which has been slain from the foundation of the world.”

Washing the robes in the blood of the lamb, in the inner realization, is gaining wisdom and power by searching to know the Truth. The earnest one will touch the hem of the garment of Love, when they vision the Truth, and be healed of his infirmities.

The Truth is no longer slain by the one who has vision, but he lays his garment down at the feet of Truth; and, in humility, love, gratitude and serenity, awaits the bidding of the Infinite, our Father-Mother-God. Then it is that they go in and out and find pasture and the still waters flowing silently through the green fields. In these fields the evergreen tree of Life stands stately, calm and powerful and blesses all who come to partake of its fruit, which is immortality. This is vision; and all men who attain unto an understanding of the Truth will vision this here and now. There is no river to cross. It is in the concept of man's mind and heart the change takes place; and by and by he visions himself, God and the Universe as the reality. If his vision is full and complete, he has God-consciousness. Then he loves God, because he has become conscious of God's Love. He also loves his fellow-man, because he is filled with love; yes, he has become conscious that he is the essence which is Love.

When man visions God as He is,—Love, Peace, Harmony, Power and Good,—man will become peaceful, harmonious and loving, because he will express that which he visions.

In vision there is no imperfection; it cannot be seen, because vision is of God and sees only the Real and Eternal.

The man of vision sees the clouds of carnality as they move along over the surface of the earth, where the man

lives who is lost in the carnal sleep ; but these do not obstruct his vision, because he sees through them ; and, if he is fully conscious of his vision, he can vision the clouds into their native place. Where is their native place ? Nowhere. Because they are no-thing.

Vision, then, is the one thing needful, as man nears the regeneration period unto the redemption of the body.

Vision, strong and clear, visions the perfect man as he has ever been,—pure, holy and redeemed, a Son of God clothed in God-consciousness, which is Vision Divine.

CHAPTER XXIV

THE SUBSTANTIALITY OF THAT WHICH IS.

THAT which is, is God, the Infinite, "the All in All." This is the One and only Substance. There is only one substance filling all space. This substance, which is everywhere present, is the Breathing, Pulsating Intelligent Essence, which is God; and this became manifest in the myriad forms which compose Infinity. All forms are composed of this intelligent substance, according to the place they are to fill in the plan of the Infinite.

The lowly grass covering the barren earth with its carpet of green is not to be despised; neither the grains of sand lost in the countlessness of themselves as they clothe the seashore with a lowly garb.

Is there any substantiality in the grass and the sand? Yes. God is the substance of each, and the unchanging substantiality of God exists in each and every grain of sand and every blade of grass.

The Substantiality of that which Is is the Reality out of which universes and all that is within them are made.

The Spirit-Substance which is God-Substance was unmanifest when the Infinite was in repose. When the Infinite chose to achieve it for a change, "The One became the many." The Infinite expressed through the forms of its different degrees of expression, according to the nature of each and the place they were to fill within the manifested desire. With the reason, if not with spiritual insight, it can be shown that all is substantial, because the Substance which is very God is their foundation, their

overshadowing, their indwelling; and there is nothing else.

This is God's creation as He expressed it into forms; and every form is pulsating with Infinite Life.

Then we see a living, pulsating creation, all of God, all in God; all abiding in the substance which is the Substantiality of God, or that which IS.

The Spiritual creation cannot change. They of it cannot die; they cannot disappear; they cannot depart. Permanent and steadfast is God's creation.

It is well for the student and devotee to dwell here in the understanding of the permanency of that which IS. From his deep abiding place he can reach out through the unsubstantial,—the shadow of the Real,—and, with vision clear, speak words of Light which will consume the shadows.

God's Spiritual creation is the Real, the True. It is the Truth. It is the Light in which no shadow dwells. From whence, then, did the shadow proceed which the awakened man finds undesirable? From the mind which has formed in man as he looks outward and away from man's own center, his heart-center, in which is the divinity of each and every man. As the mind looks outward, it sees with this outward-looking mind the shadows cast by itself and the minds of all who have passed out from Paradise into the Garden of Eden and then out into the world.

How did the shadows first become apparent? By the Soul as it dwelt in Paradise desiring a change; or, rather, by the Soul using that inherent quality which it reflects from the Infinite, being in "God's image and likeness." God, as we have said, has the power to desire a change, and when He so desired He merged into expression from His unmanifest state. Man, reflecting God, has inherent within him this power to choose a change; but man, being an individual expression of the Infinite, man's expressions were limited, therefore finite and carnal.

When man began to see his expressions, he looked so

intently toward them, so far out into the outer formations of the shadows, that he has forgotten his center, which is his Real Spiritual Self, which God caused to become manifest in the day when the Infinite manifested in the form of man.

The Substance of God is everywhere present. The man whom God formed, or expressed, is abiding in the Substantiality of God. This is Reality, and can be thus discerned by the man who has vision. Here is where immortality becomes apparent to the awakened man.

When man is illumined into vision, he no longer sees the shadows which compose carnality, but he visions through them; and, though he to all appearance lives in the world as other men, he is in reality in the world "but not of it." The illusive deceptions of the shadows no longer have any power to deceive him; but with the insight of vision he can stand erect and do as Jesus did when He was tempted by these same shadows. What did Jesus do? He said to the tempter, "Get thee behind me, Satan." Jesus did this, not only that He overcame for Himself alone, but that each man after He is mentally and spiritually awakened, can see man must do as Jesus did,—arise and face the adversary, Satan; and, with scientific knowledge, clear understanding and vision, speak to the Tempter in any guise in which he may present himself,—speak from the Christ-Consciousness within him, and the devil will disappear into the unsubstantiality, which he is.

Christ Jesus, the Saviour of the world and the way-shower, stands ever ready to assist all who call upon Him; and Jehovah, God, the manifestation of the Infinite and the ruling sovereign of this earth, has announced that He will hear the prayer of the awakened ones who ask in the name of Jesus Christ, whom we recognize as Jesus of Nazareth.

Man has the promise of Jehovah-God that He will hear and answer prayer, when spoken in that name. This

promise is substantial and God responds to the prayer of Faith, voiced in that name. The prayer of an innocent child, when spoken through that name, is answered.

Then Jesus carries the teachings further for the individual who is spiritually awake and desires to attain unto the real Light. When this is done, the great thing is accomplished; and man sees that he is at home in his Father's House. In the Reality, the Absoluteness as it is, man has never been away from Home. Only his mind conveyed the belief that he was separated from God.

Then we would announce to the candidate for vision that Wisdom would say, Stand still in the place where you are and continue to glean the grains of Truth day by day. When the light of vision comes unto your mind, you will perceive that there is no place to go, as you are at Home. The substantiality of that which is, is Home. This substance, which is very God, is man's abiding place. Even when man is burdened with the cares of the carnal life and is tired and weary, if he knew the Truth, he would rest in God; yea, he would "be still and know" that he is in the very center of God.

"And God said, Let us make man in our image, after our likeness."—*Gen. 1:26*.

"So God created man in His own image; in the image of God created He him, male and female created He them."—*Gen. 1:27*.

When man awakens to the Truth of his Being, as he really is, and of his abiding place as it is, he will see himself a manifestation of God. What is God? The One Spirit-Substance, which is everywhere present. Why do we report that this Substance, this One and Only Substance, is Spirit? Because, Life fills it; Love, Intelligence and Harmony fill it. These, being God and centered in the God-head, necessarily fill all space. Then we perceive that the very God-Substance is a Living, Loving, Intelligent, Peaceful and Harmonious Presence. Man, being an individual expression of that same presence, necessarily must be the same substance, as this is the only

substance present; therefore, man's body (not the outer or physical mass, which is the shadow, but the form as God formed it) is of the same Substance. Then man can see that his form is the One Substance, which is the body of God; then man is Life through and through, Love through and through, Peace, intelligence and harmony through and through, and that man abides in the center of God. This is the Substantiality of that which IS.

If the student can glean the realization of the substantiality of the abiding Presence, of which he is an individualized manifestation and in which he forever abides, he will catch again the bliss which he enjoyed when he dwelt in the paradisaical state of the true and original concept of himself.

Restful abiding! Yes, he consciously IS. He has learned the great secret which is, "To Be" and let the Infinite live in and through him, breathe in and through him, act in and through him.

There necessarily will be many changes take place in man before he knows the Truth sufficiently clear to become wholly free, and these changes in his mind affect his whole being. As he perceives the Spirit side of the Infinite,—the Great Heart in which he abides,—his heart responds and Love for God and his fellow-man becomes his deepest feeling, and when his spirit nature is at-one with the Spirit of God, his heart will melt into "Molten Gold" and merge into the Infinite Heart and vibrate in rhythm with the Heart of God forever and ever.

When man becomes conscious of the One Life, he knows that as God lives he lives.

When man becomes thoroughly conscious of the One-Mind, the God-Mind, he will be still and let it operate in and through him.

This One-Mind is "all-knowing, all-seeing and all-action." When man knows the Truth, should he desire knowledge upon any subject, he will let the God-Mind act in and through him and reveal to him this desired knowledge.

How does man bring into expression this desired knowledge which is ever in the God-Mind? By asking the Father in the name of Jesus Christ that it thus express.

It is well to call attention here to Jesus Christ. He is the perfect expression of the Infinite,—Our Father, in the form of man, which is “the Crowning Glory of God.”

Great teachers the world has had, many of them, all moving in the intelligence of God, but none gave and proved by example the precepts of their teachings. Jesus declared and proved that man, if he knew the Truth, could stand forth free here and now.

This is one of the deep notes in the Message of Jesus of Nazareth,—“Know the Truth and you shall be free.” Jesus did not teach death or encourage it in any way. Instead of taking up His time in preaching funerals, He raised the dead; and, by the help of God, He brought forth His body from the tomb to convince the awakened man that he, through “knowing the Truth,” can overcome the last and greatest enemy which man has. If Jesus’ work in the tomb had been for the benefit of those on the other side of that river which seems so cold to the unawakened man, He would have performed His works there and not on this plane of expression.

Jesus proved that He knew the Truth by showing His freedom. He said to the spiritually awakened man, “Follow thou me!” If it had not been possible for man to follow Him, the Great Teacher would not have thus spoken.

There is such a sweet, sublime and subtle teaching in the Message of the Nazarene, that it has remained hidden away from the unawakened man—and from many of the awakened also—but some, now and then down the centuries, have caught the tenderness underlying the letter of the teachings and quietly lived their spiritual lives. The world may not have known of them, because the general followers of the Christ-Teachings have been these many centuries studying and teaching the letter of the

Message, so lost to the Spiritual Truth (the living Truth contained in the letter) that they have been all these centuries commemorating the death of Jesus. Christendom commemorates in gifts of outer things His birth, until it has almost become a season of commercial exchange with nothing of the Christ-spirit in it. Only one now and then—and they, many times, of the lowly and humble—have caught the glorious Light of the great Truth, which will be born in the consciousness of every awakened man ere he vision that he is a Redeemed Son of the Living God.

Easter, which symbolizes the resurrection, they touch lightly, because it is on the height far above the carnal concept of many of the followers of Jesus.

The awakened man, the one to whom Jesus spake when He said, "Ye shall know the Truth, and the Truth shall make you free," will walk direct in the center of the Christ-Path. He, from his Christ-consciousness, visions the Absoluteness and Substantiality of that which Is and understands that the resurrection and the ascension must be also wrought out in himself. Man being thus touched, he will desire freedom from the heaviness and crudeness of the carnal-man vibration, as he lives in the human life. The letter of the message of Jesus' teachings cannot assist the awakened man, because he desires the bread of heaven, which is "the hidden manna."

For man to hunger for and partake of "the hidden manna," he must be born again, born into the spirit-concept. When so born it is only spiritual bread he desires. Before man awoke, it was only the outer man who was conscious and he required only the food which sustains the body. It was the man who was asleep in the Adam-Dream, who had partaken of the Fruit of the Tree which stood in the midst of the Garden, that the command was given to earn his bread by the sweat of his brow. It is plain, indeed, that man, when he comes under the illusive spell of the carnal illusion, the serpent which beguiles, has heavy vibrations, requiring heavy

food; and he, having strayed into the world of experience, must earn his bread by the sweat of his brow; and woman, the negative part of man, must bring forth children in pain and sorrow.

This was the blight that came upon men when they had turned far enough away from the center of their own being to partake of the Fruit of the Tree of Knowledge of Good and Evil.

Then, for man to become forever cleansed and freed from that blight which he himself, in his masculine and feminine aspect, permitted to come over him, he must "Know the Truth."

If a tree is covered with blight, in order that the perfect tree may express perfectly, the blight must be removed. If it could be done at one grand sweep, it were well; but, most likely, it will be removed by a process which requires working out day by day; but do not forget that the tree stands in its wholeness, its completeness, all the time until the blight is entirely removed and the perfect tree becomes manifest. So it is with man.

Let the awakened student ever keep his eye upon the perfect man,—he whom God expressed into form at the dawn and who forever remains perfect, it matters not what the appearance may be which presents itself as blight. This is the Substantiality of man, and is the foundation upon which the awakened man stands. No winds of adversity will shake him, no storms of the senses overcome him, because he is anchored in the Substantiality of that which Is. With this understanding which knows the Truth, he visions any blight which may encase the outer man, into its own element, which is no-thing and no-where. When the illumined man visions the blight into no-thing, what does he see? The perfect man in expression.

The man was perfect when he was encased with the debris of earth,—the shadow, the carnal illusion; but he was not expressing his perfection. He was limited, being in the encasement of the illusion; but, when these carnal,

blighting illusions are removed, he expresses himself as God formed him; and that was perfect.

It matters not how severe the storms which may overtake man;—even while he is sound asleep in the Adam-Sleep, the Real man is never touched nor disturbed; he only remains invisible to the outer consciousness of man.

As long as man lives in his natural state, he does not know that there is a higher and better part of himself; but, when he awakens, he learns this; and, if he is thoroughly awakened, he will endeavor to search out and to know concerning the higher part of himself.

The perfect man is in every one, but it requires much washing by denials and polishing by affirmations of Truth, before his mind becomes transparent enough for the Truth of himself, God and the Universe to be revealed to him, transforming his outer self.

Let the student who desires freedom, full and complete, consciously and understandingly stand with the realization of the reality and perfection of his own being, in the Reality and Substantiality of that which Is. That which Is, is God, and who abides in God abides in a substantial place, surrounded by Substantiality. From that foundation he meets every problem which presents itself to him, either within himself or within his world, and masters it, remembering always that God, when He formed man, gave man dominion. From that place of abiding man is to overcome everything that he encounters upon his path which is not like God, remembering that God and God-manifest is all there is in reality or in the Substantiality of that which Is.

When man arrives at the place upon his Path where he is sufficiently awakened to catch the tender sweetness in Jesus' Message that will enable him to perceive man has within him that dominion with which God endued him, and begins to use it to subdue his enemies which are within himself (and these are his sense-evidence), he is moving toward mastership.

When the sense-evidence is understandingly removed, the old man has been nailed to the cross and the new man in Christ becomes manifest.

When man fully realizes that the foundation upon which he stands is solid, sure and steadfast, unchangeable and Eternal, and that this Presence in which he lives, moves and has his being is really a Living, Loving and Tender Presence, he will, when he requires assistance to master any experience he meets upon the path, softly whisper or silently speak a prayer into the ear of this Ever-Presence, and his prayer will be answered, even as Jesus said, speaking to His disciples, the awakened man, "Ask what ye will in my name, and it will be done."

The Father has promised to answer the prayers which are uttered in the name of Jesus Christ.

When the student-devotee desires the good to become manifest in any form for his or his fellow-man's help, he will ask the assistance of the Father in the name of Jesus Christ.

God is just as able today to, in His Scientific Law of Action, cause Himself to become manifest through the illusions of the carnal man, as He was able to become manifest in His Creation at the dawn of the day when man became an individualized manifestation of the Being which Is. This Being is the Substantiality of that which Is,—"The All in All."

CHAPTER XXV

THE SOUL.

THERE is beauty and grandeur in the silent chamber of the Soul; the variegated colors of the Infinite blend there and focus at one point—the Flame—which is the individual flame of the Great Fire, God who “is a consuming Fire.”

Down in the depth of the Soul—the heart-center—is the place to abide and there commune with God.

The Infinite fills all space, and there is no place where God is not.

Since God is a consuming fire, Reason says: this fire will finally consume the dross which has accumulated around each one as they have moved along through the earth's experiences; just as the ceaseless action in the ocean purifies the dross and impurities cast therein.

The Soul is the Conscious Life of Man and the flame in the heart is the point where the Individualized Life is connected with the Infinite Life and is as inseparable from the Life of God as the ray is from the sun. The ray could not exist for an instant were it disconnected from the sun; neither could man remain an individualized life if it were disjoined from the Infinite Life. As this cannot be, we see that the Infinite Life flows perpetually into this individualized life, at the Soul-center, the heart, and on through the channels of life, the blood veins. In the physical man these conduits for the blood to circulate through are called veins, and the physical man says that the health depends upon the condition of the circulation of the blood.

Into the real body, the Spirit Body, the form which God created perfect, Life flows from the Heart of the Infinite, with which the life of the individual is ever at-one.

The Soul, then, is the Conscious Life of man, and in the Soul of man is enfolded the memories of the ages which have rolled by since Conscious-Life became individualized.

It is the province of man, when he reaches a certain period in his ongoings toward redemption, to learn how to enter the sacred precinct of his Soul and there, in deep serenity, in Faith and Love, go deep in inner consciousness until he has touched the border line of the Infinite, and there in realization stand face to face with the Being which IS.

When man approaches God thus, where he can consciously stand in the Flame of the Soul (Soul-Consciousness) and commune face to face with God, "Who is a consuming Fire," all the dross will be burned away from him, all his carnal concept of himself; and, lo! the perfect man is visible! All traces of time, disease and death have been burned up in the pure fire of God-Being.

What is this in man which enters the Sacred Precinct of the Soul and goes deep until it sees where the individualized flame is connected with the Infinite Fire?

It is the Ego. Some may ask, What is the Ego? It is the individualized God-Mind, the Super-conscious man.

God caused the individualized Divine-Mind to become manifest and that manifestation is the Ego, the Real Self of the man. Then He gave this individuality Soul-Consciousness, which is Conscious-Life; then God clothed these with a form of Spirit born out of the One Substance,—the Universal-Divine-Essence.

All of God's work proceeds in order, wisdom and care. When man became individualized he was in the Divine Law and the Laws thence proceeding; and they in him. These Laws are the ceaseless action of Life Eternal in the body of man as well as in his Soul.

The thinking and aroused ones today, when they begin to take a survey of themselves, discover that they have a conscious mind and sub-conscious mind; that they are conscious of the food they eat, but are not conscious of the digestion and assimilation of that food for the up-building of the different parts of the body, keeping it renewed; but above these is the super-conscious, the God-Mind,—the Ego.

When man has reached the time for his final awakening, the Redemption (and men attain unto this only as they reach the ripening time in their ongoing) where man has learned that the delusions of the carnal mind are false and that the carnal mind is the "father of lies," he can renounce the lies, the father of lies and bring the objective conscious mind into unity with itself, merging it into the God-Mind of itself, the only real mind the man has ever had, as the other was composed of illusions. Then this true mind goes deep into the Soul until the Soul reveals to the conscious mind the memories which it contains, and there in the depth of the Soul, the Flame, the Ego, bursts its bounds and is at-one-ment with the Infinite. It there stands face to face with the Eternal Being which IS; and in full consciousness of Soul has revealed to it all the records which have been written upon the tablet of the Soul's memory.

The Ego then sees its perfect form, just as it was when God clothed the Ego and Soul-Consciousness therewith; and grace and beauty adorn it as of ages ago.

This Ego has now reached the period of perfection and the next step onward is the uniting of the Conscious Life and the Form in holy wedlock. There in the sanctuary of the Flame, the Heart, the Ego stands face to face with God, "The Consuming Fire." Here it understandingly stands until all dross is consumed. Then the Ego, the super-conscious mind, which is the God-Mind individualized, the Soul, the Conscious-Life, and the form, the pure Spirit-Essence body, are united in holy Wedlock; and,

lo! man stands Redeemed,—Redeemed in Body, Mind and Consciousness, a perfect Being,—God-manifest.

It is then that the Father comes to meet him and places a ring upon his hand,—the ring, a symbol of Eternal union of the Father and the Son, sealing him with the seal of Sonship, never to be violated nor destroyed.

Man has much work to do with himself from the time he first awakens until he stands forth a “glorified Son of the Living God.”

Prayer, Devotion, Concentration and Meditation are the helpful and achieving means used in the effort to reach this attainment.

CHAPTER XXVI

HEALING INSTRUCTIONS.

IN the preceding chapters we have endeavored to bring so clearly before the Spiritually and intellectually awakened man the reality and substantiality of the nearness of the Infinite, our Father, that man can know when he whispers his prayers that they at once reach the ear of the Infinite, and He, being everywhere present, can touch any manifestation of His Being; it matters not upon which string of the Infinite Harp they are attuned; and this can be done instantly, because there is no separation in God, no space and no time.

Man's faith can be so strong in God and in His ability to answer prayers, that his prayer reaches the ear of the Father, receiving instant and full answer.

Faith is necessary and believing is necessary; and it has been through and by faith that the Christ-message has been held in the churches of Christendom for these many centuries; but there comes a time when faith merges into knowing and knowing into vision. The man of full vision is the one who has grown into the stature of the Christ-man, in Christ Jesus. Faith and understanding united is the place where the man who so desires can be of assistance in healing others, or himself.

It is well for the reader to bear in mind, as he reads the instructions for the healing of disease and bringing into expression the perfect, that Truth is ever taught in paradox. While we, in the foregoing chapters, brought to light the reality, substantiality and unchangeableness of God and the omnipresence of that which IS, we, in this

chapter, will deal with the removing, or reducing into their native place, the illusions in the carnal mind and their shadows,—disease and pain in the body.

If disease were a real and permanent thing, it would have been created by God, and we announce that it was not, because God pronounced His creation good, and very good, and we do know that there is not, nor can there be, good in disease. Therefore, we place it in the illusion. Very real indeed these shadows and illusions are to all men, even after they awake; and it requires earnest desire and effort on the part of the awakened man, that he may become a master over the sense-mind, which is filled with the beliefs which form the whole web of carnality.

What are some of the beliefs which fill important places in the carnal mind?

First: That man was born an infant, that he grew to manhood and to old age, that death overtakes him and he passes out into the great unknown with his fate sealed, no hope beyond the grave, no deliverance from bondage of evil,—from the slavery of illusion.

Second: That man is subject to disease and has nothing to free him from pain and sickness but the doctors and their medicines. As long as man knows not that God heals the sick, he is dependent upon the doctors and their remedies. The doctors are a blessing to humanity and should be thus considered by all student-devotees, as they are by the man of vision; but, when man awakens to the grand verities of his being and to the knowledge and understanding of the Omnipotence and Omnipresence of God, he learns that he can gain understanding which will enable him to overcome disease in his own body and in the bodies of others. As man gains this knowledge, he leaves medicine behind for himself, but with no condemnation in his mind for others who think differently, for medicine is a blessing to those who believe in it and have faith in the physician; and, as no man should condemn the stones upon which he trod in crossing the

stream, neither should any student condemn either medicine or physician. They, like the stones, are good and a great blessing in their place.

Thus it can be seen that the man who has scaled the heights of Vision has arisen above the mists of the earth. He, therefore, has a mind and heart filled with gratitude, and will, as he looks back over his Path with a heart of Love, return thanks to the Infinite for every stone upon which he trod in crossing from the carnal concept to the Divine Reality. Every book, leaflet and each and every teacher who has been blessed with patience to gently lead him along the Path until he knows the Truth sufficiently clear to walk alone, has his gratefulness. Gratitude is the one abiding presence in the heart of the student-devotee who has vision.

In these healing instructions we will emphasize the great Truth, that, if man desires to come into understanding and knowledge which will burst into vision, all obstructions must be removed from his Path, and the great stone which must be removed from the door of the tomb is selfishness. The whole stone of selfishness must be removed, not a vestige left, before man can step forth from the tomb of carnality, an awakened and redeemed Soul.

Some will ask, How can this stone of selfishness be removed? By the washing process of denials of their reality and power, until the selfish desires are removed from the mind. Then comes the garnishing, which is accomplished by affirming the Truth of man's being in God. When man's mind is thus emptied, swept and garnished, he will then stay his clear mind upon God, it becoming filled with Truth and Good, and the result will be that the perfect will come into expression; "It is God who ever giveth the increase."

If man awakens to the greatness that is in the message of Truth and its working principles and sets about to study that message that he may use it for selfish purposes, he lacks understanding of the great Truth and but

plunges himself farther into the gloom and darkness of destroying selfishness.

When man is afflicted in body, mind or environments, he should set about at once to put scientific knowledge into operation in his consciousness, which will place him *en rapport* with the Eternal God, in Whom there is no disease, pain nor death.

When man is healed through God Almighty, it matters not by what method of prayer it is brought about. He should, from a heart filled with gratitude, return thanks to God; and give grateful appreciation to the instrument who has been used by God in bringing about his healing. If man has given enough time to the study of the great message of Truth and has renounced the world, that he may live close enough to God to be a sufficiently attuned instrument for God to use his spoken prayer to bring into expression the Perfect which ever abides just back of the imperfect, this one necessarily must give his time to this work and those who come to him for Spiritual instructions and healing should remunerate him freely, so that he has not to take anxious thought concerning his livelihood. As all men in all grades of life require a living, so the Spiritual Teacher, also, must meet the demands required for his livelihood.

Let none think, when they touch the great Law, even though it is invisible, that they can gain something and give nothing in return, for this Law is very exacting and it is God's Law, that man receives as he gives. Then selfishness is among the first stones to be removed from the earnest student's mind and heart.

On the other hand, if the instrument in healing,—the teacher,—should simply be in the field of Spiritual work for the reward it brings, his premise is selfishness and he, too, will find that a great stone must be removed from his path before he reaps the reward of the fully Spiritually awakened one, who, without thought of reward, will work through the day and the long night in his efforts to assist his fellow-man, his brothers in humanity, into a better

understanding of the Truth of their Being and their relation to God. To be instrumental in healing the afflictions of others, he is so filled with the Love of God and is in such deep expression of it toward his fellow-man, that he thinks little about his outer or financial affairs; therefore, those who are so favored as to be his students or have his assistance in healing should see that he has his daily needs supplied, and they should be abundantly supplied to be in accordance with the efforts which he has put forth.

Man, as long as he is under the illusion of the carnal man, will most likely require assistance once in a while as he moves along upon the Path. This is nothing to be ashamed of by the student and it is well to ask for assistance, if one cannot arise a master over undesirable conditions, seeing that it is time wasted for a student to remain in affliction, discord and lack of harmony. A pupil in music, who has only studied a short time, may strike discordant notes; but, when he really desires to know how to strike the notes of harmony, he will appeal to the Professor. Just so the student of Truth can do.

The fetters will fall from the student who starts in search of the Truth with perseverance, positiveness and determination to "Know the Truth, the Whole Truth and nothing but the Truth." If man is healed as the first flash of the great Light touches him, let him rejoice with gratitude in his heart, and this is to be expressed in praise to God and in appreciation of the teacher who has assisted; but, should it require a long time to bring about the manifestation of perfect health in the body, even then be thankful, because you have the privilege of coming many times into the presence of the Teacher and of learning the great Truth more clearly than you otherwise might have done. Count not the length of time, neither the cost, in attaining unto the understanding of the Truth; because it is the pearl of vast value and the one thing needful before man can become forever free from the carnal sleep.

Let the student look deeply and understandingly into the substantiality of that which is and into the Omnipotence, Omnipresence and Omniscience of God, that he may know that this Presence is our loving, tender Father-Mother-God, in whose presence man can rest and where fear cannot enter.

Let the student, with his mind and heart filled with gratitude and Love, consciously enter the silence of this great Presence and peacefully abide there in understanding; and all fear will vanish from the mind and disease from the body; as these cannot remain in the conscious presence of the Reality of Being. Being is God, and man is the manifestation of Being.

Let the student arise and with the Eye of Vision consume all dis-ease of every name and nature; and then, remember that he is ever at Home in his Father's House, which is Harmony, Peace and Love,—and these express in Divine-Satisfaction.

CHAPTER XXVII

DIVINE SATISFACTION.

MAN is ever in quest of something, and many and varied are the avenues through which he seeks for that something, which he calls by different names while he lives in the carnal dream; and they, like phantoms, are ever illusions; or, if overtaken, crumble to dust and are as ashes in his hand, containing not the power to give satisfaction, which he confidently expected they would give him.

Divine Satisfaction is as a will-o'-the-wisp, ever illusive to the carnal mind. However, the man who is still asleep in carnality feels the inner urge of the Soul, which craves the satisfaction which is divine; and the awakening man, feeling this urge, understands it not and seeks in the different avenues, open to the carnal man, to endeavor to satisfy this call. Very many times this failure to gain satisfaction in the avenues of earthly things and ways brings about such a shock that it causes man to face about and look in another direction.

When man has awakened from carnality, he will perceive that he has turned toward the Living God and that, if man keeps his face faithfully in that direction, he will gain satisfaction; because, even one grain of Truth is laden with satisfaction, and a few grains combined will bring contentment into the mind and heart and, instead of restlessness and unstability, contentment and stability will become manifest in the mind. When a few more grains of Truth are added, man no longer depends upon friends, acquaintances or relatives for happiness, because

he has learned to stay his mind and heart upon God and to trustingly abide in His presence, when his mind becomes so filled with contentment that he cares not for the company of the people of earthly desires, but only for those who, like himself, are seeking that one thing,—Divine Satisfaction.

When man's mind is scientifically stayed upon God by entering into the Silence of God and with Love abiding in that Secret place of the Most High, he will begin to perceive what Divine Satisfaction really is. Then the wise student will continue each day,—for a few moments, at least,—to understandingly abide in that secret stillness of the Infinite Father, that he may become conscious of the satisfaction which expresses in contentment. He then learns that the outer things of earth, be they gold or fame, do not give contentment; and without contentment there can be no satisfaction. Therefore, when man catches a glimpse of satisfaction while tarrying in the Secret Chamber of the Infinite which out-pictures in contentment, he, being urged on by the inner impulse of the Soul, will continue to seek and to feed, day by day, upon the "hidden manna," which will satisfy the Soul-hunger, when once man has tasted of its sweet and peaceful Presence.

Divine satisfaction is an abiding consciousness of peace within man's own Being. When man's mind is filled with peace, love, harmony and contentment, he has Divine Satisfaction. This is a state of conscious recognition and realization within man, and not a place afar in the skies. Jesus Christ said, "Say not, lo, here it is, neither there, for the Kingdom of Heaven is within you." Jesus also said that the Kingdom of Heaven is not gained by observation. Observation is looking outward, and around and about. Jesus plainly located the center of the Kingdom of Heaven for each man. Remember, Jesus was speaking to the individual who was awake and acting, and taught man at this stage of concept to turn his mind within, where is the abiding place of the Kingdom of

Heaven, which is Divine Satisfaction. This is for every man, as one by one man awakens from the carnal concept of himself. When he does awaken, he discovers that he is a prodigal son in a far country and his food but the husks the swine feed upon. Even though he has the very best the earth affords, it is still husks; and swine, which symbolize the selfish, carnal nature of the carnal man, feed upon it.

When the prodigal son, spoken of by Jesus in His parable, awoke to the fact that he was a servant feeding the swine in a far country, he began to reason and he said something similar to this: "Here I am, a son of my Father" (he then remembered who he was, also his inheritance), "a servant in a strange land and hungry; yes, so hungry that I fain would eat the husks the swine feed on." In this awakened state, he determined to act. He said, "I will arise! and go to my Father; in His House even the servants have plenty of food."

When man first awakens and perceives that the things of the outer, carnal world do not satisfy, neither bring contentment nor peace, nor abiding happiness, but only pleasures which, at the best, are fleeting and ever illusive, he will turn toward his Father and his Father's House. At the awakening, man believes himself to be separated from the Father and His House, or Home.

When man arises and starts to return Home, we see by Jesus' parable that he has his mind stayed upon God, the Father-Mother, and his heart's desire upon Home. Jesus taught that the man was two-fold awake when he really arose and started toward the Father and Home. His mind and heart are both in action. The Spiritual man, when awakened, desires to become free from the old condition. Let the awakened man with his reason follow this parable of Jesus and perceive that he himself is the prodigal son; because, as all men were in Paradise (at Home in the Father's House) and all men passed out from that concept into the Garden of Eden, then out into

the world where man became lost in the maze of the illusive shadows which form and compose carnality, so every man is the prodigal son and when he awakens as the man in the parable did he will start upon his homeward journey.

Man, with his mind filled with the false beliefs of the carnal man, believes that a distance exists between himself and his Father and his Father's House, and he says, "I will arise and return." He, having spent of the substance his Father had given him "in riotous living," when he awoke found himself a servant amidst the swine, and feeding them. He then examined himself and exclaimed, "I am hungry." He was so touched when he awoke that humility came into his mind and heart and he said, "I will be a servant in my Father's House, for even the servants have sufficient to eat." Then the awakened man arose and started on the homeward journey with his mind stayed upon his Father and his heart filled with the spiritual desire to be at home,—and he was clothed in humility.

The Father saw him coming from afar off and came to meet him and rejoiced that "His Son, who was lost, is found." He had returned Home. Then the Father caused a robe to be put upon him and placed a ring upon his hand. The robe was symbolical of man's Redeemed Body which every man will have when he reaches that final destination,—the Father's House.

The Ring symbolizes the unity of man with the Father, of which man becomes conscious, and the power with which God endues this, His Son, who has returned Home.

When man, like the prodigal, has forsaken the carnal nature, desires and illusions and reaches Home, there to abide in the Father's House, he will be filled and thrilled with a consciousness of Divine Satisfaction.

Jesus, in teaching the man who is awake to the reality of his individuality, endeavors to show him that he will ever find that the carnal life has not the element of permanency, neither enduring happiness; and that content-

ment, which is the companion of Divine Satisfaction, is not to be found within its domain, but ever dwells just behind the curtain of carnality.

Jesus, in His prayer to the Father, said, "And now, O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was."—*St. John 17:5*.

When man has returned home in consciousness and knows the Living, Loving Presence of our Father-Mother-God, knows God as He really is,—so near that He hears man's softest whisper and knows his every thought,—then will he, like Jesus, talk consciously face to face with God, our Heavenly Father.

Jesus reached the place where He would bring into manifestation the God-given power to meet the greatest enemy of mankind—death—so that man here upon earth might, when he awakens, know that there is a way to escape and that it is by and through overcoming. The sublime promise in the Bible is to "him that overcometh." In Revelation, twenty-first chapter and sixth verse, we read:

"And he said unto me, It is done; I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." *Rev. 21:7*.

Jesus knew the Truth and was consciously abiding in the Father's House. He knew His At-one-ment with the Father. He, therefore, was conscious of Divine Satisfaction. When Jesus came to the place where it was necessary for Him to bring into manifestation here upon earth His God-given power and to prove that He received assistance from God His Father, He did not forget, neither neglect, to pray, but with words clear and definite voiced his prayer.

"These words spake Jesus, and lifted up His eyes to heaven and said, Father, the hour is come; glorify thy son that thy son may also glorify Thee." *St. John 17:1*.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

“I have glorified thee on the earth. I have finished the work which thou gavest me to do.” *St. John 17:1 to 4, inclusive.*

“And now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.” *St. John 17:13.*

“That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us, that the world may believe that thou hast sent me.” *St. John 17:21.*

“And the glory which thou gavest me I have given them that they may be one, even as we are one.” *St. John 17:22.*

“I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me.” *St. John 17:23.*

“Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.” *St. John 17:24.*

Jesus Christ knew whereof He spake. He also understood His At-one-ment with the Father and the one-ness of the One-Life in and through the myriad of forms in which it expresses. From that summit of insight, through Illumination, Jesus could lovingly and understandingly talk face to face with His Heavenly Father and absolutely know that He heard His prayers.

When Jesus Christ talked face to face with His Heavenly Father, He was not swayed by the impulse of a blind faith; neither did He implore or beseech the Father to

hear Him, because He knew that the Father ever heareth the prayer of man, for He recognizes even "the sparrow's fall." St. James said, "Ye ask amiss," therefore your prayers are not answered. We see that it requires knowing to enable man to ask aright and that it is necessary, as Jesus said, for man to "Know the Truth" before he thoroughly understands how to pray.

Jesus Christ is our way-shower; therefore, let us turn to His example when we desire to pray. But, remember, Jesus, in His deep teachings, was talking to the fully-awakened man,—the individual who had awakened and become conscious of his individuality and of his need of assistance, having scaled the heights sufficiently to see that the Infinite can assist its own manifestations. When man stands on that height, he can see how trustingly Jesus abides in the Father, even though His presence is invisible to the outer eye.

When man studies the precepts of Jesus Christ and gleans the Light which shines in and through His Message and step by step moves along the Path He trod, if he continues upon this Path, he will reach Home, the abode of the conscious Son of God. Then Divine Satisfaction, full and complete, is expressed in and through him.

When man is at Home and conscious of Divine Satisfaction, he knows that he is in the very center of God and that the center of God is within him. He then silently whispers within his heart his desires and prayers and knows that the Father hears, because he, from the silent chamber of his own Soul, talks in the secret place of the Most High to his Heavenly Father. There is no separation, no noise, no confusion in that silent, holy chamber of God. Then true it is that God hears each and every thought, even though silent, and every audible word, for the Father has promised that He will answer the prayer which takes places in the secret chamber of the heart, if uttered or asked in the name of Jesus Christ, the Conscious Son of God.

When man has Divine Satisfaction, full and complete,

he lovingly and reverently speaks the name of Jesus Christ, because he has understanding. No man can attain unto the concept of Divine Satisfaction except he has understanding; and, it is well to remember that it is through and by "Knowing the Truth" that this takes place.

When man has Divine Understanding, he perceives that Jesus Christ means the manifestation of God expressed in Perfection. Jesus Christ of Nazareth has reached the concept, full and complete, wherein He and the Father are one. Therefore, He is the Saviour of those who have reached the stage upon their Path, beyond the illusive shadows of carnality, where they are awakened to the deep true Message of Jesus Christ and hear, as the ringing of a bell as it sounds sweet, strong and clear, the immortal words which say, "Be of good cheer, I have overcome the world." Jesus mastered death,—the last great enemy of mankind—in others, as well as in His own body; and one of the notes in His voice, sweet, strong and clear, sounding even into the dawn of the New Day, is "Follow thou me!"

In one of the conversations which Jesus had with His Father He said, "Father, I pray not for the world, but for those whom thou hast given me." Can any one believe that Jesus Christ was selfish when He voiced those words or that He loved not those who are living in the carnal life and asleep in the reality of its illusions? Truly the man who is fully awake and "Knows the Truth" could not thus think or believe, for he perceives that Jesus, standing upon the summit, looked with the eye of vision in and through humanity and, understanding the Great Law, knew that those of the world had not arrived at the ripening season of their cycle. He, therefore, at that time, when talking to the Father, was speaking concerning those who were awake and endeavoring to solve their own problems. Jesus knew that these few, His disciples, had climbed far upon the Path and had left the old conception of man's teachings behind. He knew that

these would meet with the same treatment from those in the old school which Truth ever receives from those who are still bound in the old concept of carnality and illusion. Each flash of Truth, as God has caused it to be given to mankind that they may awaken and move forward, at least a few steps toward the open field, has, in general, been met with the desire in the minds of the ignorant, the unawakened, to put out the Light, to crucify and persecute those who catch the Light and, feeling the blessings therefrom, endeavor to give it to their fellow-man.

But Truth cannot be eliminated by mortal man, for, lo, it is God; and its light cannot be extinguished, because there is no darkness at all.

When darkness is merged into Light, ignorance is consumed by Intelligence and hate absorbed by Love in the mind of each and all men; then tolerance and brotherly kindness will abide in each heart and be expressed through every one. Then the Paradisiacal state is established upon the earth and Jesus Christ will return to His own and His own will hear His voice, because they have attained unto and are expressing **Divine Satisfaction**.

CHAPTER XXVIII

KNOWING THE TRUTH

MAN may have inventive genius, but, if he knows not that the ability is within him to draw from the silent depth of the Presence which Is and bring into expression the things he has learned that mankind may be blessed, he will not endeavor to act.

Man may have a deep and clear understanding of God, His Law and creation; but, if he knows not that the Truth can by him be brought into expression, he admires this beautiful fabric from afar. When he knowingly knows the Truth, he knows that It is a living, pulsating Presence, and he knows that he can express it,—yea, that it is his province to express it.

If man knowingly knows the Truth, he will express it. He will express it according to the degree of knowing. If man have faith in a far-away God, that is not knowing. A gulf then seems to exist between himself and God.

When man knowingly knows the Truth, he is a conscious Son of the Living God. He then abides at Home and knows not care, fear nor anxiety. Knowing the Truth, he rests in action in the Presence of the One only Presence which is God, unmanifest and manifest.

When man knows the Truth, he positively knows that no harm can befall him, because he is in the very center of the Living God. In this place there is Love, Peace, Harmony, Life, Power and Intelligence. In this knowing state concerning his dwelling place, he will sing

“Holy, Holy, Holy,”—this is the sweet, tender Presence of our Heavenly Father.

He perceives that it depends upon the knowing quality within himself, if he is consciously at Home in the Father’s House here and now; or, if he permits himself, in belief, to dwell far out toward the outer edge of the Infinite, far away from Home.

Knowing the Truth is expressed in its completeness in the man who knows that he knows the Truth as a Master. He knows that God has endued him with the power to become a master. He knows that he must arise and attain unto the understanding which will enable him to use this God-given power that he may remove all the stones which confront him upon his Path. He, knowing the Truth, perceives that it is his province to understandingly and courageously meet and roll away every stone which he finds in his Path, as he travels upon that homeward journey from the sense-consciousness to the Divine-concept, or from the carnal illusion to the Christ-Illumined Consciousness.

When man knows the Truth, he has vision and with vision he discerns that man is to be courageous in righteous boldness and move forward and do with his might those things his hands find to do each day as he moves along.

The distance man has traveled, from the day man was removed from the Garden of Eden, until he, like the Prodigal in Jesus’ parable, awakens and starts upon his homeward journey, counts not; because man was sound asleep and the results of the acts of a man who is asleep are as naught; but when man awakens and starts to retrace his steps, he has become so conscious of the Infinite that He is a self-evident Being to him. He knows that there is an Intelligence so great and sublime that it seeth all, knoweth all and loveth all.

Consciously knowing the Truth means immortality here and now and a conscious abiding in the immortal Universe. Man then understandingly knows that he is

hid away from the carnal concept and its expressions. When man knows the Truth, he becomes conscious of his mastership.

Some may desire an explanation of man's mastership. It is when he so thoroughly knows the Truth that he has come into an understanding of the dominion with which God endued man at creation,—at that day when man became an individualized manifestation of God. He also will understand the manifestations and the Law of God which operates in its different degrees in and through man and the Universe.

Let us here again remind the reader that Jesus, when speaking to the awakened man, said, "Ye shall know the Truth, and the Truth shall make you free." Jesus here spake a command and gave a promise. It was not that the personal Jesus made these, but that He, through knowing the Truth and having a clear understanding of it, could thus teach the awakened of earth this important Truth which it is necessary that man understand, ere he is liberated from the school of earth and from those expressions and experiences through which man passes as he lives in the carnal illusions, which causes him to believe that he is a carnal man and subject through inheritance from his father and ancestors to all the sorrows, calamities and joys to which carnality is heir. The experiences of man in his carnal state are indeed real to him and he passes from the innocence and joyousness of childhood into youth and into old age and the grave closes over his mortal body, "Earth to earth, dust to dust."

Dust is a very vapory illusion, a shadow, misleading. The shadow is that body called flesh, which is the result of the false beliefs in man's mind, called "the carnal-mind."

When man has attained unto the knowing quality of the Truth, he sees the Absoluteness of the All-ness, as it really is; and, in and through the Light of Truth, he abides in the holy abiding place. None but the knowing

one can in any way comprehend the beauty, grandeur and harmonious rhythm of that place where man stands in consciousness when he knowingly knows the Truth.

When the awakened man perceives the greatness and Love which ever abides just back of the curtain which enfolds carnality, his desires burst forth in expression, in prayer, in concentration, and, in that time of refreshment, in meditation in conscious at-one-ment with the Father, he serenely sings praises to God.

When man knows the Truth, he is Illumined and understandingly abides at Home and Peace and Love are his portion,—his inheritance.

CHAPTER XXIX

CONSCIOUS IMMORTALITY.

BECAUSE man, in his not fully awakened concept, has believed immortality was expressed and enjoyed only by those who have passed through death into the invisible state, there to abide forever and forever, he has through faith in the teachings of his fellow-man endeavored to believe that his loved ones, who have gone from his sight by crossing that, to him, mysterious river were immortal and abiding in a fixed state.

Conscious immortality is to be obtained on this side of that mysterious river (mysterious only to the one who knows not the Truth), and it is gained by knowing the Truth, as Jesus said, and by understandingly placing one's self in union with the scientific Law of Action and with every attribute of the Infinite, that man may become quickened in all departments of his four-fold being,—Body, Mind, Soul and Spirit.

Man, after his awakening, receives the Baptism of the Holy Spirit. This is the new Birth, in which he becomes conscious that regeneration has been set into action within his body, his four-fold nature quickened into newness of life.

When man came into the generation concept, he passed out from the Garden of Eden, and the illusive deceptions of his carnal desire remain until he, through knowing the Truth and living it in his daily life, comes into the conscious realization that he has passed into the regeneration, wherein even the body is to become quickened

and purified through the understanding of the Truth which he has gained.

To attain unto Conscious Immortality here and now, man first learns that it is the time in the movements of the cyclic events for those who stand near enough the summit to catch the sound of the chimes which announce to all those who are awake that now is the time of man's Redemption in which the carnal nature is swallowed up in Life.

Jesus Christ gave an oracle when He was giving His message, an oracle which had not before been given in so practical a way to the men of earth. The truthfulness of the oracle He proved by His works which He did while in the confines of the tomb, in His resurrection and in His ascension.

Some may ask, "Wherein did this work of Jesus differ from that of others who have disappeared from the sight of the earth-man, such as Elijah, Enoch and others of more ancient times?"

Jesus' works differ from all others in this: He was a conscious Son of God, resting in the bosom of the Father. His self-will absorbed in the Divine will, He was not only willing, but ready and prepared when the Infinite Intelligence chose Him as the Soul who was to come to earth and dwell among the men of earth, that they could more clearly comprehend Him, His message and His works.

The world was ripe and the time for a Saviour to be born had arrived. Jesus was the Soul that stood near the summit. He came with a consciousness of His work, His message and His At-one-ment with the Father which enabled Him to move steadily through humanity, as it lived in the finite concept of itself and the world.

Jesus knew that He, to become entirely and forever free from birth and death, must work out His problem as He stood in carnality. Knowing the Truth, He was not swayed; neither deceived by any of the illusive deceptions which always make of the carnal mind a lie.

Jesus worked out His life in such a way, that he finished in victory every problem which He confronted, causing the Law of Cause and Effect to forever cease, it passing away from its power over Him. He did it so openly and left His rule so clear and distinct, that every man, when he arrives at the time of ripening fruit upon the human tree, can understandingly know the Truth as Jesus taught it. When man consciously understands this great Truth concerning God, man and the Universe and knows that he knows the Truth, he will clearly discern that his next step is to bring forth in his mind and body the consciousness of immortality here and now.

A man necessarily becomes a master ere he accomplishes this last work successfully, and no man is a successful master until he has gained a clear understanding of the deep things of God, the things which are hidden away where the man who is living in the carnal-dream-concept sees them not nor perceives their soft and gentle presence, though so near to him that it enfolds him with a living presence from which he cannot depart.

It is not understanding alone concerning the deep Truths contained in the message of Jesus, but the bringing of this understanding into expression, which will set man free from the law of sin and of death.

It is in the consciousness, man arrives at Home; and the robe which his Father gives him is his pure Spirit Body.

The Father gave man his form at the beginning, at the Dawn, when man became an individualized manifestation of the Living God.

Neither God's works, nor His Law, nor His Presence change. Therefore, man has had this pure Spirit-Substance Body all the time; but, when he partook of the Fruit of the Tree of Knowledge which stood in the midst of the Garden and passed into the mist which obscured his vision, he lost the memory of his perfect self and, with the outward-looking eye, learned to see himself as

mortal and subject to disease, age and death. As long as man continues looking outward, he sees only the shadows of the false beliefs which abide in the carnal mind, and of these only is he conscious. Man, having lost all consciousness of his Spiritual Self and of his nearness to the Father, lives in a consciousness of illusions which seems real to him.

But the Illumined Man stands erect amidst these illusions and from a knowing mind and an understanding heart he, with the consciousness of a master, visions them into their native nothingness, where they were when all men dwelt in Paradise. When a master visions them away, they are just where they have been all the time,—no-where. Being no-thing, they could not be anywhere.

Thus we see that the thing which is holding the family of earth's men chained to the wheel of carnality is illusion; or in other words, he is only conscious of the carnal man, his beliefs, desires, fears and doubts.

The Illumined Man, the one who has vision, is conscious of immortality and of an immortal universe, and this conscious Son of God walks among the men of earth, who are living in the carnal-mind-concept, a Master. He understandingly, through God's help, rolls every stone from his path as he meets it. He, being through understanding and knowing the Truth a master, is ever ready to help any of the men of earth who desire and require his assistance.

This takes place here upon earth, which is a preparatory school; and none pass from this school forever until they are free indeed.

Some say that man is saved at death, if his heart has been touched through religious teachings and his name written on the book of a church (which is organized and held together by man's device), and will be permitted to enter and pass through the gates into that city, called "the Holy City."

Some say man is saved when his mind is cleansed ; and that, when the man with the clear mind approaches the gates of Gold, they will swing jar and he will walk the streets of gold.

But it is the full and complete message which Jesus gave for the redemption of man in his four-fold nature, which, when understood and put into practice, will extricate him completely and forever from the web of illusions. When man accomplishes this he is a master and has Conscious Immortality in his Body, Mind, Soul and Spirit and consciously lives and moves in Immortality.

This is very vital, indeed, for the man to know who has come into the understanding, even though intellectually, that it is the Truth, "The Absolute Truth," that man has been in his Real Being an Immortal always. When man becomes conscious of this, through knowledge, insight, perception, illumination and vision, he will bring his consciousness of his immortality into expression in and through his whole Being.

Man, in Conscious Immortality, sees nothing but God in expression around, about and within himself, because he knows and understands the wonder of it all, that, in God's unmanifest state and in expression in the myriad of forms, God is all there really Is.

When man is conscious immortality in his body, mind, soul and spirit and understandingly abides in the midst of God's Spiritual Creation, he is surrounded with perfection and beauty on every side and the very air is laden with Satisfaction and contentment.

What will happen to the man who has conscious immortality? He will be entirely changed within himself. He fears not disease, because he, through his spoken word, can speak it into nothingness. With the eye of vision, he can vision it away from himself and from those who may call upon him for assistance. Death no longer holds horror for him. He smilingly meets its dark, threatening cloud and understandingly pierces it, and lo,

the sunlight of God's Life is there and death has departed.

Death cannot overcome an illumined master, because he visions through it and it crumbles into dust and the wind blows it away as the chaff on the threshing floor.

When the chaff is all blown from the floor, the clean and perfect floor is left heaped full of the finest of the wheat. It is not even disturbed by the chaff which covered it. So man's perfect form, which is his individuality clothed in spirit, is not in the least disturbed or changed by the clouds of disease and death which approach it.

Freedom, full and complete, Immortality here and now is the hidden manna which is contained in the Message of the Nazarene.

Can any man glean these deep hidden truths and eat sufficiently of them to gain courage to endeavor to attain this one thing of importance? Can any man attain this conscious freedom here and now? Why not?

It is man's prerogative, if he gleans this Light strong and bright enough to illuminate him. None can do this without knowing the Truth. To believe this Great Message, which Jesus gave to humanity, is not sufficient; although believing is necessary, ere man will seek to find the beautiful gem, which the illumined man with his eye of vision perceives to be Redeemed Man. Not redeemed and left in a far country, but at Home in his Father's House and His Father's Care over him and his Father, from the abundance which fills His storehouse, supplies his every need.

In Conscious Immortality, there is no sluggishness, no lethargy. All is action in the Immortal Universe. God in action, acts in and through it. As God "rests in action," so man, "His image and likeness," when he has arrived in consciousness at Home, also rests in action. He acts in insight and in rhythm with the Law, which is God in action. This is Rest, Harmony, Rhythm.

In the concept of immortality, man knows that he is in the "Secret place of the Most High." King David, when he touched that string of the Infinite Harp, sang, "He that dwells in the Secret place of the Most High shall abide under the shadow of the Almighty."—"The Lord, He is my refuge and my fortress, in Him shall I trust."—"His truth shall be thy shield and buckler." In those moments of inspiration he exclaimed, "Though ten thousand should fall at thy side, it shall not come near thee,"—and, "Only with thine eyes shalt thou behold and see the reward of the wicked."—*Psalms 91st.*

King David, through inspiration, perceived the Great Truth, but it was afar from him. He was not accounted worthy to build the Great Temple which was symbolical of man's redeemed body.

Moses viewed the Promised Land from afar. He was used by God to lead the children of Israel out from bondage, which is symbolical of man attaining freedom from the carnal illusions. Moses has accomplished his great work, but he had not attained unto the harvest time (finishing cycle) and he "died in the land of Moab, and God buried him,"—hid him away.

When the Children of Israel came to the Promised Land, they must enter and master every opposing foe they meet, and by and by they had the land in their possession, the Land of Canaan. So man, when he crosses the line between the mortal-concept and illumination concerning the consciousness of immortality, will meet obstacles in many and difficult expressions; but he here is expected to arise in conscious strength and realize that these things have no power to darken his vision or blur his understanding.

It is necessary for man, even though in the consciousness of immortality, to ever be alert, that he be not deceived by any appearance to return to the old concept or to turn aside and dwell a while in some of the beautiful cities which he finds in the forest of carnality.

If man remains alert in his consciousness of Immortality after he has been quickened into the Illumination and Realization of it, he will never be deterred from walking in the Light which is so bright that he perceives no darkness. He sees not the illusions of carnality, because he is conscious only of God and His Creation and he understandingly lives in the center of the "Great I am" and he knows that the center of the "Great I Am" is within him. He there abides in Conscious Immortality.

CHAPTER XXX

THE LIVING GOD ALMIGHTY.

IN the preceding chapters of this book, we have in many different ways endeavored to portray the same great Truth, that all degrees of awakening consciousness may be assisted into its quickening and illumination.

The Living God Almighty is the foundation of the Message which is being given in this book. Jesus in His message interpreted God to the men of earth. This book is only a flash-light of the twentieth century thrown upon the message of Jesus to assist the awakened man to understand the wholeness of the teachings of the Great Nazarene.

It means man's freedom through emancipation by the Power of Truth. Freedom is Freedom! Man cannot be free and remain in bondage. Thus man can see, even as through "a glass darkly," that the Souls which have passed away from earth's school through the door known as death and are dwelling in the harmonious state known as Heaven, although seeming to the unenlightened ones to be free, are not, being still in bondage.

Some may ask what this bondage is which binds them when they seem to be free. It is the law of Compensation, the fact of Cause and Effect. Man is just as much bound in this law there as here, until he has learned the great and deep Truth, which is contained in the message which Jesus of Nazareth gave and, through understanding, illumination and vision attains immortality. Then

man is free,—yes, free indeed. He then is conscious of his Freedom.

When man has attained the consciousness of immortality and the ability, through understanding, to permit it to become manifest in and through him, until his body, mind, Soul and Spirit are one conscious immortality here and now, he then is forever free. There is then no law of Cause and Effect for him. He has passed beyond it.

Where does man dwell when he is understandingly Free? In God.

The Living God Almighty is the one and only Presence and, in His impersonal effulgence, He is everywhere present and this impersonal presence becomes personal to the consciously awakened man, when he so desires.

Jesus Christ stands before the Spiritually awakened man, a manifestation of God in perfect expression; and, conscious of it, Jesus came into the human family which is living in the carnal concept and taught and revealed (as much as they would permit) the glory which God gives to the conscious Son of God. The deeper points of His message He found necessary to give to St. John in Revelation.

Jesus required John to seal the book. Some of the revelation was so glorious, He knew that the men of earth could not receive it; therefore, He told John to write it not.

The glowing glory of God, none but the redeemed man can behold and be sustained, so that they can "look upon the face of God and live." The Bible says, "None can look upon the face of God and live." This plainly means, none except those who have knowledge merged into understanding and burst into vision can endure the brightness of the Glory of God.

Jehovah-God is a center of the Infinite to those who dwell in this earth; and the glowing of His glory is so great that the sun of our solar system is but a symbol of it. We may say of this sun that it is the outer glowing

in form of the central abode of the consciousness of the Living God Almighty.

The light and warmth of the solar sun is so quickening, that all living things require it. When man knows he requires the sunlight's warmth and quickening power that he may enjoy physical health, he moves out into the sun's rays; or, if he is in a room which is dark, when he understands how necessary the sun's light and warmth is, he will arise, step to the window, extend his hand and raise the curtain which hangs between him and the sun. What is the result of his efforts? A flood of sunlight envelops him and fills his room.

Just so it is with the Living God Almighty. He is ever present, but as long as the curtain is drawn (in man's mind) man knows it not and as long as man knows it not, there is no glowing of God's glory for him, although the Living God is ever present.

When man awakens from the carnal sleep, he finds himself in the dark room and it is necessary that man, himself, arise and exert his own efforts until the curtain is removed and he becomes conscious of the presence of the Living God. Then his innermost Being is thrilled and he becomes conscious of the indwelling Divinity, which is his Real-Self, and conscious, also, of the surrounding and over-shadowing presence of the glory of God, which is so bright that none but the conscious Son of the Living God can behold it in its glowing glory.

St. Paul, when he became awakened, caught a glimpse of the glory of the Living God which was within, around and about Jesus Christ, who appeared to him as he was on his way to Damascus, but it was of such brightness that when St. Paul beheld it, he became blind. Right there is where he perceived that he was in a dark room and he knew that he had not knowledge or power which would remove that blindness. What did he do? He prayed to God; and another of God's expressions, known

as Ananias, who had a great deal of Spiritual Light (enough so that the Father and Jesus Christ, the conscious Son of the Living God, could talk to him) was sent unto Saul for his healing. Jesus told Annanias to go to Saul; but not being free from fear, he said, "Lord, Saul is persecuting thy followers even unto death"; but when the Lord still commanded, Annanias arose and came to Saul.

When he came in unto Saul, he addressed him thus: "Arise, brother Saul"; and he prayed for him and the scales which composed the curtain fell from his eyes and "Saul received his sight".

These men stood, as all men do, in the very presence of the Living God; but they awoke and realized that they required assistance from the Father, who is the Living God Almighty. To attain this assistance, it must be set in action in their behalf in answer to the special need they required and in proportion to the special effort they make is the response.

It was sight which Saul desired. How could these awakened men, through their efforts, bring this into manifestation? By and through prayer.

Ananias had been taught by Jesus; therefore, he knew how to pray, and Saul received his sight. Saul did not sit still, when his sight was restored, and feast upon the brightness of the glory of God; but he arose and, in the guidance of Jesus Christ, went at once about his Father's business.

Though St. Paul had received such a wonderful awakening and he knew that Jesus had appeared to him in the great and shining glory of God, yet, he must pass out upon the Path and pass the initiations necessary for the candidate for freedom; so he tarried in Arabia three years. While there he received the Baptism of the Holy Ghost, which is the New Birth. He there was born into the Spiritual-Concept of himself. Before this, it was an intellectual-concept only, but, when the New Birth took

place in him, he knew God and his At-one-ment with Him. Could he fail in his ministry thereafter? He surely could not, because he had seen that Light of the Glory of God, of which he never lost sight.

Then, as man looks toward the solar sun and appreciates its blessings to humanity, let him look just back of that great orb and see that the abiding place of Jehovah-God is there and that Jesus Christ dwells there and that their consciousness is Infinite and reaches unto the circumference and back to the center, for, lo and behold, "the center is here, there and everywhere".

When man becomes a conscious Son of the Living God, he is a radiant center of the Glory of God and he expresses this glory according to the breadth, length and depth of his vision. This is the glowing, the bright and shining Light.

Then let man receive the glow, God's glory, and consciously live face to face with God in this glory and understandingly commune with the Living God Almighty. This is Freedom.

CHAPTER XXXI

CONSCIOUS INDIVIDUALITY

INDIVIDUALITY is the manifestation of God in the highest form. It is that which is His crowning glory and of which God said, "Let us create in our image and likeness."

Man may have gleaned the golden grains of Truth, which are sown in every preceding page of this book, and, through the understanding gained, become illumined into vision and lovingly know the Living God Almighty; and yet, something be lacking that his concept may be complete. Therefore, we now add the last needful point to make the complete and rounded-out consciousness of the Son of the Living God.

Conscious Immortality is an impersonal concept of the great Truth after personality has been reduced to the element of dust, and by the wind, blown away, like as the chaff upon the threshing floor when there is not even a trace of it left.

Individuality, the perfect manifestation of God, remains and becomes evident, when all dust of illusions is blown from the mind and the mind, that operated in the mentality of Paradise, again is given full sway. This mind knows naught but the individuality of man, God and the Spiritual Universe.

Jesus gave the men of earth a flash-light glimpse of how it is with man when he is consciously living in his individuality. He caused His body to become invisible when they tried to injure Him when He knew His work was not yet finished. He raised His body, with the help

of His Father, from the tomb. He understandingly so quickened the vibrations of His inner self, that the outer temple responded and the vibrations began to raise. During those hours His body lay in the sepulchre, which was hewn from solid rock and belonged to Joseph of Aramathia, the vibrations continued to raise and, when He had finished the work that He had to do on the other planes, which was preaching to the spirits in prison, He returned and through the God-consciousness within Him took up the body and caused the vibrations thereof to become merged into the vibrations of the individual. He, then, knew that the Holy Wedlock had taken place in Him, and that He was a Master, sufficiently great to bring His Masterhood into outer expression. This is where the crowning glory was placed upon the acts of Jesus the Christ. He caused this deep thing to take place in the uniting of His inner and outer selves; and the merging of the outer body into the individuality was so complete, that the individuality alone remained.

Jesus wrought out this on this plane, that the men who are living here upon earth, when sufficiently awakened to catch the depth of it, could learn the way, which leads from the wheel that forever rolls along the winding path of carnality and holds man chained to it. Man is in the bondage of death as long as he knows not that deep Truth, which Jesus Christ taught and proved by His death on the cross, His three days in the tomb, when He, with His whole Being,—Soul, Body, Mind and Spirit, united consciously in one completeness, came forth from the tomb “And led His disciples out as far as Bethany, where He lifted up His hands and blessed them”; and, “while He blessed them, He was parted from them, and carried up into the heaven.” St. Luke, 24th chapter.

Jesus Christ was conscious individuality in manifestation, and expressed it when He arose. There was no physical body left upon earth when He ascended, only as the dust was carried away, and those who beheld described it as clouds. Then the clouds of the Glory of

God enfolded Him, and, lo, He was lost from the sight of the man who has the carnal sight only.

Yes, the glowing Glory of God enfolded him. He was a conscious radiating center of God's glory; but, owing to the darkness in the minds of the men of earth, it was necessary for him to conceal it from the men living in the earth-concept; but, when the time had arrived when Saul could be approached and awakened, He appeared to him in the bright and shining glory of His individuality.

Thus we see, that man must become conscious-individuality before he is a master in the fullness and completeness of Mastership.

Jesus Christ took birth in the human family and lived amidst the men of earth and gave a message full, complete and wonderful. It is a message to every degree of that awakened concept of Spirituality. He worked out every detail of death, resurrection and ascension, here, before the men of earth, for their benefit.

He is the Saviour of all who will hear and heed His teachings. However, man himself must become a saviour and walk in the Path and step in the foot-steps of Jesus Christ ere he is redeemed and reaches the place where he is freed entirely from the carnal dream of illusions and shadows.

It is when man has traveled far indeed, yea, is nearing the Father's House, man's destination, that he begins to see that it is not through dissolution or separation that he reaches Home, but through and by unity. This unity first comes into the mind, and there is the intellectual conception of the At-one-ment with the Father. Then there will dawn into the mind, that necessarily, there must come about the consciousness of individuality here and now. If it is possible for man to understandingly find himself clothed upon with his Spirit-Form here on this plane of action, as Jesus proved by working it out on

this plane, where those living here could do likewise; then the last and greatest enemy to man, death, can be met, faced and mastered by man. When this is accomplished he is conscious of his individuality.

It is an intellectual concept until the Spirit, the heart of man, is touched into the consciousness of Immortality. The heart, being the center of the body, begins to quicken its whole domain. When the mind unites with the heart, knowledge and understanding are set into action and man becomes conscious of his Divine Perfection and knows that he dwells in Divine Perfection. Then man stands alone with God and lovingly abides in His tender, strong and harmonious Presence, at Home in the Father's House.

In the Conscious Immortality of man's Divine Individuality, there is the ecstasy of Bliss and abiding peace; and man dwells in that glorious abode of the Soul, where man walks the golden streets of the New Jerusalem and roams over the green fields of Paradise; and, from a conscious heart of Love, graciously responds to the smiling face of every flower as it sways in the soft zephyr of Paradise.

PART TWO

1974

DEDICATION.

DEDICATED TO ALL MEN WHO ARE NEARING THE MOUNT OF TRANSFIGURATION. BY THE SPIRIT OF THE INFINITE, WHICH IS REVEALING THESE DEEP TRUTHS TO THE MEN OF EARTH.

“I AM ALPHA AND OMEGA, THE BEGINNING AND THE END.” AMEN AND AMEN!

MEMORANDUM

FOR THE RECORD
SUBJECT: [illegible]
DATE: [illegible]
BY: [illegible]
TO: [illegible]
[illegible text follows]

CHAPTER I

THE SONG OF THE SOUL

IN the green fields, beautiful dales and on the mountains grand the music which floats to the inner ear is that concord of sweet sounds from the Infinite Harp. Being the Harp of many strings, its music is so modulated, that in its rhythm reaches each ear in the key needed, that man may be blessed.

This music which is wafted over the strings of the Infinite Harp to the ear of man in the different degrees of his awakened state,—through the soft breezes as they murmur sweet and low at even-tide or through the rhythm in the roar of the great cataracts, in the majesty of the whispering of the waves as they embrace the shores, in the stillness of the mountains, in the song of the birds or in the voice of man,—is the message of God to the Soul of man.

Without this music upon the Harp of many strings, man would pass even farther out into the mists, into the illusions of earth; but the music of the Spheres is ever sounding sweet, musical and clear throughout Infinity.

It is the Soul of the Infinite-God, whispering sweet lullabies to His children who are dwelling in the carnal-concept, that they, even when they at first become aroused, may be assured of the Father-Mother-God's Presence and Loving Care.

When man fully awakens, he hears this soft clear music and his Soul responds to the song of the Infinite Soul and he becomes conscious of the Living God.

As long as man's Soul is in "Tune with the Infinite"

he can walk the earth in the ecstasy of being in conscious rapport with the Infinite Harp. Then harmony can express in and through him in song and verse, in the artist's brush or in anything his hand finds to do; be it filling the place of the farmer boy, following the plow and driving home the cow; or the shepherd lad as he patiently tends the herds and flocks by day and at night carefully confines them in their fold; or the miner, as he uses pick and shovel deep down in the bowels of the earth; or the merchant in his house of business; or the banker amidst his gold; or the housewife, who patiently from day to day does those things, in contentment, which are for her hands to do.

As long as man is in conscious rapport with the Infinite and his heart beats in unison with the Infinite Heart attuned in Love and his Soul sings the song of the Infinite Soul and his mind is a branch of the Infinite Intelligence, knowing naught but of God, he breathes in rhythm with the Infinite Breath and perceives what a blessing God has bestowed upon the race.

When man stands upon the Mount of Transfiguration, he is in rhythm with the Infinite Harp and appreciates the music as it floats to him over the different strings as they vibrate and voice God's Truth within his Soul.

When man is so consumed with appreciation that he listens for any note that may be the nearest to his ear and thankfully responds with joyous rapture, he has become an individual harp. Every atom of his being is *en rapport* with the Harp of God and he is so harmoniously attuned with love, peace and satisfaction, that he vibrates in conscious rhythm in the Scientific Law of Action, which is God in Action. When man, a manifestation of God, rhythmically abides in conscious Love, Peace and Contentment in the place where he is, it is to him as the Mount of Transfiguration and Divine

Satisfaction is his in abiding consciousness, and he sees its expression everywhere.

This state which we have described is not that indefinite one the poets' songs have conveyed as being beyond death, but one into which man can come while living here upon the earth.

Man can be so filled with the consciousness of bliss which he has gained through perception, insight and illumination, that he can dwell in the abode of the awakened Soul, the Mount of Transfiguration, even while his dwelling place is humble, even the most lowly of the dwelling places of the men of earth. Being a Master, he cannot be disturbed by his dwelling place, be it low and humble or the most magnificent one upon the earth.

Not the outer things nor environments have any power to disturb a Master; he has gained his Freedom; he is emancipated from the thralldom of their dominance.

On the Mount of Transfiguration, man's cross which he has carried from his awakening is transmuted from the cross of burden into the illumined cross, "The Christ," and man is transformed into that brightness which expresses the Infinite.

On that Mount, in the light of the brightness of God, man stands in conscious at-one-ment with the Father and he has clear understanding concerning the Father-Mother, concerning Aum, the impersonal God, and he reverently communes with Jehovah-God, our Father, as Jesus Christ did.

Jesus stood on the Mount of Transfiguration. Through prayer He communed with the Father-Mother and talked with those whom the Father sent to Him to instruct Him concerning this ordeal through which He was soon to pass,—His death, burial, resurrection and ascension— and the continuation of His ministry after His ascension, a very important part, indeed, of His ministry.

“And after six days Jesus taketh with Him Peter and James and John, and leadeth them up into an high mountain apart by themselves; and He was transfigured before them.” *St. Mark 9:2.*

“And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” *St. Mark 9:3.*

“And there appeared unto them Elias with Moses: and they were talking with Jesus.” *St. Mark 9:4.*

“And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, ‘This is my beloved Son; hear Him.’ ” *St. Mark 9:7.*

“And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. *St. Mark 9:9.*

“And they asked Him, saying, ‘Why say the scribes that Elias must come first?’ ” *St. Mark 9:11.*

“And He answered, and told them, ‘Elias verily cometh first and restoreth all things; and how it is written of the Son of Man that he must suffer many things, and be set at naught.’ ” *St. Mark 9:12.*

“But I say unto you, That Elias is indeed come, and they have done unto him what so ever they listed, as it is written of him.” *St. Mark 9:13.*

Jesus Christ was not for Himself alone, working out that great problem of life where He had arrived at His finishing place upon His Path; therefore, He took with Him as witnesses, Peter, James and John, that they, after seeing with their own eyes His transformation into the brightness of God’s glory, could reveal this to the men of earth, when the right time arrived.

As Jesus solved His own problem which extricated Him from the web of carnality, He ever had witnesses, so that the men of earth when they arrived at the ripening cycle of their ongoing could see that He did this, and by studying His message, and imbibing its Spirit,

they could learn how to turn from the broad road, which lies throughout the length and breadth of humanity and enter upon the narrow and steep Path which leads straight up the mountain side out and away from the carnal-concept of humanity.

If Jesus Christ had not met and mastered every law which binds man to the wheel of carnal illusions,—even the last and greatest enemy to mankind, death—He would not stand a solitary figure in the foreground of the centuries,—which have passed since history has been written—“The Master” among all the great saviours, whom God’s Infinite Love has sent to earth to give the Light in degree in which the men of earth could receive it. They could receive only according to the degree of their unfoldment and the period of the cycle in which they lived.

No other one gave the fullness of God’s Eternal Truth as Jesus gave it direct to the individual, so clear and strong, that the fully awakened man can see clearly, “even though he runs.” When he understands and applies the principle which Jesus taught and is Spiritually attuned as Jesus was to the Great Heart of the Father he can consciously and understandingly talk with the Father, and can step aside from the wheel which ever rolls along the broad road, which winds in and out through carnality, which composes humanity.

When man steps aside in conscious understanding from the carnal mind, its beliefs, fears, superstitions and doubts, and permits his carnal mind to become merged into the Divine-Mind, he stands upon the Mount of Transfiguration, and the raiment which is transfigured is his body. He then stands a conscious redeemed Son of God, an immortal, and will walk the earth as one. Even here we have the example of Jesus Christ in His every-day life. When he came down from the mountain (the high state of Conscious Understanding and Realization), He began His work among mankind,

for their good, not His. He taught His disciples the great Truth (as much of it as they could hear), as they came down from the mountain, and when He reached the multitudes, healed the lad which had a dumb spirit. Jesus' disciples had failed in healing the lad; and when the father informed Jesus that he had taken his son to Jesus' disciples and they had failed in healing him, "He answereth him and saith, 'O faithless generation, how long shall I be with you. How long shall I suffer you? Bring him unto me.' " *St. Mark 9:19.*

"Jesus said unto him, 'If thou canst believe, all things are possible to him that believeth.' " *St. Mark 9:23.*

When Jesus' disciples asked Him why they could not heal the lad, Jesus answered:

"And He said unto them, 'This kind can come forth by nothing, but by prayer and fasting.' " *St. Mark 9:29.*

Man will know the Truth, yea, "the whole Truth" and have understanding, clear, strong and perfect, of the principle of the working hypothesis of Jesus Christ's teaching and the love of God so strong in his heart that devotion and meditation are sweet in the trysting times of each and every day; and he will walk the earth a conscious son of God when he stands upon the Mount of Transfiguration, and all men must stand there before they are in consciousness forever free from the wheel of carnal life.

Let all awakened men appreciate all the saviours whom Infinite Love, Our Father, has sent to enlighten the men of earth; but let all awakened ones, also, appreciate The Master, Jesus Christ, who gave the fullness, the finishing lessons of the great Truth to man for man's benefit.

A joyous blessing and blessed privilege it is to stand on the Mount of Transfiguration and consciously talk with Jesus, our Elder Brother, and His assistants who are assisting us, as Moses and Elias were assisting Jesus when they appeared to Him on the Mount of Transfiguration; and as we stand there in that concept of our-

selves, and of the Real as it is, and carnality as it is, we will also hear the voice of the Father, speaking from out the cloud—God's great Glory—saying, "This is my beloved son; hear him."

Then it is, even when man stands apart from those who are living in the carnal concept, in fellowship with those whom the Father has sent to assist him in solving unto the final finishing his problem, he is in tune with the Infinite Harp so perfectly that he hears every note as it touches the different strings of the Infinite Harp; and its music is musical, melodious and sweet to his ear, because he has learned the Oneness of Life. His Love having as he climbed up the mountain side become merged into God-Love, he despises not the low and heavy notes as they strike their key on that string of God's Harp; nor does he go into ecstasy over the high, soft, sweet notes as they sound their place on the sounding-board of the Infinite, because he has learned that it requires them all to complete the music of the Spheres, which is continuously in expression upon the Harp of Many Strings. Man, thus standing, can place himself *en rapport* with the music of the Spheres which is the Lullaby of the Infinite. He can vibrate in rhythm therewith. In this blissful state of consciousness he is at Home in his Father's House and, according to the degree of his intensity, will his abiding consciousness remain.

For man to reach the heights and stand upon the Mount of Transfiguration it is necessary for him to keep his mind stayed upon God and his heart in conscious Love to God.

Man, even on the Mount of Transfiguration, necessarily must be alert, lest, when he descends and takes up his daily work among humanity, he permit the illusions of carnality to become real to him again.

If man is thoroughly anchored in God, he will be so conscious of the All-ness and Perfection of the Infinite, that he will see only that Perfection in expressions in

all the different expressions about him. He then visions the shadows, called 'disease, pain, sorrow, limitation and poverty into nothing. These can never stand before his vision as long as his mind and heart is stayed upon God.

Man, in and through his mind, learns to know the Truth and gains the knowledge and understanding which enables him to extricate himself sufficiently, so that he can climb the mountain of Truth and stand on the Mount of Transfiguration. This is not intellectual illumination only; but this is the expression of God, Life and Light in and through his body, as well as in and through his mind.

To know a thing and not express it is of no value to oneself, nor to one's fellowman, as it dies in its birth and can do no one any good.

The heart becomes at first stirred with emotion, when the mind begins to understand the Truth; but we read in the scriptures that man must have an understanding heart, also. The understanding in the heart is the Love which is "Molten Gold," the Infinite Love in expression in the individual heart. Then the heart, too, is *en rapport* with the Great Heart of God. Then man is Spiritually attuned to the Infinite Heart and in rhythmic bliss vibrates in conscious rapport with the Infinite Harp. Being a key on this Harp, he knows that the Infinite music is harmoniously and rhythmatically in action in and through him; he in it and it in him. He abides in the center of the Harp and his ear is ever attuned to its soft, sweet melody.

The Infinite, being The Individual Harp, man, an expression of it, is an individual harp and is perfectly attuned to the Infinite Harp, when he stands on the Mount of Transfiguration.

And man, the one who is conscious-individuality, within whose being the holy wedlock has taken place, permits the Music of the Spheres,—the song of the Over-Soul to the individual Soul, to vibrate through

him, as he laves in conscious rapport therewith. In this abiding consciousness man perceives that there is naught but God, the Infinite. Then man has finished his work. Then he can clearly perceive that "To Be" is his portion.

The joy, grandeur, ecstasy and bliss which this man in that consciousness enjoys none can describe. To experience it is the only comprehension of it.

The Song of the Over-Soul, soft, musical and clear, is ever whispering Love, Peace, Harmony and Divine Satisfaction; and the illumined one hears and sweetly appreciates it.

When man learns to love the silence, "The secret place of the Most High," he will joyously and thankfully abide there and his Soul will sing the soft, sweet melodies of Eternity as he hears them, dwelling at home in the center of the Infinite Harp.

CHAPTER II

THE LULLABY OF THE INFINITE

OUT in the mountain stillness amidst the trees which grow there, where the bustle and confusion of the busy city is left far behind, man, if he understands the teaching which is being given in this book, can, in and through understanding, stand erect in that silent-stillness and, with his ear attuned to the Infinite Harp, listen to it in the silent chamber of his being and hear the lullaby of the Infinite as it plays through the leaves and the branches of the trees; and it will speak such peace, Love, harmony and gentleness in his Soul that he will rest in faith and trust in the nearness of the Invisible Presence, even as the babe when it lays its head upon its mother's bosom and listens to her lullaby until it trustingly falls to sleep in the mother's care.

The mother, feeling that loving confidence in which her babe quietly falls to sleep, keeping faith with her trusting child, ever remains near and watches over it lovingly and tenderly while it rests in slumberland.

When man is awakened from the sound sleep which began to overtake him when he dwelt in the Garden of Eden, and learns to get still within himself, seeking for the silent chamber of the Infinite, he will feel harmony begin to become manifest within him. Then, soon his ear will catch the soft, low rhythmic murmur in which, as he listens, he will hear the lullaby of the Infinite. It quiets him and, if he will master all confusions in his own mind and body, he will become so enraptured

by the sweet lullaby that he will lay his head in loving trust and faith upon the Bosom of the Loving Father. As he listens earnestly to the soft sweet lullaby, he loses consciousness of the confusions of the outer life and falls asleep in the Arm of Infinite Love,—not the sleep of death, but of faith, trust and Love.

As the human mother, feeling the faith, love and trust of her little one falling asleep in her arms, ever remains near and covers it with her loving and watchful care, so the Infinite, our Father-Mother, (feeling the love, faith and trustful confidence of the awakened man who, hearing the Infinite lullaby, serenely lays his head upon the Bosom of Infinite Love) will with Loving Care watch over, guard, sustain and protect.

Lessons there are at every step the awakened man takes, wafted to him over the Harp of many Strings.

In the darkness and stillness of night, there is written a lesson strong and deep, as we look to the blue vault above us and see the innumerable stars and, through understanding, know that God is in and through each one, and is in expression there in the star-spaces as here in the heart of man. As we look out into the vastness, greatness and grandeur of it, we bow our heads in love, appreciation and adoration for the Infinite,—AUM, who holds all of these and the myriad other systems of universes in His hand and knows not even of their weight, so little are these expressions in comparison to His All-Ness.

In that stillness which envelops man as he there stands, lost in contemplation of the vastness and nearness of it, he hears the lullaby of the Father-Mother.

When man is securely, through understanding, abiding in the "Secret Place of the Most High" and listening with love and trust to the voice of his Heavenly Father-Mother singing the Lullaby to his Soul, he knows he is at "Home,"—the place where the Father has ever desired man to be.

When man in consciousness was in a far country, far

away from home, as he believed, even then the lullaby of the Infinite was softly whispering, "Come home! Come home!" As this lullaby is infinite and everywhere present, so the Home of man is everywhere present.

Then we perceive that, when man awakens, he is at "Home," and the Father is there and man can lay his head trustingly upon His Bosom and He will enfold him with His Everlasting Arm. The Infinite Care is everywhere present, and no man can drift away from His Loving Care.

Ever and aye, the Infinite lullaby is singing soft and low.

As man ascends the Mountain of Transfiguration, he learns to stand still in action and listen to the soft singing rhythm of the music of the Spheres. He lets his mind dwell in contemplation upon it and, as he continues to do so, the carnal dream gradually vanishes and in its place he visions the Immortal Universe, filled as it is with God's Immortal Creation. As he continues to listen to the Immortal Music, he becomes in accord with it. As he continues to vibrate in harmony with it, he will become conscious of his own immortality and consciously stand an immortal in the midst of the Immortal Universe. The lullaby of the Infinite still whispers soft, sweet and low; and throughout Eternity the conscious immortal, even though he strays from planet to planet, ever hears his Father's voice softly singing, that man may never again forget His Presence from which he can no more depart.

O, man, why art thou afraid and distrustful when thou art in reality ever in the very center of God? Being an individual manifestation of the Infinite, the center of God is ever within thee.

Then speak thou to the Center of the Infinite which is within thy heart. The Infinite will hear and Infinite Intelligence and Love will respond in answer to thy

prayer at any place where thy prayer is voicing for answer.

A great devotion, which the awakened man can bestow upon the Father, is to understandingly know Him and recognize His ever-present Presence; then in Love, faith and trust to abide in conscious action, "At Home" in the Father's House.

It matters not then what cares, anxieties or confusions may present themselves for recognition. Just remember that you are at Home and retire into the silent chamber of your Soul and there commune with the Father. Be still and listen to the lullaby of the Infinite and it will speak peace to your Soul.

There in that Peaceful Presence abide, and understandingly know that there is naught for you to now do but "To Be" and let the Infinite live in and through you and use you, as the breeze moves and sways the branches of the trees, though they are never disjoined from their source,—the Father-tree.

List to the sweet lullaby! It is ever whispering, "Be ye still and know." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." He then hears the lullaby of the Infinite continuously!

CHAPTER III

THE SILENCE OF THE INFINITE

THE Infinite Silence is so sublime that the carnal man has no conception of its silent sublimity. Only the awakened man can recognize it, and that according to his degree of awakened concept.

We read of the secret place of the Most High, of the silent chamber of the Soul and of the awakened man who endeavors to be still within himself, that he may perceive and recognize the Silence of the Infinite.

It is the awakened man, the one who is alert in understanding action, whom we are addressing concerning the Silence of the Infinite.

We read in the Bible that the Temple of Solomon was built without sound. The beautiful and magnificent Temple became manifest in outer expression here upon earth without the sound of the hammer! This is symbolical of God's handiwork. The great forest grew without a sound from the invisible Life which began to express in the earth into the giant trees which man admires as monuments of strength and endurance.

The mountains raise their snow-capped heads and stand still in serenity; and not a sound is heard.

From the little brown bulb buried in the ground a tiny green shoot peeps out from its cloistered cell, and, in the rapture of being in the sunlight, expands into great green leaves and a beautiful white flower and that which man calls a lily comes into expression without one sound.

Let man consider the greatness of the workmanship,

which brought forth without a sound, the great green leaves and the beautiful white lily.

God operates in silence in the center of man, which is the silent chamber of man's Soul, and man in his four-fold nature responds and in silence moves along into his place, even as the lily came forth and silently fills its place.

The music of the Sphere is silent to the Soul; yet clearly does the Soul hear its majestic melodies.

The "Still Small Voice" of the Infinite is silent; yet the Soul hears the lullaby of the Infinite in its silent rhythm and consoling love.

The Silence of the Infinite is the language of the Soul. In the stillness of the silence, the awakened Soul rests in conscious at-one-ment with the Silence of the Infinite, which is Aum, and listens to the soundless rhythm of the Love of God as it brings its message to the Soul of man.

The awakened man dwells understandingly in the Great Silence and, in the silence within him, lives in peace and contentment and hears not one discordant note in all "God's Holy Mountain."

Then be ye still in the mystic-silence, and ye shall there learn to know the Infinite Stillness and become conscious of contentment which is merged into Divine Satisfaction in the Silence of the Infinite.

CHAPTER IV

SUBLIMITY.

AS man looks into the heart of the Lily, he sees there an exquisiteness which cannot be described; and man exclaims, "It is sublime!"

In the center of the rose, there is an indefinable something of which man, not knowing how to portray, simply says, "It is sublime."

As man looks out over and through nature in its different moods, his Soul responds with one assent: "Sublimity!"

As man looks into the eyes of man, his brother, when he meets him upon life's highway, understanding that the eyes are the windows of the Soul and seeing the life which is God-Life, expressing there, he knows that he is looking into something of the sublimity of God. When he calls to memory the working of the Great Silence, from which man came forth into expression and to which he will return, letting his mind dive deep into that great ocean of Silence, which, in its invisible presence lies so near to man and is that deep Silence which forever transcends, yet forever expresses in man, he exclaims, "This is sublimity!"

Let us dwell a few moments upon the Sublimity of God's Creation, upon that which is God's self in manifestation. From the tiny grain of sand to the earth, the sun, the moon and stars we look and see amidst all these "Man, the crowning Glory of God," to whom God gave dominion over the earth and all that therein is.

When we perceive the sublimity of man in his divine

perfection and the Sublimity of God, in Whom man lives, moves and has his being, we pause in awe before it. However, if man stands there in awe of the Sublimity of the grandeur of God, the Creator and of man, the created, he will become stagnant and, just as the ripe apple when it falls to the ground lies there and is absorbed into the earth, so stagnation is absorbed and becomes a no-thing.

The divine man, he who is the image and likeness of God, even though he stands in awe as he perceives the Sublime Beauty, Greatness and Glory of God, is in conscious action, because he knows that he has pierced the veil which hangs just back of carnality and stands in front of the Reality of that which is. He breathes the elixir from that other clime; he listens for the music which comes from that other shore and which is carried to him over the soft zephyr which reaches him as quietly as the fleecy clouds float across the blue sky on a summer day, and as the soft spring breeze touches cheek and brow he feels the Sublimity of it.

The wonder, the beauty, the grandeur and the glory of the Sublimity of God and His Manifested Creation, none can tell. Man must scale the heights and pierce the veil and there lave in that ocean of the brightness of God's Glory ere he perceives the Sublimity of it.

Then in the presence of the sublimity of that other shore (that other dimension) man's Soul, becoming in tune with the Infinite Soul, he sings the melodies which he hears from the next dimension; and, as he sings, his whole being vibrates in unison with the Spiritual Grandeur and he recognizes the Sublimity of that higher state. He no more is satisfied with the low state of the carnal concept; his eyes at all times desire another glimpse of that other land which is fairer than this; his ears are ever alert that they may again hear the music from that fair shore, whose ocean is the Sublimity of God's everlasting Beauty, the Beauty of Holiness.

What is there more sublime than that which man sees when the veil is rent in twain and he looks into that other dimension, exclaiming, "It is sublime!" It is sublimity in its overwhelming grandeur, and this, where man now stands, is as glow worms to suns, as dust upon the rose leaf, to the wealth of all the glorious blossoms of summer.

The Sublimity of that other shore lies in the Reality and Unchangeableness of it. It is God in manifestation, "and it changes not, no never!" Therefore, when man looks upon beauty in that dimension, it does not fade. He has no haste to enjoy a thing today because tomorrow it will be faded, but rests there in peaceful contentment as he sees the flowers forever fair.

There are no faded flowers nor gnarled oaks there; it is divine perfection; and man rests in action amidst it, knowing that he, too, is a completed being, for God pronounced His works finished and good—and very good!

Man, being created in the "Image and likeness of God," in his divine perfection as God sees him expresses beauty, grandeur and perfection,—and these in their combined glory forever express Sublimity.

When man is sufficiently awake Spiritually, as well as intellectually, he perceives the Sublimity of the handiwork of God as he sees it expressed all about him. He can then, with the eye of vision, pierce the outer garment of God, which is nature, and see the Absolute in all its exquisiteness of perfection and unchangeableness. As man stands in the midst of this and hears the soft whisperings of the lullaby of the Infinite, he becomes conscious of Sublimity.

When man has stood upon the mountain top and visioned the Sublimity of Eternity and all eternal things, he no longer permits frivolity to enter his mind, nor idle words to fall from his lips.

In the contemplation of the Sublimity of God, man's Soul rejoices. As he visions the paradisaical state and

knows that his heart substance is that of the Infinite Heart, and that they beat as one Heart, he is in a blessedness beyond telling.

Loving bliss and joyous gratitude,—these are the expressions of man, when from the Mountain of Transfiguration he views the landscape o'er and sees the perfect expression of God everywhere and realizes that it is one Eternal day, one continuous Life, one peace unending and joy forevermore.

Then the Soul of man sings a song sublime and his heart responds with love divine to Love Divine. Man stands alone with God in the consciousness of immortality, and in the Sublimity of the Eternality of the All-ness of that which is.

Amidst green pastures and fields of golden grain and flowers of different hues growing along the path and birds singing their sweet songs and the rivers flowing peacefully and the sky's deep blue,—this is the picture of contentment upon which the illumined man looks and exclaims, "How sublime!" Yes, this is Sublimity itself! and the Sublimity of the Glory, Beauty and Greatness of God abides in the heart.

We would that all men attain unto the Illumined concept of Sublimity quickly, that the Kingdom of Heaven speedily become established upon the earth, "Even as it is in Heaven."

CHAPTER V

"JESUS SAT BY THE SEA-SIDE."

"**T**HE same day went Jesus out of the house, and sat by the sea-side." *St. Mat. 13:1.*

"And great multitudes were gathered unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore." *St. Mat. 13:2.*

Jesus having come from His place of abode "Sat by the sea-side." This place is symbolical of the place where two expressions meet.

When the multitude discovered where Jesus was, they gathered about Him and He went into a ship and sat.

When Jesus sat in the boat upon the water, He had stepped from one expression, or dimension, to another. He had launched out upon the deep, and from this place He could teach the message of the Father to the people.

The multitudes stood on the sea-shore, which is symbolical of the shifting sands of time; but Jesus, when they called for Him to teach them, moved out from among them, and sat in the boat upon the water. Water is symbolical of Life Eternal, and from that separate state of concept He could look into the minds, hearts, souls and bodies of the assembled multitude and see what each one desired.

To the Spiritually hungry He gave crumbs of Spiritual bread; to the Spiritually thirsty He gave the Water of Life; and the physical man who was infirm, if they called upon Him, He healed; and to the Soul

who was still bound in the grave-cloths of illusion until it seemed asleep, Jesus spoke the potent words which would awaken man. He told them they must “Know the Truth.”

Thus we see that Jesus addressed the four-fold nature in man, according to the requirements of the man.

Jesus, with the eye of vision, easily discerned the needs of those who came to Him.

As Jesus sat in the boat and taught the multitudes, He was consciously in another dimension from them. If He had stood on the sands of the sea-side as the multitudes did, He could not have assisted them,—even as Jesus Himself said, “If I be lifted up, I will draw all men unto me.” Thus we see that Jesus’ desire was to lift the people up from the teachings of Moses’ dispensation into the next dispensation. In doing this, Jesus did not condemn Moses, as no one would think of condemning the rosebud because it was not the full blown rose; but He showed wherein the scriptures prophesied of Him,—Jesus,—who came to fulfill the Law and the Prophets.

Neither would the enlightened Jesus condemn the first dispensation because it was not the second.

As Jesus sat in the boat, He talked to the multitudes from His Divine concept. In that state He was conscious of the divine power within Him and that He was God made manifest.

Jesus’ message was to the man living in the concept of his personality and believing it to be himself, that he might awake and learn to pass from one dimension in his own concept to another, to pass from personality to individuality.

As man stands upon the shore of time, all things are fleeting to him and the sands under his feet are ever shifting and his body subject to the whim of every passing breeze. If it is pure and refreshing, he has health;

if cold and bleak, man becomes afflicted by it and finally he gives up the struggle and sits despairingly upon the shifting sands which lie along the shore of the Water of Life, not knowing that there is anything but sand.

If man awakens as he sits here, and listens to the one who is in the boat, to the one who has stepped from the shore of time to the Water of Life and is in the understanding of Eternity, and can catch the deeps of the milk in the message given, he will perceive, that the one in the boat passed over from those shifting sands of one dimension into the other dimension of deep Reality without passing through death.

It is so easy for the carnal man's body to become heavy and sluggish when the mind loses hope and man sits down upon the shifting sands, carried about by every wind of desire that blows. Death seems such an easy door to the heavy-laden carnal man who knows naught of that other dimension of Life and Being and Eternity; but the one sitting in the boat knows and understands the two states. Jesus, being in the higher, having passed through the lower, understandingly taught the multitudes the way whereby they could escape from the unstable conditions within and around them.

"Jesus sat by the sea-side." He had come out from His home in the higher realms, that He might give the message which the Father desired the children of men to have, so that they could find their way back to their lost inheritance,—their Father's House—the Home from which Jesus came when He took birth among the men of earth to be the Way-Shower, the Teacher and Saviour.

Jesus proved the divineness of the message which He was giving by the signs following, in which He proved His Love for His fellowman by healing their diseases and comforting those in distress.

The boat in which Jesus sat was launched out from the sandy shore where the people were standing, and the state of His understanding was far beyond the mul-

titudes, but His desire was to lift all men unto His height.

Jesus Christ was the man and the message which He gave was from the Infinite Heart. That message was for all men, as they arrive at the place where they can hear the greatness and completeness of the message of Love sent to the men of earth from the Father-Mother, that man may learn that there is Redemption full and complete, not only for his Soul after it withdraws from the physical body, but for the body also. Jesus told them that flesh and blood could not enter heaven. Then it is clear that there is something to be done from the time man sits among the multitudes upon the shifting sands and believes his body of flesh and blood is himself, until that time when man stands a Conscious Redeemed Son of the Living God,—redeemed and at Home in his Father's House.

The Father, speaking through the lips of Jesus, when He saw a Soul who had arrived at the awakening season, spake the vitalizing words which awakened them.

The loving Father within Jesus, seeing the afflicted ones, healed all who called for it. He unbound the dumb tongue that it might be free to sing praises to the living God.

When the multitudes had followed Jesus, seeking to glean the golden grains of Truth as they fell from His lips, so anxious that they might learn the message that they looked not after their material welfare, and when they had been with Him some days without food, the Father within Him, which is forever at-one with the Omnipotent One, fed the people.

Jesus, sitting in the boat upon the water, was living and His Mind and Heart functioning far out in the Infinite Heart. He, being understandingly there, could let the Father's Love flow through Him to bless, feed and heal those who came close enough to the fountain to touch the hem of His garment.

Jesus made no distinction in His healing between nationalities or doctrinal beliefs; He just healed them and said: "Go, sin no more, lest a worse thing come upon you."

There is a promise to the believer; but it is to the believer in God and His power which was in operation in and through Jesus Christ, and which will operate through all men, when they reach that abiding understanding.

As man catches the beauty, greatness and sublimity of the message from the Father, given through the lips of Jesus, and desires to bring himself into harmony with the Rhythm and Love of God, he listens for the "Still, Small Voice," and in it hears the Infinite Lullaby softly whispering, "Abide in me, and I will uphold you with my Omnipotent Hand."

CHAPTER VI

THE CONSCIOUSNESS OF JESUS CHRIST.

JESUS CHRIST was so conscious of His Individuality as He stood in that other realm, that He retained this consciousness to a great degree from His birth onward throughout His ongoings among the children of Earth.

The Message, which the Father has given all down the ages, has been given when man learns it to assist man as he passes along the path through the Forest of Illusions. One, now and then, through the ages past has gleaned the Light sufficiently bright to perceive that the whole Forest is an illusion. He who is in the bright light, according to his understanding of the Light, lives in the Reality and the great illusion loses its power over him.

Jesus Christ, being the Conscious Son of God in expression, would permit the Father to express through His lips and give the message which could awaken the man who had reached the edge of the forest and had grown tired of following the elusive illusions, just as man finally becomes weary in following the will-o'-the-wisp, finding that it is no light at all.

The message which Infinite Love gave through Jesus' lips was the Truth of God's Love and Care for man; and, when man knows and Loves God, he will Love his fellowman.

In the Forest of Illusions, man knows not of the Loving Presence of the Infinite; therefore, he has no recognition of the Divine Love and can have little or

no Love in his heart for his fellowmen as he meets and associates with them in the illusive Forest.

The animal living in the forest protects its own only, and to provide for its own will slay any other animal which its strength or cunning will enable it to kill.

So man, while living in the depths of the forest of carnality, expresses the animal propensities and will continue to thus express them as long as he is living under the illusion, believing in the reality of the illusions which he encounters upon the winding path which leads through the forest.

Every step man takes upon the illusive path of carnality carries him farther in consciousness away from the father's House, which is the paradisiacal state of consciousness which he had when he stepped into the Garden of Eden.

The teachings of the first dispensation, which, by the Father was established through Moses as the instrument, were in Divine Wisdom given (even though, as we look back from this Age, they seem crude to us), that the children who are lost in the Wilderness of Illusion,—the deceptive forest, could comprehend that the Infinite is ever ready to lead and guide them, when they are sufficiently awakened to hear that there is a Promised Land. From the time that they believe there is a Promised Land and start upon the journey which leads to its destination, their travels are through the Wilderness and their problems which they encounter are difficult indeed for them to solve.

But the Father had caused Moses to become awakened and in conscious rapport with the Infinite, so that Moses could receive his instructions through the Truth shining within his own Soul from the Father. Moses' problems were indeed deep, but he was a Soul with the Faith that the Real was lying near; and so when he saw the Fire of God burning in the bush, he turned aside and, as soon as he turned aside, God spake to him. Moses then turned consciously about and started back

over the Path, unwinding the snarls and causing his thread of life to become straight; and, as he did this, God could use him in teaching and leading those who were tired of endeavoring to solve the misleading illusions of carnality; but it required forty years' wandering ere they reached the border-line of the Promised Land.

The Land of Canaan was there, the fields, forest and climate enticing, all those years they were in the wilderness; and, if they could have swept aside the veil of illusion, there was a short road which could have been traveled in three days.

When Infinite Love sent the great Soul which is known as Jesus Christ, the cycle had arrived when many of the men of earth had reached the awakening period in which they could hear a sweeter, clearer and more direct message. Jesus, being the conscious Son of God in expression, was in rhythm with the Heart of God, which is the Infinite Heart. He expressed Divine Love, Tenderness, and Compassion for the men of earth; and, in His consciousness of the Absoluteness and Perfection of the Whole, He understood clearly where the men of earth were, as they dwelt in the illusions of carnality.

The Christ exquisiteness, expressed through Jesus in every detail of His daily life, was so sublime that the carnal man could not discern it; or, if sufficiently awakened to observe it, could not define it, any more than the perfume of a rose can be defined.

Out from the Christ-Consciousness of Jesus flowed the message to the man who has come to the border-line of the Promised Land; to enter which is the work of each individual as he meets and overcomes the obstacles which he alone can meet and overcome. If he desires a home in that land where there is abundance, he must arise and become a conscious master over every obstacle which is of the earthly quality.

Here is the second dispensation to the individual, whose message Jesus gave from His Christ-Consciousness. If studied and understood, this message will enable man to gain the assistance he requires from the Father.

Jehovah-God is a conscious expression of the Infinite; Jesus Christ is the Conscious Son of the Infinite in expression. That which expressed the Conscious mind of God in Jesus was the Christ, the Son of God.

In this second dispensation teaching, Jesus gave the instructions so that man, when sufficiently awakened and in control over the animal propensities which sway man while he is lost in the Forest of Illusion, can find his way out. If man so desires and is sufficiently in earnest to diligently seek, ask and search for the vitality of that teaching which lies far behind the letter of His words and the doctrinal beliefs which have formed around them,—yea, so far back of these that the sublimity of it does not extend to them, save only as man's ear is attuned to the mystic presence of the Infinite and can hear the Loving, Silent Lullaby of the Infinite, as it is silently wafted through Infinity, he will abundantly and satisfyingly find. This silent music when once the ear of man has heard, will soon quicken the Soul, because it is the Song of the Infinite Soul to the Soul of man, which is the individualized manifestation of the Infinite Soul.

The illusions which filled the mind of man as he walked through and dwelt in the Forest of Illusions, so incased the Soul that the mind seemed disjoined from it; but the Soul of man awakens when it hears the Infinite Lullaby and breaks through the incrustations.

However, that is not correct, because the Soul is the Conscious Life of the Infinite in manifestation, therefore could not sleep or slumber; but the mind of man, being so engrossed with the illusive deceptions of the carnal man and his life as he lives in the Forest, has

lost all memory of the individual expression of the Infinite Soul which he is.

When man learns sufficiently of the message of Truth to cause him to perceive that he, as an individual, is to learn and apply the message which the Father gave through Jesus Christ, the Son,—direct to the awakened individual; then it is that he will face about and call in the silence for guidance from our Father-Mother-God.

When man becomes fully conscious of his individuality, he is at the threshold of the third dispensation and Christ, the Conscious Son of God, expressed through Jesus in the second dispensation, gives that sublime message, which, though so mystical, when once discovered and understood, is sweet, grand and inspiring. As the consciously awakened man understandingly places his Soul *en rapport* with the Infinite Soul and listens to the song of the Soul of souls and, as this whispers silently to his Soul, man, as he consciously learns to live in the third dispensation, will not only hear the music of the Infinite Harp and feel the Harmony, Peace, Contentment and Love of the Infinite; but, in the third degree concept he will become a Conscious Individual Harp and, through understanding, he will, by keeping his whole being, Body, Mind, Soul and Spirit in perfect tune with the Infinite Harp, become vibrant with Life Eternal, that the Music of the Infinite may vibrate in and through him, as it does in and through the branches of the trees.

In the third dispensation, which the Bible designates as the reign of a thousand years, in which Spirituality will become manifest, the conscious sons of God will dwell here upon earth with Jesus Christ as the ruling sovereign in His deeper and fuller consciousness of His Sonship.

In the third dispensation, many will take the third degree of the Third Dispensation. Jesus Christ was a

candidate for that initiation when He passed through death and proved that He was a master over it.

Jesus passed that great initiation and now stands the Master; and He left His rules clear so that the candidate who arrives at that initiation can understand them, even though they are hid in mysticism to those who have not arrived at that final initiation.

When man, in the concept of his own sonship, arrives at the Portal of the Third Degree Initiation, he, with the illumined vision of a seer, looks out through the vastness of Infinity and visions Eternity and the Eternality of all things of God's creation. With this same vision he looks in and through the Forest of Illusions and easily discerns where each of God's sons stand, as he is lost in the wilderness of this world; and, as he calls to remembrance the suffering and heartaches which he encountered as he stood in that same place of the Path, he feels the Divine Urge of his Soul to extend his helping hand to his brothers who are still lost, dreaming their time away in the illusions, thinking them the reality.

Jesus Christ lived upon the earth in the body of flesh in the Divine Consciousness that he is a Son of God. His teachings and examples proved distinctly that the Father who sent Him desires all men, His sons, to awaken from the illusive concepts and become conscious sons of God. But that is not sufficient, for we remember Jesus' call to all men is "Follow Me"; and He met and mastered death and took His transmuted body with Him. He, the Conscious Redeemed Soul, is our Elder Brother; and His Love is so great for His brothers who are still in the carnal concept that it will finally draw all men unto their conscious divine sonship. The abiding place of the Redeemed Son is the Father's House, the Soul's Home.

CHAPTER VII

THE SONG OF THE SOUL OF MAN, AS HE STANDS ON THE MOUNT OF TRANSFIGURATION.

SING ye a song, O, my Soul! for I am lost in contemplation.

The vastness, the grandeur, the greatness, the beauty and exquisiteness of the glowing glory of God, which man beholds as he stands on the Mount of Transfiguration, cannot be described; it can only be accentuated by saying, "It is sublime."

The Soul, breathing *en rapport* with the Infinite Soul, drinks deep and long from the elixir of the bliss of being on the summit and basking in the glory of God.

In that Sublime Silence, the Soul sings its song of silence in the stillness wherein it is standing, as it looks into the Glory of God.

THE SOUL.

I feel this stillness throughout my being
As I stand on this Mount alone;
And I know this vastness enfolds me,
Even, as the moss embraces the stone.

I stand in joyous rapture,
In the shining glory of God;
Perceiving that the Omnipotence sustains
Souls, Suns, stars and the earth's green sod.

I lave in this glorious Presence,
Forgetting all but God;
And I rest in the joy of being
In transmutation, from man, back to God.

From this mountain-top of vision,
The Soul looks out into God
And is face to face with God's Beauty
In each expression it beholds.

No dust, nor accumulations of the ages past
Can blur the sight or mar the grandeur
Of the vision of the Soul, as it stands
Upon the summit and beholds God's wonders.

The Soul is lost in rapture sweet,
As it visions deep and clear
The handiwork of God in its perfection
And the unchangeableness of the Whole.

I, Soul, in conscious peace abide
In the shining glory of my God.
In the silence of the Infinite,
I have found the Eternal abode of the Soul.

Bright, glorious and blissful is this abiding place,
Where, in the heart of each and all,
We see Love and contentment expressed,
In this Silence grand man loves to dwell.

Where in the heart of the rose God's glory glows,
And with its perfume reveals the Presence of God,
Where the Lily dressed in its mystery deep
Silently speaks, lo, the Presence of God.

The dew-drop on the daisy,
The butter-cup reposing upon the ground,
The violets clustered amidst the ferns,—
All are breathing the Love of God.

* * *

The Soul is lost in rapture grand,
As it, from the Mount of Transfiguration,
Visions man's glorious destination
Amidst the beauty and glory of God.

In peace and contemplation on the mountain alone,
The Soul is lost forever in the glory of God,
And ever and ever it sings of the beauties
Of that other land, not known to mortal man.

I lave in the ocean of bliss;
I drink of the nectar of God,
And eat from the table of bounty,
Which is spread by the hand of our Lord.

Love is my portion in this Eternal clime;
There, the Light of God ever lighteth,
And the streets are paved with Love Divine;
There the Holy Ones are ever singing Hozannas to their
God.

CHAPTER VIII

MAN—BODY, MIND, SOUL, SPIRIT—ONE.

MAN is four-fold in his being and up to the time of his illumination he functions in the different departments of his being; but after his illumination, he, through understanding and the help of the Father, merges from the four-fold expression of being into ONE.

Man can still his outer mind and through inspiration reach the summit of the Mount of Transfiguration and the Soul become filled with ecstasy and burst forth in song.

This is good, as the man is far indeed upon the Path ere he can thus soar; but, to do as Jesus did, man climbs the mountain alone with the assistance of God; and none are permitted to accompany him, even a part of the way, except those who are nearing that initiation. When Jesus stood on the Mount of Transfiguration, He was there in His four-fold being,—Body, Mind, Soul, spirit.

There on that mountain, Jesus visioned what He was to bring into expression; and, after He had conversed with those whom the Father had sent to talk with Him concerning that experience which He was bringing into expression, He came down from the Mountain and went directly about His Father's business, which was blessing His fellowman even while He was leading up to the final of His works.

As long as the teachings of Jesus are only theoretically observed, and man believes they are given that

they may learn how to prepare for a future life beyond the grave, the depth of His message is not discerned. While that is good as far as it goes, it does not extend far enough.

It seems strange indeed that man should thus misunderstand the teachings of the Nazarene when He so persistently taught by example and precept that man, when he "Knows the Truth," would be free. The last enemy of mankind He met and mastered, that man might see that it is possible for him to become free from death.

What did the Great Teacher mean by Freedom? It is quite clear to be seen that He meant freedom from pain, disease, fear, poverty and death; free from the great illusion,—carnality.

If it was not freedom from these Jesus would not have proven to man that it is possible for man to master and overcome disease and death. Truly, it cannot be supposed that Jesus—and He knowing the Will of the Father—would have given the time He did to the healing of disease and teaching man how to live above it, if there had not been a great Truth lying back of His example.

We have no record of Jesus doing an idle thing; everything He said or did portrayed a deep lesson to the student-devotee of Truth.

To the man who is living in the outer mind and life only, there is no meaning, worthy of more than a passing notice, to the teaching which Jesus gave.

And so it is today, man only perceives the value of anything, be it land, diamond, estate or the Message of Truth, by the light he has concerning it.

A man who has no knowledge about diamonds will appreciate an artificial one; and the man who has no knowledge of the great fabric of Truth is content with the counterfeit or misapprehension and will follow any

one who presents to him that which appears like the Real.

How is man to know the Real Truth and its Teachings from those which are the counterfeit, or misunderstandings of the Truth? By proving them.

A man buying a musical instrument expects the salesman to prove to him if the tone is good or perfect.

The Great Teacher proved the Divineness of the origin of the Message He taught to humanity by healing disease, unstopping the ears of the deaf, opening the eyes of the blind, raising the dead, stilling the storm, walking on the water and feeding the hungry ones from the invisible source.

Why did the Loving Father send Jesus to earth with this message? And why did Jesus so persistently prove the correctness thereof by His works? Because it is so important to mankind.

When man is finally free from the Wheel of Birth and Death he is one complete being, the four-fold nature, having through insight and understanding, been joined into the Holy Wedlock. When he realizes his at-onement with the Father, the Father will place a ring upon his hand, which ring is a symbol of unity and his one-ness with all men and his At-One-Ment with the Father.

When man learns that all men are created equal, all in the "Image and Likeness of God," he will see the sweetness in the message of Jesus Christ, which, if understood and lived into expression, will bring universal brotherhood upon the earth.

Man lives in the physical concept of the body and believes it to be himself. Then his mind awakens and many then live in the mental concept and think that the mind is the master. Then his Soul awakens and he lives in the Soul-consciousness of himself, the world and God. Then his heart, the center of his Spiritual nature, awakens, and the Spirit of man expresses; but man does not express as Jesus Christ, the Way-Director, did, until

he is one Being in expression; and the greatest deception that there is, dissolution, is mastered, that the oneness of his Being cannot be dissolved.

When man in his four-fold nature, Body, Mind, Spirit and Soul is merged into ONE, man stands a master here upon the earth, and through his kindness to his fellow-man many will call him blessed.

CHAPTER IX

COMPLETENESS.

THERE is a spirit number. Three times three brings the completeness of numbers.

When man has taken the third degree initiation, in the third degree he arrives at completeness. He then moves in the labyrinth of the Infinite,—a child of the Universe, and the Universe is his Home. He is a bright and shining light in the midst of shining lights, in the center of The Shining Light.

He functions here upon earth amidst the men who are living in the mists of earth; enjoys each and every moment as men of earth count time; and every obstacle he encounters for himself, or fellow man, he joyously rises above, as the eagle soars above the mountain peaks.

The man who is in completeness, like the eagle, soars high. He rises above the storms and abides under the blue sky, until they have passed away. Like as the eagle ever keeps its eye on the sun, so the man who, having passed the third initiation in the third degree and stands in Completeness, a perfect man, ever keeps his eye upon the Infinite; the Solar Sun being a symbol of the Celestial Center.

It is conceded that what a man keeps his eye upon he eventually will become like thereunto; therefore, if man ever keeps his eye upon the Celestial Center of the Infinite, which is the abode of the Celestial Ones, it is only a question of soaring until he becomes a celestial Being in understanding and expression.

It is a sublime height to which the conscious com-

pleteness only can soar. Remember, that completeness is Body as well as Soul, and is like Jesus who, after He had passed the third initiation, brought body and Soul through the wall, not requiring the open door.

Jesus in the dawn of the morning sat upon the shore of the sea watching His disciples, who had grown weary and were without any fruits from their toil.

Jesus, with His Heart in tender accord, called unto them, "Cast your nets on the right side." In obedience to the wisdom which was wafted from the shore, their nets were filled to overflowing; yea, they could contain no more.

Then the heart of Love within them responded to that Heart upon the shore, where Love was waiting for them to return. Then John exclaimed, "It is the Lord!"

Courage, Faith and Devotion sprang into action when they heard those sublime words of recognition; and Peter left the boat and his companions that he might reach the shore where stood the Lord.

Peter had forsaken all; he thought only of the goal; and, when he arrived where Jesus was, he found fish prepared and broiling upon the fire.

In turning, after his greeting with his Lord, Peter saw that the others had brought the boat and the fishes which had filled the nets full unto breaking.

Thus, in that bright morning on the shores of the Sea of Tiberias, we behold the glorious meeting of Jesus and His disciples.

And they there ate together, the Shepherd and the sheep, showing the awakened, who are up in the early dawn, that the walls of all dimensions are crumbled, when man stands in completeness with the desire to encompass the Whole.

Soar, thou Soul, who are aspiring to climb to the summit. Keep thy eye upon the Celestial Center, as the eagle his upon the Sun; and thou wilt cause all

walls of partitions to crumble into dust; and no stone-cemented enclosure can hinder or delay thy entering into each dimension, as thou dost pass it on thy way.

Then, from that Horeb height, you can as easily descend to feed, encourage and strengthen the awakened of earth's men, who are up in the dawn and willing through their own efforts to approach you upon the shore.

Jesus said to Peter, as he ate of the food which Jesus had prepared: "Peter, lovest thou me?" Peter answered unconcernedly, perhaps, of that great commission which Jesus had for him to soon enter upon, saying, "Yes, Lord."

But again the Saviour asked him, "Peter, lovest thou me more than these?" Again Peter answered, "Yes, Lord." But Jesus, perceiving that Peter did not understand the depth of His question, again asked, "Lovest thou me more than these?"

Then Peter awoke to the Sublimity of it all and answered: "Lord, thou knowest all things; therefore thou knowest that I love Thee."

Then Jesus said unto Peter, "Feed my sheep."

This was the third time that Jesus showed Himself to His disciples after He had risen from the dead.

It was in the dawn of the morning, as Jesus stood upon the seashore, that He called unto His disciples, who had toiled all through the night, and asked them: "Children, have ye any meat?" They answered Him, "No." Jesus said unto them, "Come and dine." "And none of the disciples durst ask Him 'Who art thou?' knowing that it was the Lord." *St. John 21:12.*

"Jesus then cometh and taketh bread and giveth them; and fish likewise." *St. John 21:13.*

"This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead." *St. John 21:14.*

In these three verses, from the record of John the Beloved, we see Jesus proving that there are no dimension walls, when man has scaled the heights and unfolds his banners as he soars amidst the universes and systems of universes.

Jesus quietly floated down in that gray dawn and called to His disciples, as they were toiling in the dark upon the sea of uncertainty, hungry and weary of thus toiling on that dim and uncertain sea, and they heard His voice in welcome, and right gladly did they at once obey His words.

When they reached that Great Master who in loving and tender care had watched over them through the long, dark night, and He said, "Come and dine," they sweetly acquiesced and obeyed His command.

Jesus, in completeness, stood thus in the morning to give food to those who encamped near enough to hear His call.

He today is still in completeness assisting His disciples as their barks lie near enough to the shore of that other dimension for them to step from the uncertain sea to the shore of another Land where the food is prepared by the Saviour's hands, where the supply is so abundant that they know lack only belongs to the departed land.

Note, those disciples passed from that night of toil on the uncertain sea (carnality) and stepped upon that other shore and walked and ate and were taught there without passing through death.

When the mind of man can function on the One Completed Man and comprehend how complete is this completeness, he will begin to lose sight of death and it will finally be swallowed up in the bright and shining glory of the Celestial Center of God.

Completeness means individual completeness, man, consciously living, moving and having his being in Completeness in God.

As the beautiful butterfly passes from flower to flower, sipping a drop of nectar from each and blessing it with its beautiful mysterious presence, so the individual completeness passes from planet to planet, from universe to universe, from systems of universes to systems of universes, sipping a drop of honey and leaving a blessing, too, to each which he visits with his rainbow presence.

"Come and dine," O, our brothers, at this sacred table of completeness where there is naught but the glory of the Eternal and Living God, where the bliss of Being is in continuous ecstasy and the beauty of that sublimity cannot be expressed.

Just step from that sea of uncertainty, where the darkness lays low, up on the shore of Eternity, where the Light is bright and clear. The Lord is there in all His glorious completeness and He feeds, teaches and assists His disciples until they, too, are masters. Soon they, with Love, wisdom and power extend their pinions from shore to shore of that Eternal Clime. They continue to eat from that table of their God.

They enter into the Celestial City where the streets are paved with Love Divine and the fields surrounding it are ever green and the flowers are the rarest blendings of Infinite Love in all the delicate tintings of Paradise.

Here streams the Light Supernal; and none will ever lose their way when they have caught even a glimpse of that Eternal Abode.

In the mysticism of numbers, man with understanding can be carried into the Spiritual Realm.

By the ways of Beauty one can soar to Realms Divine.

In the Boat of Love, where the Celestial Ones float silently upon the clear blue water of Paradise, the completed one will ever be; and, should there appear a storm, speak to Him, and He will still its seeming tumult; and, lo, the calm blue water!

As the eagle ever keeps its eye upon the sun as it soars in realms far above the mountain top, so thou, O, devotee-student, keep your eye upon COMPLETE-NESS.

CHAPTER X

WHEN MAN SEES WITH OTHER EYES, NOT DIMMED BY THE MISTS UPON THIS SHORE.

THERE are eyes, yet there is only one Eye,—“The All Seeing.”

Then, for man to see with eyes not dimmed by the mists upon this shore, it is necessary that he so place himself that his eyes become the expression of the “All Seeing Eye.” When man can thus do, his sight is clear and strong.

If man has gained understanding sufficiently strong he can so function his eye upon the All Seeing Eye, that his sight will burst into vision.

Then the mists are dissolved by his vision. Through Vision Divine he consumes all the mist that approaches him for recognition and disturbs those who may call upon him to assist them through the marsh over which hangs the mists.

When man sees with the eyes which are dimmed by the mists of this clime of carnality, he sees not clearly. A mist is before his eyes; his sight is blurred; therefore, not seeing clearly, all things seem in confusion and man easily loses his way and misunderstands his fellow man, as he meets him, amidst the marshes over which hang the mists.

Man, in the midst of carnality, sees his loved one stricken with disease, suffer and die. He buries the body and mourns over the grave where the earthly ten-

ement is laid, believing that his love and hopes are buried there.

The mist being thick and low, he thinks not, to look higher than the bowels of the earth for his loved one.

Man, in the expression of the darkness in his mind, which is caused by lack of knowledge of the working of the Infinite, clothes himself in the depth of grief.

Black is worn as emblem of mourning by those who see not with the eye, not dimmed by the mists of this clime, and this carnal country,—illusions, and, it is lack of knowing the brightness, Love and Light of God's unchanging Presence which causes any one to thus envelope themselves in the emblem of darkness.

When one gains Spiritual understanding and is Spiritually *en rapport* with the Loving Heart of the Infinite, knowing, that he is in Reality in the very Heart of God and in silent communion with the Father; he in loving meditation looks away from the darkness and mist which seem to envelope him; until his eyes will become so accustomed to the brightness of that higher Light, that the strength in them is surprising to him; and as he continues to look away from the experiences which are occurring in the earth mists, his eyes become the Spiritual Eye and he thereafter sees with the Spiritual Vision.

When man sees with Spiritual Eyes, he does not vision through the same lens as those who see with the eye of flesh; therefore, he sees things differently; and where the man, who sees with the eye of flesh, would fight his fellow man in defense of his rights and privileges, the man with the Spiritual Eye looks with compassion upon the mistakes of his brothers, knowing, as he then does, that, if that man had the Spiritual Eye, he would be tolerant because, when man sees with those eyes, which are not dimmed by the mists of this shore, his heart has also been touched and is beating in Rhythm with the Heart of the Infinite. He also knows, that all hearts beat as the Infinite Heart beats; if they know it or not.

When the eye is so clear, that its sight is Spiritual, it,

if man desires, can see as the "All Seeing Eye" sees and will see the Divinity in each and every man he meets, it matters not about his position in life, neither to what race he belongs. He sees the divine rose, just back of the rose; and the perfect spirit Lily just back of the Lily as it expresses in the midst of carnality. He sees the Spirit of God just behind all expressions of materiality.

His Eyes vision through the garb which is formed in the mist and sees the Beauty and Perfection of God's Perfect Creation in all of its beauty, permanency and grandeur. He, ever seeing with those eyes, lives in that Universe of Permanency and Beauty, where the flowers are forever bright and the river forever clear and always moving onward in ceaseless action; where all is continuous Life and Love breathes in and through ALL.

There is one unbroken chain of Love, Harmony and Peace, which binds all the inhabitants together, and the man with the Eye of Vision sees this.

He also sees how far in the darkness and confusion man wanders, as long as he sees only with the eye of flesh.

Man will never arise above the mists of earth, or find his way out from the darkness thereof, which is ignorance, as long as he sees only with the fleshly man's eyes.

Quicken your sight, O man! until you can look into the Light of God; and as your eyes become accustomed to that Bright Light, you will see with other Eyes, not dimmed by the mists upon this shore.

CHAPTER XI

“CLEANLINESS IS NEXT TO GODLINESS.”

WHEN man is Spiritually clean, intellectually clean and physically clean, he is near godliness. As far as this truth has been pharsed, passing into proverbial speech,—“Cleanliness is next to Godliness.”

If man is intellectually clean, there will be no unclean thing born in his mind; neither will there form in his mind a dirty fabric to be cast out over or into his fellow man; but there will form in his mind a mantle of cleanliness, and it will be so clean that it will even cleanse the atmosphere through which it passes and benefit those of earth's men who follow in the footsteps of the clean minded.

If man is Spiritually clean, as God is clean; there will be no impurity within him; neither in his mind nor body; and this Spiritual cleanliness will express in Love, Tenderness and Kindness to all whom he meets upon the great highway.

The Spirituality that is next to Godliness is so clean and holy, that no mist of earth in any guise whatsoever can contaminate it. It abides in the Ocean of Spiritual cleanliness, where there is no death, no disease, no fear, no doubts, no jealousy, no deceitfulness, no falsehood, no unkindness, no lack, no impurities.

It is the Ocean of the Infinite, and the manifestations of God abide there and the mist of the earth cannot enter or harm anything therein.

Harmony, Purity and Holiness—these are next to

Godliness; and Love is the golden chain which binds them together.

In the Spiritual ocean of God
Where the water is ever in action
Man laves in Eternal cleanliness,
Which is Peace, Harmony and Love.

Gain this abiding consciousness,
Student-devotee of the Eternal Truth,
And live in that Ocean of cleanliness
Which is forever the Eternal God.

Walk thou in conscious contentment
Upon the highway of our Lord,
And Infinite Love enfolds thee
As the air surrounds the bird.

Where dwells the Celestial Ones,
Where God and His Holy Angels
Are forever in one accord.
Soar thou into the Realm Supernal

CHAPTER XII

LOVING KINDNESS.

WE have heard much in this teaching about Loving Kindness; and these lines of this short chapter are only written that the student-devotee may examine himself.

The teachings, given in this book from cover to cover, are to the individual, because we know that the earnest student devotee is ever desirous to glean deeper light than he at present has, it matters not if he is standing among the foothills or nearing the summit. Because God is infinite, therefore, it requires Eternity itself for the individual to fully comprehend Him. We know that it is a never-ending study and practice for man, the individual manifestation of the Infinite, to learn and realize the Infinite God.

One of the first notes which the awakened man hears and which sounds so strong and deep he can never forget is "God is Love."

If God is Love and ever desirous that His son should again become conscious of this, the individual who is a deep student of Truth will soon feel the Loving Kindness of his Heavenly Father vibrate through his being; he will express something of that Love to all whom he meets. Some there may be, who will not understand him and he may find it necessary to appear somewhat stern, as Jesus Christ did when he drove the money changers out of the Temple; yet, it was in loving kindness Jesus did this. He, standing in the deep principle of Truth, taught a lesson there, that all things Spiritual

are sacred and that in money changing there is no sacredness when done greedily in the desire for gain, making a merchandise of worship.

Loving kindness should fill the heart and mind of every student and devotee of Truth. If it is thus, it will ever express itself, at all times, and in all places in a beauty like the Christ, healing the sick, feeding the hungry and forgiving sins.

Loving Kindness is the natural expression of the Christ-Consciousness. Then when man, through the Christ-Consciousness, becomes a conscious son of the Living, Loving God, he will express loving kindness always.

Loving and tender, thou wilt be when Love for God and thy fellow man fill thy heart.

Then compassion and wisdom will express in Loving Kindness.

The heart of humanity as "it beats in every heart" is hungry for kindness from all men and all men in carnality appreciate Loving Kindness.

* * *

Be kind, Loving and True to our Brothers,
As you meet them, each moving onward toward his destination
And each thirsting for a smile and a word of cheer;
Then, in Loving Kindness prove yourself a blessing to man.

CHAPTER XIII

“KNOW THOU, WHEREOF THOU SPEAKETH.”

THE individual, who has studied deeply into the Reality of God and His Creation, into the Reality of that Unchangeable Presence, which is, forever was and will never cease to be, will find it of vast assistance to him, if he keeps direct in the center of the Path, does not permit himself to be too deeply impressed with any one point in the great Message of Truth and, from his place in the center of the Path use common sense judgment in connection with the experience he encounters in his human life.

Remember, that man is human and subject to humanity's laws and beliefs, which are carnality's ways, until he is illumined into the Divine-Concept of himself and through this illumination becomes a conscious son of God.

Between the time man awakens and begins to study Truth, until he stands on the mountain top in full illumination, is the place where it is wisdom expressed to never permit himself to become fanatical; but to use reason at all times, and at all times be tempered in “a sweet reasonableness.”

Jesus Christ, our Elder Brother, the Way-Director, raised the dead, healed the sick and comforted His brothers who were in distress and left His message for those who are following in his footsteps. Therefore, we know the possibility of this greatness. Let then your faith soar to the mountain top; but, at the same time, keep your bearing; and always remember, that you will find

in the teachings of Jesus Christ direction for every step upon the Path.

No man is required to place his hand in the fire to prove that he knows the reality of Spirit; neither should he find it necessary to abstain from food to convince man that he has mastered appetite.

The man who knows naught of the Truth (that great unknowable Wholeness, to the unenlightened; and which is to the one who has the Light so real) will trample the rare gems of its loveliness under his feet as unconsciously as a herd of wild deer from the mountains will trample the fields of grain. It remains, therefore, that the student devotee knows whereof he speaks, to whom he speaks and when to speak.

Remember, always, that "Silence is golden." The student who knows whereof he speaks, knows also when to remain silent.

Argument is never necessary, as the very presence of the Infinite will answer in its silent tongue, more eloquent and convincing, than any words a student may use; even, though they be very learned in educational ways.

Then always remember to silently ask of the Infinite, our ever Present Father, to protect, sustain, direct and lead; and all will be well.

If one has the message of Jesus Christ in his mind, he can always learn from it, as it is at all times abiding in the Father and revealing the Father.

In answering any question, answer from Principle; or, if you know not, humbly say so.

Humility is an accompaniment of the Christ-Consciousness and in sublime humility there is Eternal Greatness.

Then endeavor, dear reader, if you are a student-devotee of the Infinite Truth, to be balanced, poised and stable at all times. Then you will keep in the center of the Path; and while there you can never become a

fanatic, but, will always be able to give a reason for the desire within you and to know whereof you speak. So be it!

CHAPTER XIV

CHILD OF THE KINGDOM.

WHEN one awakens and desires to know concern-
in the Infinite Presence, in which he lives, moves
and has his being, he is as a child and knows not
concerning the Eternal Kingdom to which he belongs.

Being a child, his first desire is to know of his Father. It has proven a great joy to him to learn that he has a Loving Father, whose Love is far greater than an earthly father's could be. The Heavenly Father's Love is Divine and constant, while the earthly father's love is only a reflection of the Divine Love, and it is subject to change.

Child of the Kingdom! It is true that you are heir to a vast store-house of which you never dreamed until you awake. It requires devotion to the heavenly Father. It is necessary that you study deeply to understand about the Fatherhood and sonship, so that you can live accordingly.

A child of the Kingdom! Let the mind dwell upon it for a few moments in the silent stillness of the Great Silence, and the alone-ness will begin to depart from your mind and, instead of that feeling within you of ever being ready to strike an opponent in self defense, you will begin to feel that assurance of the protection of the Infinite Presence, just as a child feels secure when in his father's home and surrounded with his brothers and sisters.

To be a conscious child of the Kingdom, man knows his inheritance and knows that it is secure and that his Father is the one that oversees all.

As a grain of sand has a place to fill and cannot shrink from filling it; so man has his place in the Great House,—the universe, to fill; and, if he learns to know his Father and clings close enough to Him to learn the way, he can intelligently fill the right place.

When all men learn that they are the Children of the Kingdom they will dwell as one family of men upon earth. There is plenty, yes, abundance, of all things upon the earth today, so that every one could have even more than a sufficiency, but man has not learned to lay down his carnal mind so that the wisdom of God may adjust things.

The mind of man, it matters not how great it may be, is not capable at this time of adjusting the affairs of earth, but, when man learns to submit his carnal mind, that it may become merged into the God-mind, then, the Wisdom of God will become manifest in and through him, and the Brotherhood of Mankind will become evident upon the earth, because, in the Reality of that which is, all men are Children of the Kingdom.

CHAPTER XV

APPRECIATION.

AS man studies through devotion and meditation he comes into the Realization of the Presence of the Infinite, and through seeing his prayers answered he has learned positively, that God Is and that He is the Rewarder of those that diligently seek Him.

As the student learns to live more closely to the Great-Heart, and feels the protection and loving care of the Divine Father-Mother, he in love feeds daily from the bounty which the Infinite supplies.

As anxiety, fear and doubt depart from his mind and faith and trust fill their place, the heart should become so filled with appreciation, that a song of Praise and Gratitude would be constantly falling from heart and lip.

The mind should be so full of appreciation, that, asleep or awake it is ever silently singing Praises to the Infinite. Appreciation is the opposite condition to that of selfishness. When man has the insight of the Truth sufficiently clear, he soon sees that selfishness is the strongest chain which binds man to carnality; and, if he is sufficiently in earnest, he will set persistently about removing it.

All men require assistance when they awake from the Adam-dream, until their feet are firmly planted in the center of the Sacred Path.

In and through prayer, in all its different methods, God assists man; and man, by Loving and Trusting this great invisible Presence, shows his appreciation for God's Loving Care of him. When man requires the

assistance of a teacher or instrument in healing from among his fellow men, he should appreciate the efforts of these helpers and, even though there is no immediate result, he should, not only by expressing words of appreciation, but remember that the helper must live. Therefore, man should show his appreciation by giving to him of his material substance in assurance of his appreciation.

If man after he has studied deeply into the message of Truth still lacks appreciation and has no desire for it, he has missed some of the deep-sounding notes in the message and it will be well for him to return and seek, until he discerns the missing points, at which diligently he must work to remove all selfishness.

When man really knows that he is the Child of the Kingdom, he will understandingly know that all others are children of this Kingdom and heirs to the same inheritance and members of the same household; and, truly, brothers and sisters with the same Father should appreciate all assistance which comes to them,—appreciate the Giver thereof and the instrument through which it came.

Though the home of God's children is the Universe and the Father is Infinite, this greatness should not cause man's appreciation to diminish, but it should the rather enhance it.

When man thoroughly is appreciative, he sees the expression of the Father's Loving Care everywhere. When in the joy of appreciation, he hears the Father's Loving Care voicing in the sweet songs of the birds; he sees it blossoming in the flowers which grow along the roadside; he sees it shining in the kindly smile of his neighbors and in the genial expression of the people he meets in the busy marts of the city.

If man has through understanding the principle of the Message of Truth brought appreciation into expression within himself, he will be appreciated by those whom he encounters.

But, if there is no appreciation of others in man's

heart, there is no magnet there to draw it to him from others, even though that may be his desire.

A man of wealth feels that he is greatly appreciated. Let his wealth take wings and fly away and he be left penniless, and he will soon find where the appreciation of the people was, because it, usually having come with the money, flies on those same wings with the money.

In the Message of Truth, given through Jesus Christ and elaborated upon in this book, man can, by learning its teachings, cause selfishness to become entirely eliminated from his consciousness and in its place have appreciation, which expresses in and through him to God, his Father, the giver of all good, and to those of his fellow man who assist him in any way, even, if it is only a kind smile, or an encouraging hand-clasp.

When the awakened men of earth, those who are students of the great and glorious Truth, begin to show their appreciation of each other and stand shoulder to shoulder and express brotherly kindness, then, indeed, will the world of men, those who are not awake, begin to see that there is something more to the Christ-Consciousness than mere words.

Appreciation is an expression of the Infinite. Let all seek to express appreciation.

CHAPTER XVI

COSMIC-CONSCIOUSNESS.

IN man's first awakening, the words "Cosmic-Consciousness" most likely falls lightly on the ear.

However, it is a stage upon his Path which he will approach and enter into ere he arrives at the Portal of his Father's Home with the full understanding which is necessary for him to have, that he may remain in that Home of Heavenly Harmony.

What is the Cosmic-Consciousness? It is the Mind of God, the Infinite Mind. What is the Infinite Mind?

It is that everywhere present Intelligence, which knows the atoms in the bowels of the earth, the drops of water in the oceans, the grains of sand along the sea-shores, and notes "Even the sparrow's fall."

There is no Space in the Infinite Intelligence, even though it fills all space unto the remotest bounds of Space.

The Infinite Intelligence is one intelligence; therefore, that which it hears here it hears everywhere. This is Cosmic-Consciousness.

For man to attain unto the Cosmic-Consciousness, man's mind will necessarily have become thoroughly cleaned from all carnal beliefs, loves and superstitions.

When the mind of man is clear, man then can, if he so desires, let it be stayed on God. By his concentration of his mind upon God-mind, by understandingly meditating in the stillness of the silence within his heart and by having his heart filled with Love and Devotion, as it is beating *en rapport* with the Infinite Heart, being a

part thereof, he can and will, if he continues understandingly, faithfully and determinedly devoted to God, burst the bounds of his Ego and stand face to face with the Infinite.

When man has attained unto the Cosmic Consciousness in its fullness, he will see and know as God sees and knows in all things which the individual should see and know; and there is no limit to man's knowing, except man's own degree of concept.

When man has the Cosmic-Consciousness, he requires not the written words which the Infinite has caused to be written to the peoples of the past, known as the Sacred Books or Bibles, although he appreciates these books as the voice of the Infinite to the children of earth in their different periods of ongoing.

Man can, when he has the Cosmic-Consciousness, be still at any time and at any place, ask the Father, and out from the Cosmic Intelligence will come to man that which he desires to know.

When man has scaled the heights and stands on the summit grand, with Love of the Infinite Presence in his heart and with devotion, insight, vision and understanding, he perceives that there is nothing between himself and the Infinite, as there is no obstruction between his head and the vast blue dome above him.

Neither is there any obstruction around or about him, because he stands there alone. He sees the vastness of Infinity in its myriad expressions; he also sees the Grandeur, Beauty and Sublimity of it. This is vision. Then in consciousness *en rapport* with the Infinite vastness, the Soul exclaims, "I am one with the Infinite Soul. I am one with Conscious Life, because I feel the Oneness of Life."

He then hears from out the vastness of the Infinite, in that silence which is so sublime that it is Divine, "The Still Small Voice." In its infinite Sublimity, that voice speaks in the power and the strength of the rumbling

thunder or in the stillness of the zephyrs which caress him tenderly as he stands alone on the heights.

Man on the summit visions the Infinite in its completeness and in its nearness, from the center of His own being unto the circumference of the vastness to which there are no bounds. He feels the Infinite Presence as the quiet winds blow upon him. He feels the Infinite in the stillness of the vast silence which surrounds him. He is conscious of the One-ness of Life and, from that high conscious union with the Over-Soul, he sees there are no vacuums and no broken Life.

Man, thus standing on the summit of the high mountain, as he sees the Wholeness, the vastness and completeness of the Infinite, becomes lost in meditation. His Ego expands; its walls of partition diminish into nothing; and lo! he is in the Ocean of Infinity. There, the individual realizes that he has touched the Cosmic-Consciousness. He then realizes that he is an individual expression of the Infinite Completeness.

The Cosmic Consciousness becomes manifest in the individual when man does his part. When he has gleaned the Light sufficiently clear to arise and start upon his journey, it brings him to the place from whence he departed in the long ago. This is the Father's House; and that which he gained was the mind which he had in Paradise before the World to him had come to pass; and this mind now expresses in the Cosmic-Consciousness.

Man, then, when the problems of the outer life present themselves to him, retires within the secret, silent chamber of his own Soul and in Love, Faith and Appreciation communes with the Infinite, our Father-Mother, when, according to man's expressed desire, the Father will respond.

If it should be that the man who has attained unto the Cosmic Consciousness desires the healing of one of God's little ones in a far distant land, he softly and lovingly speaks it into the ear of the Infinite which is

ever present within man's heart. There being only one Infinite, that Infinite responds; and the man who seems so far away to the man of the earth is touched with the realized Presence of the Divine Over-Soul in which he is abiding; and lo! he is healed, awakened and blessed. As man's desire is expressed as he then talks to the Father, in proportion to his Faith and understanding and the intensity of his desire, it is the Joy and Wisdom of God to answer.

In some sacred teachings, we read that man must arise above desire or, as it is there expressed, above the "Pairs of opposites," which means the carnal mind.

When man, through his own efforts and help from the Father in answer to his own prayers has come to the place where his self-will (carnal mind) is merged into the Divine Will, he does that which the Father desires; and, as "God rests in action," so man, when he has the Cosmic-Consciousness, rests in action and prays, desires, works and does as the Father desireth.

While true it is that the Father is the doer, man necessarily understands this and places himself *en rapport* with the Infinite One-ness. Then he perceives that the Infinite-Breath breathes in and through him and all other manifestations of the Infinite,—the atoms of the earth, the sand, vegetation, animals, fowls, water, air and fire; and man the Monarch, man the Soul.

The Cosmic-Consciousness realizes the one Life, the chain of living-fire, Love, which binds all Infinity in one Great Whole. The Cosmic man is conscious of the Golden Chord of Love, which is such a reality to him that he sees it as a web of "Molten Gold," so dainty, strong, sweet and sublime, that it holds all the vastness in its embrace. Of this nectar he drinks. With this Harmony he vibrates. With this Soul he radiates. In the Eternal Action of the Eternal he is in Eternal action. In this Ocean he rests, and forever he desires to do that which the Infinite Intelligence desires.

Man who has the Cosmic-Consciousness within him, strong enough for him to realize the ever-present power of the Infinite, ever rests in action on the summit of Illumination and sings praises to his Father forever and forever.

CHAPTER XVII

SUBLIMITY OF BEAUTY

THERE is a Sublimity, so exquisite and Divine, in the Beauty of the Infinite, that mortal man does not behold it.

It requires the Cosmic-Consciousness in expression in man, ere he can inhale the perfume of the flowers which bloom in their unchangeable beauty; and, with the eye of vision see them in their delicate tintings and gorgeously attired expressions of Infinite Beauty.

Beauty is an attribute of the Infinite; therefore, the man who has attained unto Cosmic-Consciousness perceives and realizes the Sublimity of Beauty.

There is nothing common in Beauty; it is exquisite through and through; it is the smile of the Infinite, radiating a light throughout Itself. It is the magic weaver enveloping the manifestations of the Infinite in a mantle of Beauty. In its mystical Sublimity it is enfolded within the center of each and every expression of God, be it man, the mountain or the ocean.

When man is heavy with the slumber of the carnal life and living in the mists of the illusions of carnality, he moves along in an inattentive state of mind and scorns the common flowers which grow by the roadside. Even though they are growing in such hard and, many times, stony places, yet they are expressing Beauty, according to their kind and environments, that man may be cheered as he passes along; but man in that carnal state of perception sees not their beauty, neither does he gain any cheer as he passes them by,

often, unnecessarily trampling them under his feet. Feet are symbolical of understanding, and, when man is awake spiritually and intellectually his understanding becomes clear and his feet light, and he treads lightly as he walks amidst even the common road-side flowers.

Then it is that man begins to consider his fellow man, also, as he walks along the path. Then, too, his horizon extends and, as he raises his eyes to look, he sees the Beauty which is the mantle the Infinite has spread over all and with which all are filled.

As man, through and by understanding, looks out and over the vastness of the Sublime Beauty of God, which is everywhere in and through all, and sees the esoteric Beauty of God there, he becomes quickened, and by and by he will see the Beauty of God which enfolds him and fills him to overflowing. When man realizes that he himself is embraced in the Infinite mantle of Beauty and filled with its exquisiteness, he then begins to enjoy the Beauty which Infinite Love has spread everywhere.

Beauty is of God; it is God expressing in His attribute of Beauty; but man, to see and appreciate the Beauty of which we speak, must look through the mask of personality and see the individuality; for it is there just as beautiful, young and trusting as when it stood forth in that dawn of creation, when "God created man in His image and likeness." It is back of nature, as "its garment is spread" over woodland, mountains and plain, which forever and aye is changing. There is no stability in nature; it is its prerogative to change, because it is the mask made out of the mist which the man living in the illusion of earth sees.

But when man stands on the mountain of illumination and with the Cosmic-Consciousness visions the Beauty of God in its infinite manifestations, he sees, in all its Unchangeableness, Beauty and Sublimity, the Reality of that which is.

Then it is that the heart expands in Love and appre-

ciation for the Infinite, in all its Sublime Beauty and grandeur, and in its minuteness; and the lips express the fullness of the heart in songs of praise.

CHAPTER XVIII

LAUGHING IN GOD'S LAW.

GOD'S LAW is God in expression and manifestation; therefore, it is God in His impersonal state and His manifested state.

God in His unmanifested state, the impersonal, is the Infinite Universe which contains all the universes and systems of universes which God has expressed into form. These are in God's Law and that Law is in operation in and through them.

All God's expressions are perfect and abide and abound in Law, beauty, harmony and rhythm; and man, who is the "Crowning glory of God"—he whom "God created in His image and likeness"—being, a perfect being in the midst of perfection, moves joyously along, laughing in God's Law.

When man can fully realize the depth and Reality of that which is written in the above lines, he will bound over rills, dales and mountain steeps, and laughingly meet any obstacle which he may encounter; because he understandingly knows that he is in the Infinite Universe where there are no dividing lines of walls or partitions. He moves along in blissful gratitude, enjoying the Beauty, Grandeur and Sublimity of the Completeness and Perfection of it All; and he laughingly lives in God's great Law.

In this understanding and consciousness of Perfect Freedom, man breathes the elixir of life in rhythm with the One Life,—the Invisible, which fills the Universe in which he lives and is God's House and man's home.

In this blissful consciousness, man, with arms extended and form erect, faces the storms and raging billows and with strength and loving gratitude to the Infinite bounds over them, sweeping the thunder clouds aside. With one grand stroke of majestic power he hurls the dynamo of the cyclone into the depths of the sea and serenely stands, thankfully and trustingly laughingly in God's Law.

Oh, the joy and bliss of standing erect, firmly established upon the Eternal Rock of Truth! On that Rock, the Soul is anchored with the strong chain of gold, which is wisdom, knowledge, power, Love, courage and humility. Through understanding the greatness of it all, the intelligence which is God-Intelligence, operating in and through him at all times, man can in this place of Ecstasy and Bliss (which is the Cosmic-Consciousness) look out into the vastness of the Infinite-Perfection, and not one blur does he see.

All the different expressions or manifestations of God are perfect, living, moving and having their being in Perfection. There is freedom there, perfect and complete, even from the little feathered and furred expressions of Life, unto Man, the highest in the mystic fellowship of life. The joy, peace and contentment of these cannot be described; and all are joyously laughing in God's Law.

There is but one Presence there—the Almighty God of the Universe in His infinite manifestations. There is but one mind in operation in and through all,—God-mind. There is but one power sustaining all,—the Infinite Power. There is but one Love in all, and joining all in one embrace,—God-Love, which is the Infinite Love; and all are living in the one Law, acting in the one Law, which is God's Law, operating in and through them. Man, living thus, is in the perfect freedom of the Divine Man,—at Home in Divinity. There can no license, desire for license, nor false idea of license, enter here; because when man can understandingly abide and

move Laughingly along in God's Law, he has left the old man with his carnal mind and beliefs, fears, doubts and superstitions nailed upon the cross in that other dimension from which he came as he climbed the mountain of Truth.

Oh, thou Infinite Cosmos, thou ever Present Perfection and Beauty, thou dost ever abound in Harmony and Peace so Sublime that the sweet music of the Spheres is ever and aye floating over the Strings of the Infinite Harp!

"How can man live in such trusting attitude that he can move alone here and now, laughing in God's Law?"

By reading the instructions which are given to the individual in the preceding chapters of this book, man can learn the way and how to travel over that way until he arrives at the destination which is illumination,—the illumination of the Laughter in God's Law.

What is man to become illumined about? The Reality. What is the Reality? God and God manifest; God in His unmanifested state and God in manifestation in universes and systems of universes and all that in them is,—this is the Real, the Unchangeable and Eternal.

When man with the Cosmic-Consciousness looks into the Cosmos, which is the Infinite Universe, he understandingly knows that Eternity is there. He knows, with that knowing mind within him, that time has never touched that sublime dimension; therefore, he sees all in youth, beauty and contentment and acting in buoyancy and joyousness continually, forever and forever.

Eternity is! And in that Infinite Universe, wherein all universes dwell, the never changing, never ending and never beginning Eternity is, forever was, and never will cease to be; but for man to know this, he must climb the steep mountain of Truth, scale the very heights, and on the summit, with the Cosmic-Consciousness, serenely stand and vision Eternity and the un-

changeableness thereof; and, as he thus does, he is lost from the earth-mist. Those who still live there in the mist no longer know him, even though they dwell in the same house or are of the same household.

Man, standing on the summit, with clear vision can look into and through the mist of earth and he sees and knows where each and every one who is living in the mist stands; and wise indeed are those who are living in the mist and know not the way nor that other dimension, if, when they come in touch with the one who in Cosmic-Consciousness is living in that other dimension, they ask for an explanation of that Divine Land, which lieth at their very door, even though they know it not, that he may teach them and lead them unto the same heights where he stands.

As they move along the Path, learning the lessons from day to day concerning the Great Reality, their chains one by one snap asunder. First, the ignorance in the mind begins to shift about and finally is absorbed by wisdom. The effect of this often expresses in the body being healed and the environments becoming harmonious. Then love and appreciation become evident in his heart and mind and expresses to those of his fellow men whom he meets upon the great highway of Life.

Then it is, O man, that you can laughingly live in God's Law and joyously abide in that concept which is bliss; and, as you look out into the Heart of the Infinite and see the verdure of its beauty, grandeur and sublimity, you, as the Cosmic-Consciousness bursts into your consciousness, lose your limited concept of God, Man and the Universe, and of your own personal self. You, then, see and understand, therefore, appreciate your individuality, which is your Real Self, which has not changed even from the dawn of that great day, when God became manifest in your individuality. You, individually, are a manifestation of the Infinite, and abide always in the Infinite Universe.

The Infinite Eye sees man ever thus, even though

through ignorance man has become covered with the debris of earth. The encasements of earth, being composed of illusions, do not obscure man from the ever-presence of the Infinite. The Psalmist, having caught a glimpse of the Reality and Omnipresence of the Infinite, sang: "Though I make my bed in hell, Thou art there."

Thus we see, that man in his deepest ignorance and darkest confusion cannot stray beyond the Loving Care and sustaining Power of the Heavenly Father.

And the Heavenly Father is ever whispering sweet, soft and low in the even-tide, at noon and in the darkness of night; and the music of His lullaby brings love, trust, peace and contentment into expression in man; and, when man realizes that the Presence of the Infinite is so vital and Real, he will in gratitude, joyously stand, Laughing in God's Law.

CHAPTER XIX

PARADISE.

IN the old, or second dispensation, man, not having the clear vision of the Christ-consciousness, taught and believed that Paradise was a place prepared for those of earth's children who were pronounced by priest and clergy worthy to enter that abode after they had passed through death; therefore, they placed it far away; and the poets under that concept sang their songs of that beautiful land over there and that far away home of the Soul and of the pearly gates that will swing ajar by-and-by.

Those living in Christendom and walking upon the Christian Path, have had the message that Jesus Christ of Nazareth gave, all these centuries, since that day in the river Jordan when the Holy Ghost descended upon Jesus, after John had baptized Him in the water of that river; but the past two thousand years being the sowing age and not the full harvest time, man can only catch the true meaning of it, as in the springtime the plowman rejoices and courageously plows the ground, harrows it and sows the seed, because he in some (to him) mysterious way feels the assurance of the harvest as his faith detects the odor from the far distant fields of golden grain.

That being the springtime,—the sowing season of the dispensation, man necessarily either looked back to the old, the Mosaic dispensation, the winter, or, forward to the third dispensation, the summer, or harvest time. Man living thus, read the scripture and study its sacred

pages in and through its letter and see Paradise a beautiful land some place afar in the skies.

As long as man studies the message of the blessed Bible, or Bibles, in its letter he misses the mystical depths which the Spiritually awakened man finds.

As long as man has only an intellectual understanding of the scriptures, he perceives not that Divine sublimity of the very presence of the Living God, which is behind the message which God caused to be given to the men of earth. Just as a blind man, holding a rose in his hand, knows it is there, and he can tear it to pieces petal by petal and throw them to the winds; yet he sees not its beauty.

The perfume and beauty of the rose is there, brought into expression by God; but it is that intangible and mystical presence over which man has no control.

The third dispensation, the Spiritual Age, or the one-thousand-year-day of the Spirit's reign, is that in which man is awake with the Christ born in him and expressed in Cosmic-Consciousness. Then man perceives that the beauty and perfume of the rose is that delicate yet substantial thing which (even though not comprehended by the intellect) belongs to Paradise and is perceived by the Soul. In the Spirit Age, the reign of the Spirit with Christ in His personal and impersonal aspect, man learns the deeper truths of the message of Jesus of Nazareth and perceives that the Kingdom of Heaven is within man, and that God, the Father-Mother, abides within the Kingdom of Heaven, which is the reign of Harmony. As Jesus taught that He and the Father are one, so man, each and all, when awakened in this age, can perceive that Jesus' message was direct to the individual and that the individual is to come into the understanding and realization of his at-one-ment with the Father.

When man thus stands (having climbed the steep, rugged mountain of Truth) on the Mount of Transfiguration, with the Christ-Consciousness expressing in

and through him, he visions with the eye of vision the landscape, o'er, in its vastness, grandeur, beauty and sublimity; he then and there knows that he is in Paradise, and that he has arrived there in and through the Spiritual message contained within the message of our Elder Brother, without passing through death.

Then, indeed, man in understanding, with the eye of vision and the mind of Christ, abides in Paradise here and now and joyously and thankfully remembers his at-one-ment with the Father-Mother; which is the Love, the Light, the Joy and the Peace of the Paradisiacal Home.

CHAPTER XX

INSPIRATION.

IN this period the men of earth of all lands and climes in great numbers are awakening from the long slumber in the dream of carnality and reaching out for Light, that they may learn which way is the direct one for them to travel, so that they may reach the open field where the Light is clear and bright, leaving the forest of illusions behind.

This age, being the harvest time, or period upon earth when many souls of men will glean the Light sufficiently clear and strong to enable them to find the Sacred Path, where at this time the final stage can be passed as they understandingly step, by the help of God, aside from the wheel of Birth and Death.

This is the cycle when it is prophesied that all men shall hear the gospel of Truth; and the Infinite Father, He who holds the universes in His hand and knows not their weight, is guiding the destiny of humanity, collectively and individually, and causing the Light to shine as Truth is taught in many different expressions, so that all men may hear it sound in a key that will interest and instruct them.

There are some who awaken only in one fold of their being,—the mind. These require the mental therapeutics; and the suggestions of hypnotism appeal to them. Then there are others who awaken in the Spiritual nature only; these require the Spiritual bread which comes direct from the Father-Mother, and they need to drink of the living water of which Jesus spake when He talked

to the woman of Samaria who came to the well to get water.

Then again there are those who, when they perceive that the physical body becomes healthy and strong from the study of the message in some form, care for naught except physical healing.

The Infinite, our Heavenly Father-Mother, blesses each one according to his desire; and man desires according to his understanding. "As a man thinketh in his heart, so is he," was said by one who was out of due season and had gained sufficient Light to get close enough to God to finally, in the midst of his tribulations, turn trustingly to the Infinite, and Job exclaimed, "Though He slay me, yet will I trust Him." He also caught a flash of inspiration when he said: "In my flesh shall I see God."

Inspiration reveals to the awakened Soul, living here on this planet, that man here and now must learn to know and see God.

This is the cycle, the thousand-year-day, when the men of earth shall awaken and become conscious sons of God.

When a man is a conscious Son of God, he, like Jesus, will talk face to face with the Heavenly Father; and, as the Father answers His beloved sons, they feel the inspiration of His Presence; and He speaks the silent language of the Divine Soul within man.

When man has scaled the heights and has the Christ-Consciousness in expression within him, he, with the vision of the redeemed man, sees God in expression all about him; and on that Mount of Vision he is always inspired by God Himself, in and through the Spiritual center of the Infinite within man. Man's heart is the spiritual center within man, where he talks face to face with the Father-Mother-God.

On this Mount, man understands that the ear of the Infinite is near, within him and everywhere, and knows that when he voices his prayer in the silence of his own

being, it is heard by the Infinite ear which hears everywhere, the Infinite, speaking within, teaches and leads him into all Truth. Man then, if he so desires and decrees, requires not books, even though they are the Sacred Bibles, because he consciously talks to the Infinite and the Infinite reveals to him those inspiring Truths which he requires, that he may know how to pass along upon the Sacred Path.

The Loving Father inspires man with Wisdom, knowledge and Intelligence. His "Still, Small Voice" is ever whispering soft and low; and, when man has been born into the Spiritual Kingdom by and through the New Birth, he hears, obeys and thankfully and joyously appreciates this inspiration which comes directly to him from God the Father.

God ever leaves man free to use his own self-will, or lay it on the alter of the consuming fire,—God Love.

Jesus Christ, being inspired by the Father (let us here call attention to the example of Jesus Christ in regard to prayer, and remember that He admonished the disciples of Truth to pray without ceasing) went out and upon the Mount of Transfiguration, was inspired and instructed by the Father, and talked as easily to Moses and Elias as He did to Peter, James and John. Moses and Elias were sent as individual Souls to instruct and assist Jesus in that experience through which he was soon to pass.

When man here on this earth-plane, after the New Birth, through illumination into the Christ-Consciousness, arrives at and stands upon the Mount of Transfiguration and realizes his at-one-ment with the Father, he will talk with the "I AM that I AM" as easily and consciously as to his fellow man. With his eye of vision he perceives that he is at "Home" in the Father's House, the Universe. He then can meet the individual Souls in any plane and commune with them, if Wisdom decrees it thus; but he can never become controlled by

any of them, because God, Himself, the Only Mind, is the reigning sovereign of his individuality.

There are those who claim inspiration which comes to them from the spirit of departed friends and loved ones; but these, not having the highest light, permit outside influences to control them and mistakenly call this inspiration.

There is in reality only one source of inspiration, and that is God; and one inspiration, and that is direct from God to man.

The prophets communed and conversed with God. Moses in the beginning of the first dispensation talked with God and God inspired him and revealed to him His message which he was to teach to the Hebrew children, and gave him the courage, faith and ability to carry out the instructions which were given him. The communications of God to Moses were given face to face.

Jesus Christ at the beginning of the second dispensation talked to the Father; and at the beginning of the Third Dispensation, which is already being ushered in, the awakened man being born into the Spirit and having attained unto the Christ-Consciousness, talks face to face with God and receives inspiration direct from the Father, who speaks within man; and, as Jesus received inspiration from the Great Masters whom God sent to Him, such as Moses and Elias, man is inspired and helped by the Master-Souls of this Age.

There are masters many; great Souls who are coming near humanity at this time to teach the men of the earth according to their degree of unfoldment; therefore, when a man speaks under the inspiration of one of these, he reaches as high as that Master has gone, as high as man's ability to receive inspiration; but when man talks direct to the Father and consciously hears the silent voice within him, instructing and inspiring him, he draws the answer direct from the Infinite Intelligence, the answer to his requests.

The man on the mountain top will desire to know the whole Truth, the breadth, height and depth thereof; but the little one who has at first heard that wonderful voice of the Infinite, so profound and awe-inspiring to the babe, asks, perhaps, only for the Truths which lie on the border-line of the illimitable ocean of God's Infinity.

However, there is no higher source for man to attain unto for wisdom, knowledge and intelligence, for Faith, Love and Divine Satisfaction, than to understandingly be still in the Sacred Silence of the Infinite and there commune with his Father-Mother-God. Then remember that there is nothing great or trivial with the Infinite Mind, who "Notes even the sparrow's fall" and "numbers the very hairs of your head"; so, in that secret place talk to the Loving Father and He will inspire you with the direct answer of those things which you desire to know.

Then, dear student-devotee, when you desire wisdom, "Ask of God"; when you desire knowledge, "Ask of God"; when you require intelligence, "Ask of God." When man learns that he is a son of God, he trustingly and lovingly will go direct to the Secret Place of the Most High and there commune with that ever-present Love, Wisdom and Intelligence.

The departed spirits do, and can return; but they can only convey according to their knowledge gained here on earth; and very many are misled by them and held from moving forward beyond the light of the spirits who control them.

Masters of Wisdom there are, who are also masters of Love and Compassion, who are giving much Light to the men of earth and are filling their place in helping those who are still bound to the Wheel of Birth and Death.

Jesus Christ, the Great Initiate, gave the final Truth which will assist the man who is in the place where he is to step aside from the Wheel of Birth and Death, and

with the Christ-Consciousness commune direct with Jesus Christ and the Father. This is unity wrought out in man,—Father, Son and Holy Spirit; and the Father inspires His Son always. So Be It!

CHAPTER XXI

PRAYER.

DOWN the ages man has expressed his desire in prayer. What is prayer? It is that Something which enables man to look away from the frailty and limitations of the carnal man to the Infinite. The people call this Infinite by names according to their language. When man feels his helplessness, he intuitively knows that there is a higher power which can assist him, and the desires of his heart are expressed in accents clear and strong, calling unto this higher power; and man calls this prayer.

Instinct in the savage of the forest causes him to pile a few stones together as an altar and there worship the Great Invisible Presence.

The American Indian, his instincts nearing the line where they burst into intuition, has a deeper and broader idea of God than the savage who bows before a few stones as an altar; and he prays to the "Great Spirit."

Thus we find that there is inherent in man, from the savage state to the most civilized, a desire for prayer.

Prayer, then, is that indefinable desire of man's heart to reach unto the Infinite, The Father, and implore His assistance and guidance. It is the language of the Soul of Man in communion with the great Over-Soul; and the Over-Soul responds according to man's prayer.

Then it is plain to be seen that man should know how to pray. St. James said, "Your prayers are not answered because you ask amiss." Man continues to

ask amiss until he has gained understanding. Solomon, who is called the wisest man (wisest because he asked God to give him wisdom to rule over "These, God's people"), said, "With all thy getting, get understanding."

Then, to understandingly pray a prayer which causes the Infinite to respond, necessitates knowing God, His nearness and Loving Care; and knowing that His Intelligence is so alert that, not a "sparrow falleth but He knoweth," and, that the very "hairs of your head are numbered"; and that "He knows man's every thought, word and deed," and that God's Love is so great that He holds His children, who are Himself in manifestation, forever in His everlasting arms, sustains them with His own strength; and His mantle over them is Love.

Then, when the urge of the Soul moves man into the spirit of prayer, be the man the savage in the jungles or the civilized man, it is then that the language of the Soul begins to express and man desires to commune with that Great Presence whom the intuition of his Soul causes him to believe exists.

When man has understanding, he enters the Silent Chamber of the Infinite, which is in the silence of man's own Soul. Man, from the Christ-Consciousness within himself, realizes that he is in the center of the Living God and that man, the individual manifestation of God, is living, moving and having his being in this Great Heart. He in faith, Love and trust enters into the silent chamber of his own Soul, which is forever at one with the Great Soul of God; and, in that sweet hallowed Silence, the language of the Soul flows forth to the great Loving Presence; and the Infinite ever responds and man is refreshed, strengthened, encouraged and blessed in proportion to the expressed desire of his heart and the understanding expressions of his prayer. Jesus Christ is our example in this; and He talked to the Father as comprehensively as man would talk to man.

CHAPTER XXII

THE BOUNTY OF GOD.

THE Infinite is Bounty. In the Infinite, our God, there is no lack. It is the inexhaustible source from which all beauty proceeds.

When man stands on the Mount of Transfiguration and the Christ-Consciousness is lighting him into full illumination, and with the Cosmic Consciousness visions into the vastness of the greatness and sublimity of the Infinite, he then sees, he perceives, he realizes that there is bounty, abundant Bounty, throughout infinity. Man, having come into the understanding concerning God and having through the Christ-consciousness within him realized that he is the son of the Living God, then knows that he is heir to the Inheritance of this vast Store-house of Infinite Bounty.

Then, to convince himself that he has visioned correctly, he turns to the Bible and reads there that "God created man in His image and likeness," and that man is acknowledged to be the "Crowning Glory of God," and that God endowed man with dominion over those things which man should subdue.

What are those things that man should subdue, when he is inspired by Divine Wisdom? It does not mean that man should go forth and slay all the animals, be they wild or domestic, which cross his path contrary to his desires. No, that is a very small ray of that "Light which lighteth every man who cometh into the world" expressing in him.

Man is, in Divine Wisdom and in God's plan, to sub-

due the animal propensities within himself. These are anger, malice, jealousy, revenge, hatred, fear, doubt and superstition; and these can all be placed under one classification, and that is Selfishness.

When man stands a master over all the evil propensities of the carnal mind to such an extent that man is lost—merged into the Infinite Intelligence—then indeed it is that, he from the summit of the Mountain of Truth can look understandingly into the Bounty of God and know that he is heir to all the works of God.

“The earth is the Lord’s, and the fullness thereof.” Man understanding this perceives that the Father, according to the allegory in Genesis, created the bounty of all God’s universes and systems of universes and all within them before He caused man to become manifest.

Thus we can easily see that God caused man, each and all of the human family, to become manifest in the midst of the Bounty of God. Man was placed in the midst of God’s manifested bounty, “The crowning glory,” or highest manifestation of God.

We can then see that God has in His Love and Care manifested in such abundant Bounty, that man has naught to do, after he has returned home from that distant country, but to trustingly abide in and partake of God’s Bounty.

But man’s reason springs into view and he reasons like this: “There is an abundance in my Father’s House; and while true it is that my Father gave me my inheritance when I left Home, and I have spent it in this far country “in riotous living,” being dominated by the carnal mind, its passions, lusts and desires; however, I will return and be satisfied to take the place of a servant, “because there is sufficient food in my Father’s House, even for the servants.”

When he arrived in the robe of humility where he was willing to become a servant in his own Father’s House, the Infinite Love, having never lost sight of him,

and knowing every thought in his mind and desire in his heart, came to meet him, gave him a robe to be clothed with and placed a ring upon his hand.

This ring is a symbol of the complete circle which man has traversed, from the day he went out from the Father's House, to this day when he has arrived at Home. It is a symbol of unity, and this unity is man's becoming illumined by and through the Christ-consciousness and realizing his One-ness and his At-one-ment with the Infinite, our Loving and tender Father.

We can then see that God has put into expression and pronounced His works perfect and finished. "Then God rested from all the works which He had done."

Then it is man's provence, when he awakens and discovers he is in a far country, to arise and return Home. When man arrives at Home, his Father announces, "My Son who was dead is alive again"; "Who was lost, is found." Here is where man, in conscious understanding, when he is on the Mount of Transfiguration with the Christ-consciousness illuminating him, looks out into the Infinite Universe and sees with the inner eye of vision the perfection of all, the grandeur of it all, and the sublimity of all expressed Perfection abiding in the Law which is God in Action; and all acting in perfect precision in the One Law, and it acting in and through all. Man then realizes the profound Sublimity of Perfection and the limitlessness of God's Bounty.

Man, there, can understand the grandeur, the greatness and beauty of the sermon, Jesus Christ gave, called the "Sermon on the Mount." Jesus there told them to take no thought for the morrow. He said, "Consider the lilies; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." The lily, Jesus used as a symbol of man in his transmuted and redeemed state; and man, to have attained unto that great height, has understanding, insight and

illumination; and in that Christ-consciousness he has reverence for the Father, who is so great, yet so tender, and faith in the Infinite and in himself, a manifestation of the Infinite.

Then, in confiding confidence and loving gratitude to the Father, he abides at "Home" and knowingly knows his Father has, even "Before he called," prepared a bounty so abundant that lack could never enter the portals of that Infinite Home.

Man, then, thankfully abides in that Infinite Home, the Father's House, which is the Universe, and which enfolds the myriad of systems of universes and all within them.

Jesus, in His Sermon on the Mount, said: "Take no thought for the morrow; because sufficient unto the day is the evil thereof." When man is a conscious Son of God, he trusts in the Father's Bounty and takes no anxious thought about those things which man needs for the outer man.

When man, on the Mount of Transfiguration, needs the things of the outer world, he does not permit himself to become anxious about them; but he, having visioned into the bounty of the Infinite Store-house, enters into the Silent Chamber of God, which center is in the Silent Chamber of each man's Soul, and there he communes with the Father-Mother; and the promise in the Bible is,—“Ask what ye will and it shall be done,”—if spoken in the name of Jesus Christ.

Jesus Christ is the perfect expression or manifestation of the Infinite. Then, when man in the silent chamber of his own Soul, in communion with the Father, voices his prayer in the name of Jesus Christ, the prayer is answered in the manifestation of the thing asked. Jesus prayed and the loaves and the fishes became manifest from that invisible Store-house of the Infinite.

Man, on the Summit of the Mountain of Truth, has no selfishness within him. If he had, he would not have reached the Summit.

Love, Appreciation, Devotion, Sincerity and Gratitude are the keys used by man, as he stands on the Summit of the Mountain of Truth. These keys will unlock the door of God's Store-house of Bounty and enable man to reach forth his hand and partake thereof abundantly.

There can be no desire to hoard those things which man receives from the Bounty of God, because, he ever remembers the greatness of the Bounty which he beheld when he looked into that Infinite Store-house. Then, too, he understandingly knows and fully realizes that he is heir there unto; and in that realm all things are in their right place, and each and all are living, moving and acting in the Law of God; therefore, there are no mistakes, no clashes, because all are intelligently in their right place.

Man here, having the Christ-consciousness, ever rests in action; and he is ever awake, alert, and active in the Divine Law. Therefore, man rests in action as he moves in and among his fellow man upon the Path of life, and ever does his part and, there being no selfishness in him, expects naught from his fellow man, only as he gives in return.

This is the fulfilling of the Law; and God is as able to manifest in the things which man requires today as he was to manifest in creation at the dawn.

Therefore, the summing up of the whole matter is this: There is the bountiful Store-house of the Infinite ever at hand; and when man realizes this, and understandingly speaks the prayer which is guided by Divine Wisdom, he will never lack; but he will ever be ready and willing to do that which his hands find to do.

When Divine Contentment and Satisfaction abound in man, he is ever about his Father's business and conscious of the Bounty of God.

CHAPTER XXIII

THE HIGHWAY OF OUR GOD.

OUR God is Supreme; therefore, the Highway of our God is that Way which is above all materiality; above all the fleshly man's desires, beliefs and knowledge.

None but the conscious sons of God can walk upon the highway of our God. Jesus Christ said, "Flesh and blood cannot enter there." Thus we perceive that man's flesh is transmuted from matter to Spirit,—that Spirit-Substance which is God's Body and fills the Universe; and that the blood becomes the electric current of the River of Life.

Jesus Christ took His body out from the tomb but the blood—the material blood—was shed while He was on the Cross; therefore, while His body lay in the tomb, God could easily fill the veins in His body with the electric current of the River of Life, which ever flows from the Heart of God.

The Highway of our God is resplendent with the exquisiteness of the heavenly way, which leads in and throughout the pastures green, the fields golden and the flowers beautiful, and these express Paradise.

When man walks upon the Highway of our God, he will see the oneness of God throughout the vastness of infinity; and he will also see the brotherhood of mankind.

On the Highway of our God, there is no distinction between races or nationalities, neither between the rich and the poor, nor the different religious doctrines, nor

the various cults, as nothing counts here except the pass-word, and that is the Christ-consciousness. When man has this, he does not need to announce to the people that he has attained unto those heights, because all men with whom he comes in touch knows he has drunk from the Christ-cup.

That nectar which man finds in the Christ-cup fills man with humility, tolerance, gentleness and brotherly kindness, and these radiate from him in smiles of cheer to his fellow man as he sees him carrying burdens of care,—in a word of encouragement to the discouraged one, in a genial welcome to the stranger, and in a prayer for those in affliction and distress. When man drinks the nectar, which is in the cup of the Christ-mind and Heart, he walks upon the Highway of our God.

Walking upon this Highway which lieth throughout the length and breadth of Paradise, man laughingly lives in God's Law and understandingly abides in the living Presence of the Father.

No clouds cast even a fringe of their presence there, for the sunlight of God shines there, and it is so bright, strong and clear that nothing can mar its brilliancy; and no discord can enter that Paradise of Beauty, Light, Glory and Peace;—no, not one discordant note can strike in all that Sublime Vastness.

The harmonious vibrations fill all the land of Paradise and man walks upon the Highway of our God, which he finds there.

Mortal man! Thou who art still asleep in the dream of the carnal illusion, thou canst never walk upon the Highway of our God until thou awakest from the Adam-Slumber. Arise! and search out that Highway; then gain understanding as to how to enter its greatening splendor. All men will sometime awaken from the sleep of carnality, which the first Adam plunged man into, and walk in that Light which Jesus came to earth to bring and teach and let shine.

God, our Infinite Father, did not cause creation to come forth into manifestation, the universes and systems of universes to abound, that only a few men might be redeemed from the Adam-illusion, but that all men may; and not only that, but that all men may be saved and stand again in Paradise in the Presence of the Father, who then is as Real to the Conscious Son of God as man is real to another in the natural life.

To live in that land and walk upon the Highway of our God, man is quickened into the reality of the Eternality of himself, the universe and the Infinite, seeing All as he walks upon the Highway of our God.

CHAPTER XXIV

JESUS CHRIST THE WAY-SHOWER. THE DIVINE MAN IN EXPRESSION.

JESUS CHRIST is our Elder Brother. He is the Soul which has become conscious of its Sonship; become conscious that He and the Father are one.

He trod the path of Earth. He met, solved and mastered all problems to which humanity is heir in the carnal law.

He, being the Conscious Son of God in conscious expression, knew whereof He spake when He spoke to the Sea and a calm took the place of the raging storm.

He knew whereof He spake when He spoke the word and the dead arose. He knew whereof He spake when He cast the evil spirits out from those who were deaf and dumb.

He knew whereof He spake when He prayed that prayer by which the loaves and fishes became manifest and the multitudes were fed. He knew whereof He acted when He walked upon the water.

Jesus Christ was the Conscious Son of God; He was the Divine man in expression here upon earth, that man may see and know what a man can be and express, when he knows God as He is and knows man in his Reality.

Jesus Christ walked the earth among the peoples of the earth and proved Himself a master over every obstacle which He encountered for Himself and for those who called upon Him for help.

He left His teachings clear, so that man when he has

the Christ born within him can learn the way; therefore, He is called the Way-Shower.

He is the Way-Shower only to those who have the Christ born within them and are sufficiently awakened to the grand verities of the Truth, to perceive that man must become a conscious son of God here on this earth; that now is the time that with the understanding clear enough they may know that they now are individual manifestations of God, Who is the reality of their being; and whose work is to bring the individuality of His Being into manifestation in man's consciousness. When the Divine man (the Real of every man) becomes evident, personality is absorbed by individuality.

What is the difference between the personality of man and the individuality?

Personality is that which is the expression of the carnal mind; it is the mortal man and subject to the carnal laws which act in and through humanity.

As long as man believes that the personality is himself, he does not know and understand his individuality, which is his Real-Self and the Divine-Man which God created.

The Divine Man, the Real Self of each and every man, stands today as it has stood all down the ages since that day in the dawn of which man became an individualized manifestation of the Living God. The Divine Man of each man has never been born and never will die. Birth and Death have no power to contaminate it; neither disease nor pain have any power or influence over it.

As long as man lives in the personal concept only, he is in the law of carnality. The physical form is conceived in the generation period; the infant is born, grows from infancy to manhood and old age.

Man as long as he lives in the understanding and belief that the personality is himself (being under the

carnal law, by and through his beliefs) passes from birth to death and back to birth in one continuous round; it is as a tread-mill, continually acting, but not moving forward.

Jesus Christ came with a message. When that message is understood by the man, awakened sufficiently to seek until the Christ is born within him, he learns, if he follows the Way-Shower, the Master, that he, too, can step aside from the Wheel of Birth and Death.

If man is Divine in his Real Being which God created, then truly sometime, somewhere, that Divinity, that "Divine Spark" will prevail and become the dominant man. When the Divine Man becomes the dominant man, he then lives in his individuality; the personal man, which was subject to disease, pain, discord and death, having disappeared, being merged into individuality; and individuality is the Divine Man, perfect in form and statue, with the Mind of God working through him and the Breath of God breathing him.

The man whom God created is Divine and perfect. Jesus Christ walked among men in the Divine Consciousness and expression. When any other Soul is thoroughly awakened and has the Christ born within him, he may see and behold what man really is and in what degree of Divinity he can attain, expressing it here on the earth.

Jesus Christ did His works and taught His message, that man may see the possibility for all.

If man desires to remain in the carnal slumber, after he is aroused, he will continue as other men who are living in the carnal concept and are ruled by the carnal law. He will suffer pain and permit a little pain to control him and a cold wind to throw him into sickness, which may force him, the Divine, the Real Self, to withdraw from the physical body; but he has gained nothing, because he passes out from the physical personality in the belief in carnality and, when he returns

to take birth again, all memory is lost to him of his life which he lived before; therefore, he begins life here on this plane again just as he did in his previous birth. In that period of man's ongoing, he worships many gods, even more than those made of wood and stone.

But the Infinite chose a people, when the time had arrived for the preparation for man's final emancipation from the thralldom of the carnal illusion, who believed in one God; and these people were chosen that, eventually, when the period arrived, a Messiah, a Saviour, could be born.

This Saviour must be born to a people who believed in one God only; because, in the completeness of His mission, He was to bring man into his unity and at-onement with the one God.

For man to know the Truth concerning his Sonship, his heirship, he must know the one God who is his Father. For man to know the completeness and stand redeemed at home in his Father's House, he must know and fully understand that there is but one God.

When man knows this great Truth, as Jesus did, he will talk face to face with the Father-Mother; and the Father will lead, guide, sustain and bless him.

Jesus Christ is the chief corner-stone; yea, the head-stone, of the Great Pyramid which Divinity has built in the midst of the great desert of human illusions and misunderstandings of the one Infinite God.

Jesus Christ is the Saviour, the Messiah, the Way-Shower; and He said: "Ye shall know the Truth and the Truth shall make you free." He also said to His disciples,—“Follow thou Me.”

If it had been impossible, Jesus, the Divine Man in expression, would not have said those things to the men who were awake and searching for the Light; neither would He have given His message as He did;

but it is not only possible, it is inevitable, that each man shall sometime stand on those heights to which Jesus points.

Man, in his ignorance and in his self-will, may interfere with and delay his onward progress toward the consciousness of Life; but to turn the Wheel of Divine Destiny forever aside, man cannot.

Man's destiny is to be a conscious son of God, and his destination is Paradise or the Promised Land,—the Father's House.

Man in his intellectual state may differ and argue about the location of Paradise; but the man who, through the Christ-consciousness having been born in him, is a conscious son of God, heeds not anything the intellect of man may say, because he, from the Christ-consciousness within him, knows that man's intellect is only a vapory mist until it is illuminated with the Infinite Intelligence.

The illumined man knows that the Infinite is everywhere present. Then Paradise must necessarily be everywhere present; but it requires that the Christ be born in man before man perceives this.

The intellect of man places Paradise in a distant place and puts a deep, cold river flowing between earth and that balmy clime.

O, our brothers! It is just at your door; and if you will lay down your self-will (carnal mind) and do as Jesus said, "Know the Truth," you will then perceive this vital Truth.

No man is free as long as he is bound; and the Divine man in manifestation, known as Jesus Christ, having scaled the heights right here on earth and among the men of earth, has left the instructions which will guide man to do likewise when he has awakened sufficiently to see that Jesus' message was direct to the individual.

For what was His message given to the individual? To enable each man, when he arrives at that place on the Path, that he may arise and stand master over all the laws of carnality which hold man bound to the Wheel of Birth and Death which ever rolls in the gloom and confusion of carnality.

To become freed from the carnal law, man must become conscious of Divinity, become conscious that God is a Loving and Tender Father, and that Jesus Christ, our Elder Brother, is ever loving, tender, kind and ready at all times to assist whoever calls upon Him.

If man is only partially awakened and he calls upon the one God, our Father, and Jesus Christ, our Elder Brother, for help, and believing that death is the end, desires to enter that place known to the Saints as Heaven, he will be assisted by Jesus Christ unto that haven of peace and will remain there as long as his merit awards.

Man, however, is the creator of the merit, and it is awarded in accordance to his good and kind acts, thoughts and deeds. This is the Law of Cause and Effect,—“As man sows, so he reaps.”

Jesus Christ also stands ever ready to assist man in the final emancipation which sets man Free, forever, that he may move along laughing and living in God's Law, appreciating God's Love and Beauty.

CHAPTER XXV

IN THE REALM OF THE REAL.

THE Realm of the Real does not necessarily have to be "over there"; however, it is within man's own power to see the Realm of the Real "over there" or here and now.

It is not a question so much as to the location of that desirable Realm as it is a question of man's concept of it.

Man only really knows the Truth in any one, or all, the different points of its Reality, when he is conscious of it.

Man must make the realization within himself concerning any point of Truth before he is fully conscious of it. When man is conscious of a point in Truth, he knows he knows; and none can confuse him on that point again.

Man only really knows the Truth in so far as he is conscious of it; then, when man is conscious of the Realm of the Real, he will also be conscious that he is in that Realm, and that that Realm is within him.

Then we see, when we understand Truth clearly, that the Realm of the Real is in reality all there is and that man lives in that Realm. In this Realm there are no clouds, no disease, no inharmony, no poverty, no war, no death. There are no storms, no mildew or rust in that fair land.

How can there be, when it is that Divine Realm which is the Infinite in manifestation, where there is one Eternal day and the sunlight of God's glory lighteth it for-

ever; when it is the land where the flowers forever bloom and the birds sing continuously and the ecstasy of Life is heard in the babbling brook, the mountain breezes and soft zephyrs?

In the Realm of the Real, man lives a conscious Son of God and walks along the pathway of life in contentment, wisdom, strength, ability and power. The inhabitants in that Realm are masters. Weaklings can never gain entrance into that abode. Those who live in the Realm of the Real are warriors; they have fought the battles as they encountered the enemy and came through victorious; therefore, they, one and all, who enter into this Realm, know whereof they speak and can give a reason for the joy and peace within them.

This Realm of the Real is ever present to the Spiritually awakened man, and he lives continually in that Realm, even though he is living amidst the men who are living the carnal life only, who do not, nor can they, understand him; but he understands them. When man is conscious of that Realm of the Real, he, if guided by Divine Wisdom, is poised, sane and stable, as he walks among his fellow men and lives his life here, where, to the unawakened one there are storms, sorrow, disease, poverty and death; in the midst of which he is in consciousness living in the Realm of the Real. What is the Realm of the Real? God's perfect Universe, peopled with God's perfect creation or manifestation, which is just back of this which seems real.

Except there were the foundation of the Absolute, the inner, the outer, or surface of things, would soon cease to be.

Man can stand in a strong current, if his feet are firmly stayed on a solid rock; but should his feet be on the shifting sand, he soon is washed about with the current, because there is no stability in the sand. The man with wisdom will seek until he finds the solid rock, and there he will then stand and build his character and destiny,—Conscious Realization.

When man, through insight and illumination, lives in the Realm of the Real, he is practical, calm and serene. He does not rush hither and thither, but abides quietly where he may be and contentedly does those things which his hands find to do. Worldly ambition, having been removed from him ere he could enter into the Realm of the Real, he is content in humble and quiet quarters and desires not to parade for show and is equally poised in the midst of the luxury or poverty, and in the midst of the highest applause of man is not affected by flattery.

When the ambitions, desires, and egotism of the earth-man have been consumed in the consuming fire of God, man finds himself clothed upon with the mind of God and expressed in the individual man through the Christ-consciousness.

Man, having the Christ-consciousness, and consciously living in the Realm of the Real, is living in the third dispensation here and now.

Man does not cross that barrier called time, but with understanding brushes it aside; then consciously stands in Eternity here and now.

Death has nothing to do with man's passing from time into Eternity. It is all in man's own concept, and when he, through understanding, breaks the bonds of Time he is in Eternity; and in the consciousness of Eternity he lives in the Realm of the Real here and now.

CHAPTER XXVI

ANCHORAGE.

THERE are many kinds of anchorage and many different conditions and ideals for man to anchor to.

It is well for every one who reads these pages to examine themselves until they discern where they are anchored and to whom, and to what they are anchored.

Man can be aboard a large vessel which is anchored and resting in a quiet harbor; but a storm may cause the vessel to drag anchor and go adrift and man not know where he is. He may anchor his faith in a financial undertaking and the winds of adversity come and blow it into bankruptcy; his anchor again doing him no good. Again, he may anchor his hopes and affections upon a personality, and disease may soon remove the personality from his sight, and his anchorage fails him of permanent good.

After many times losing by not casting anchor correctly, man will eventually begin to desire to know how to cast anchor, where to cast anchor, and when.

When man really desires to know a thing, there is always a way for him to learn. When man desires to cast anchor deep down beneath the surface of things into the permanency of the Real, he begins to seek to know God and to know himself and his abiding place.

There is but one anchorage, and that is the Absoluteness of That Which Is. There is but one anchor; it is composed of Wisdom, Love and Power. There is but

one place to cast the anchor; it is in God. There is but one time to cast the anchor, and that is now.

Then, dear reader, let your anchorage be in Eternity, and rest thou on the Bosom of God as on a great and quiet ocean whose waters are in the hollow of His hand. The Infinite then embraces you lifting the light of His countenance as a sun upon you.

CHAPTER XXVII

EARNEST AND STEADFAST.

THE Disciple traveling upon the Sacred Path should be earnest and steadfast.

Nothing is gained that is worth while except man is in earnest concerning it. It requires steadfastness, that man swerve not, neither to the right nor to the left, but keep ever direct in the center of the Path.

That man may ever remain in earnest, he requires faith, first in God, then in himself, then in his prayers. He requires, also, Love for God and his fellow man.

Man, to be earnest and steadfast, must necessarily have something to be earnest and steadfast about.

The Great Teacher enunciated the great Truth, which, when understood and lived in earnestness and steadfastness, will enable man to know how to travel upon the Sacred Path. Jesus came to earth that He might quicken, awaken and teach His brothers who are living here in the human family, having lost all consciousness of the truth of their being. These people Jesus healed, quickened and blessed, in proportion to their receptivity to His message of healing and quickening.

As man passes along the Sacred Path (which all student-devotees travel after they awaken) he desires to know the Truth whereof Jesus spake. He then soon learns that entering upon this Path leads man away from the sense concept into the Soul Life and Realization.

It is not a short path, even though the destination is at the starting point. Man, not knowing this, travels

many long, and perchance, weary miles ere he becomes fully conscious that he "Knows the Truth," and can realize in its fullness the promise which the illumined Christ coupled with the promise, that "Ye shall know the Truth and the Truth shall make you free."

The promise of freedom is given to the man who "Knows the Truth," not to the one who believes, nor to the one who reads about it. Then that one thing, "Know the Truth," is that which man should be in earnest about.

Let no one think this earnestness is necessary to appease the wrath of an angry God; because no such Being exists; neither to escape that place called eternal torment by those who are still teaching the old doctrine of the second dispensation; because that place does not exist in the Realm of Infinity.

At every point of the Infinite—and that point is everywhere—God is Love; and everywhere He hears man's call, and answers even before man calls; He "Notes the sparrow's fall," and forgets not a heart beat of any human child. The Mosaic teachings of the first dispensation, "An eye for an eye, a tooth for a tooth," and "who sheds blood, by man shall his blood be shed," were carried into the second dispensation. Yet, Jesus Christ came with the banner of Love; and He was so in earnest about His mission which the Father had sent Him upon that He was ever steadfast, and His life was spent in kind deeds and teaching His brothers, who were not conscious of their birthright.

The law was given by Moses to the people in the first dispensation; but Grace and Truth came in Jesus Christ's message to the people in the second dispensation. Now, as we are entering into the third dispensation, the clergy and priests who are not awakened to this great event are still endeavoring to teach the eternal punishment doctrine which has been held over the Christian path for near two thousand years.

But the Christ-awakened man, who has the new or Spiritual Birth and hears the "Still Small Voice" of the Father speaking within him and invokes the presence of Jesus Christ to assist and encourage him and be his companion upon the Sacred Path, laughs into nothing the theory of eternal punishment. He asks the question, where could that place be, when God fills all space? and Jesus taught, "God is Love."

Be earnest and steadfast, our brothers when you have arrived at the entrance into the third dispensation, and search until you know the Truth. Note this: Jesus did not say, "you must know the doctrines of men and the church rules." He said: "Know the Truth."

It is not a question of man bowing to man. It is "Knowing the Truth." Jesus said: "I am the way, the Truth and the Light." Jesus knew the Truth, and when He announced, "I am the way, the Truth and the Light," He carried them into the Absolute. What is the Absolute? The Infinite in His impersonal and manifested states.

When man knows the impersonal God—and His expressed forms is all there in reality is—he, knowing the Truth, steadfastly abides in conscious understanding in the center of the absoluteness of that which is and in the consciousness that he is an individual, abiding in the unchangeableness of Eternity.

When man really knows the Truth he is earnest and sincere. Frivolity, ingratitude and indecision have no place within him, because he, through understanding the Truth, knows that he is an individual expression of God.

Here it is that man, in earnestness and sincerity, observes all the handiwork of God as he passes along the Sacred Path. He, with the eye of vision, sees there is nothing trivial in all of God's universe and that the

grains of sand and the blades of grass are as important to the Infinite as suns, stars and earths.

If man is earnest and steadfast, he will endeavor at all times and in all places to be *en rapport* with the Infinite, knowing that he is standing in the center of the Infinite and that the Infinite surrounds him completely and abides within him. There are no walls or partitions in the Infinite—just one ocean of Life and Being,—that is all.

Catch that message and you are free and you will be so absorbed by the beauty, the greatness, the grandeur and the sublimity of it that you will merge into an earnest and steadfast being in the midst of earnestness and steadfastness.

In that beautiful clime of unchangeableness, the illumined individual stands conscious of his immortality and an immortal universe where time has ceased to be, it being unable to cross over the threshold into Eternity. When man knows the Truth, time has been consumed from his mind and it is filled with the consciousness of Eternity.

Man, to live in this cycle, which is now being ushered in, will be compelled to "Know the Truth," to be enabled to remain on earth any great length of time. This is the age when men, through the changes they see take place about them and within their fellow man, will see that it is imperative that he, too, halts not "Between two opinions," but stands in the center of the Sacred Path in earnestness and steadfastness; and when man thus stands he will hear the Infinite whispering, "Be still, and know that I am God."

We would that all men would be in earnest about this, as it is inevitable that all men will sometime stand Redeemed; and, if the man who is awake to this, who

is walking the Christ Path, will understandingly, trustingly and lovingly remain steadfast, he will perceive that God's promises are sure and steadfast.

CHAPTER XXVIII

ABIDE THOU IN ABIDING TRUST IN GOD.

THE Infinite has as many different names as the different languages of men can express. The different names have no power to change the Infinite, as it is that Absolute which remains forever unchangeable.

Man may approach the Infinite Presence from any angle; and man is blessed according to the angle by which he approaches the Father.

If man decides in his own mind that God, the Infinite, is Principle, just a cold unthinking and unloving principle like as the principle of mathematics, man remains cold and intolerant to his fellow man in proportion and degree of his concept of God as unloving principle; but when he gets a clear and better angle he perceives that the great principle which he has found to work with such precision is only to assist man to return to God, using this as a working hypothesis by which to bring himself where the Loving Father resides in all His unchangeableness, just as near as man can perceive.

The man who is awakened sufficiently to learn of a principle which some call God and who will familiarize himself with the working hypothesis thereof can prove conclusively that there is a God, and this principle, if used unselfishly and understandingly, will carry man into the realization of the Infinite Presence.

When man is convinced that there is the Infinite whose Holy Presence is everywhere present, he has

solved what is a great mystery to the one who abides in ignorance.

When man has, through understanding, reached the realization that the Infinite is everywhere present and knows the impossibility of his being outside of or away from the Infinite Presence, he then can rest in abiding trust in God.

He joyously passes along in Eternity and sees Life Eternal surrounding him always. Man then can in peace and contentment abide in trust and appreciation in God.

Trust thou in this Holy Presence,
And thou will feel its strong embrace;
Knowing that when thou art lonely,
God will meet thee, face to face.

CHAPTER XXIX

THE VILLAGE PATH—AN ALLEGORY.

THE village lay in the distance, nestled snugly in the foothills, with the great mountain range behind it, the topmost peaks of which were covered perpetually with the pure white snow. In front, the valley stretches far in the distance, with its fertile acres covered with meadow, grain, orchards and homes.

In the village the blue-grass grows along the paths which wind along the narrow roads. The roads, being simply country lanes, have not the dignity of being called streets, although they are the main thoroughfares.

The trees are large and beautiful; the oak, elm and maple are there, and the roofs of the lovely old houses are covered with moss, for more than one generation has been born and has grown into manhood and womanhood in these quaint old houses, with their latticed porches, covered with the sweet smelling jasmine and honeysuckle.

In the long summer days, the cattle and sheep calmly graze the grass which so luxuriantly grows along the village roads.

There are many paths which wind their crooked, yet charming way, through the quiet, quaint and beautiful village. Some extend beyond the village limits and wind their way through meadows, orchards and fields of grain; others follow the babbling brook, with its cool water rolling along, being fed by the melting snow on the mountain tops, with the trees growing thickly along

its banks and the shrubbery, like as unto an eastern jungle, covered with the wild grape vine, whose little purple grapes are luscious in the harvest time when the squirrels and birds feast upon them. The rocks along the brook are covered with moss, and, in the deep pools just behind the large boulders, the speckled mountain trout play, sleep and quietly, without a sound, live their lives there in the little pools.

A man, who has reached this village quite unexpectedly, finding it so quaint and peaceful, seeing that there's neither rush, anxiety nor care expressed in the people who dwell there, decides to tarry and see if he can ascertain the cause of this peace and restfulness here expressed. Even the cattle and sheep, which graze the blue grass and clover that grows along the roadside and by the sides of the winding paths, express no fear at the approach of a stranger, but calmly live their own lives and seem to have confidence in all who pass by.

This man, a student and traveler, observing this condition when he enters this quaint village, remains to learn the cause of it and to study the cause until, perhaps, he may imbibe this same peace and contentment and be enabled to teach it as an object lesson to the people at large.

This student, this searcher after something which is undiscernible to the world-mind (which is content with things as it sees them, and supposing they are as they seem) has not found this strange something in the great cities, though he has visited the great cities of the world; therefore, when he seemingly accidentally stumbles upon this village nestled among the foothills he stops. First he is impressed with the beauty of its surroundings; then with its quaintness. These are expressed in the outer, but there was something there which held him spellbound. He could not pass on and leave it all behind. And, as he tarried day after day, he began to study in the quietness the cause of this peace and con-

tentment. He carries his book with him; it is the book of ages, and the wisdom of the universe is therein contained.

Day after day he leaves the village and wanders along the paths which lead from the village, each day a different path, and every night he returns to his quiet room in the village hotel to sit and ponder deeply over the lessons he has learned upon the path he has traveled that day. One morning, when he started out for his day's wanderings, he discovered the winding path which lies along the bank of the babbling brook and at once this traveler and student, this searcher after wisdom, decides to travel upon this path and investigate its beauties and wonders. As he travels along hour after hour, he follows the path which is leading him toward the mountain top; but he knows not at first that this is so, because he is deeply interested in each step he takes, in that which he sees around him. He enjoys the song of the birds, his eye feasts upon the beauty of the wild flowers and the moss which covers the rocks where the speckled trout play in the deep, cool water near by. He revels in the vastness of nature's greatness, as he looks down on the quaint village with its peaceful inhabitants and the trees moving softly in the breeze and the valley stretching far in its fields of ripening grain. Then he turns to look forward and he discovers that the path leads through the foot-hills to the base of the mountain, where he now finds himself. He sees that his path leads on toward the mountain-top. He looks at the range of mountains as they tower majestically above him and feels the stillness and serenity of this vastness and greatness. He sits down on a beautiful boulder under a magnificent tree where it casts a cool shade. The breezes refresh him and the birds sing their summer song.

Here in this restful place, after the eye has traveled far over the valley and village and along the mountain sides, even to the snow-capped tops, and he has drunk

of the exquisiteness of nature's charms until he is intoxicated therewith, this traveler, this student, this philosopher, discerns that this outward beauty and restfulness does not satisfy. Then he exclaims, "Where shall I turn?" Then his eye falls upon his book, which lies at his side. He opens it and reads: "The heavens declare the glory of God; and the firmament showeth His handiwork."

"Day unto day uttereth speech, and night unto night showeth knowledge."

"There is no speech nor language, where their voice is not heard.

"Their line is gone out throughout all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun." *Psalms 19:1-4.*

"I will love thee, O Lord, my strength." *Psalm 18:1.*

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom will I trust; my buckler, and the horn of my salvation, and my high tower." *Psalm 18:2.*

"I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." *Psalm 18:3.*

"Give ear to my words, O Lord, consider my meditations." *Psalm 5:1.*

"Harken unto the voice of my cry, my King, and my God; for unto thee will I pray." *Psalm 5:2.*

This caused him to look deeper than just the surface of things, and, as he discovered that he was coming in touch with "God," who is back of nature, he exclaimed,—"I will now endeavor to look through nature to "Nature's God!" As he sat there in contemplation, he spake aloud, and this is what he said:

"What a wondrous God there must be! who can spread a mantle of beauty and grandeur over land and sea."

He reads along in his book, and learns that he is studying the Book of Ages, which he holds in his hand, and, the great book whose pages extend unto the outer edge of the endlessness of space.

He closes his book and moves along on this path which he has chosen; for he has now decided to travel this one path. Even though he knows there must be steep places upon it and deep ravines to cross, he walks calmly and serenely along, for he has learned from these two books he is studying, that there is no cause for haste, neither anything gained; and in this calmness and serenity he passes along the path which leads through the beautiful canyon, which gradually brings him higher and higher, until he has left the canyon with its ferns, trees and flowers and babbling streams, until he has left the trees and shrubbery far behind him, and he finds himself surrounded with barrenness. The stillness of this desolation is almost unbearable; but he can look down the path over which he has trod and see the green trees and, amidst the foot-hills he can discern the village and the valley with its yellow fields of grain, its meadows and green trees; but to look back does not satisfy. He decides that he gains nothing by looking down over the path; therefore, he turns his face toward the topmost peak; and, after he has read again from his books, he faces about and exclaims, "Forward march!" He again takes up his travel upon his chosen path, with his companions,—his two books, which point him to the invisible God. This invisible God is the desire of his heart, his destination. Many are the days he travels through this lone, barren, treeless waste on the mountainside, with no human being to cheer him, or ever the song of a bird; but, lo, and behold! it is here—right here! surrounded with this vastness of desolation, that he really learns to fervently seek to know his God.

Through those long dark nights and lonely days, he learned to meet and know his God and stand face to face

with his Redeemer. When he has learned this, he has reached the green trees and fertile fields, with their flowers and birds; and perpetual sunshine overshadows his path and he drinks of the cool water which flows from the top of the mountain peak, where they are forever caressed with the soft mountain breezes and the mantle of sunshine enfolds them; he sees their greatness and beauty; drinks gladly and reverently of their water, which is the mountain stream there and the babbling brook in the village.

He still has the two books before him,—the Book of Ages, the Bible, and Nature, “The outer garment of God.”

Man here on the mountain-top serenely abides at Home, and drinks of the cool and refreshing water, which is the Life Eternal and eats of the bread of inspiration and is conscious of the exquisiteness of God’s Beauty and Purity.

CHAPTER XXX

THE WEB OF TRUTH, HAVING BEEN WROUGHT
OUT, MAN STANDS REDEEMED, AT HOME
IN GOD,—FOREVER AND FOREVER

AT the gray dawn in that morning when God caused man to become an individualized manifestation of the Infinite; man, the individual, at the bidding of the Infinite stepped from the womb of the Infinite into the Heart of the Infinite and there has ever remained.

The Father ever knoweth this, but man has lost all memory of it so completely, that there is no consciousness of his divine Life within him while he lives a carnal man amidst carnality.

The question is, how did this change take place? When did it take place and where?

The place where this change took place we will portray in its inner, esoteric meaning and in its outer aspect. As there cannot be an inner without an outer, neither can there be an outer without the inner.

Man Was in Paradise, that perfect abode described as the Heart of God, and was so clear in his concept of the Truth of Being, that he dwelt in peace and revelled in the ecstasy of bliss.

Age after age rolls along, but man in that Paradisical state of concept knows not the fleetness of Time; because he knows naught but God and His perfect universe in which man abides. With no better word to describe to the carnal mind that blissful, incomprehensible state, we call it Paradise.

There is but One Mind in operation in and through all

the expressions of the Infinite in that perfect abode, and that is the Mind of God.

There is but One Substance throughout that realm,—the Spirit substance, which is God.

We read in Genesis, the first chapter, "God created man in His image and likeness." We have already seen that God desired a change and the manifestations of God became evident. Man, the image and likeness of God, reflecting God's power, has latent within him the ability to desire a change.

When God desired a change, the Infinite creation or manifestation came into expression from the unmanifest or reposeful Presence, which is the Infinite Presence.

When man, an individual manifestation of the Infinite, chose a change his manifestations were limited and finite and took place within man's mind, just as the Infinite manifestations became evident within the Infinite mind and were infinite in number.

The desire for change caused man to become clouded concerning his divine self and his nearness to the Father; and, as his mind became more filled with confusion, he looked out from the center of his being, which is his divine self forever at one with God, and moved out into the mist which sprang up from the morass of his mind divorced from God's Mind. The next account we have in Genesis is where they, the positive and negative of man's being, partook of the fruit from the Tree of Knowledge which stood in the midst of the Garden. They passed out further into the mists and, having lost their realization of their at-one-ment with the Father, they could not depend upon the Spiritual Laws and Spiritual food. Therefore, man must set about to support this outer body which has formed about him since his mind became confused by the mists which began to enter into it when he desired a change.

God, the Infinite, remains the same. Paradise remains the same; but man has become confused; therefore, he passes out into the Forest of Illusions.

Carnality is the abode of man after his mind is confused by the mist which composed the carnal mind until man awakens.

Here is where Jesus Christ gave the parable of the Prodigal Son.

All men are Sons of God and all men when they pass out from Paradise become the prodigal son and all men, like the prodigal in Jesus' parable, will awaken; and, when they awaken, their reason will be restored to them.

Then comes the struggle, which all Souls have, with the two states of mind.

The Infinite, "The All,-and-in-All," is everywhere present and always and forever remains unchangeable and perfect in its unmanifest and manifested expressions.

This is that Absoluteness in which the illumined man stands.

Who is the illumined man? The redeemed son of God. He who has stepped from the Mount of Transfiguration into the Paradisaical state of understanding and is conscious that he is a son of the Living God. Knowing that he has passed out into the mists of earth which formed in man's mind and compose the fabric called carnal mind, and that he has followed the will-o'-the-wisp through the Forest of Illusion until his Soul began to cause an urge to take place within him, he knows that this is where he is represented by Jesus in the parable as the Prodigal, as he, discovering himself wretched and feeding upon husks with the swine, arose and returned to his Father; and his Father gave him a royal welcome.

The man who has consciously and understandingly solved all problems which he encounters after he arises and determines to return to his Father, will, when he is at Home in his Father's House, remain there wearing the robe which the Father gave him, which is his re-

deemed body. He then "Knows the Truth" and, through that understanding and the help of the Father and Jesus Christ, the Elder Brother, he has mastered death, the greatest enemy to mankind,—the greatest because it is so mysterious.

God being Life and filling all space, is there any place for death?

There is no place for death except in the carnal minds of men living in the carnal belief, which is the Great Delusion.

Man, to arise and pass out from the illusion of carnality, necessarily must "Know the Truth," and, when he begins to learn the Truth which the Father caused to be given to the men of earth through the lips of Jesus Christ, who proved the divineness of their origin by the signs following, he will soon see most clearly that God has naught with death or birth, because God has done His work,—and wonderous it truly is! "And He rested from His work."

When man arrives at his finishing cycle, he will hear the fullness of the message of Jesus Christ. None can catch that deep delicate note therein, only those who have arrived at the time when they are to arise and step aside from the carnal life forever. Man then returns no more to earth, except at his request, that he may be a saviour to assist mankind, to help those still living in the carnal illusion, to find the Light, that they may learn to lay their burdens down at the Master's feet.

Truth is the Infinite Web from which none can escape. Each and every individual manifestation of God, which is "God's image and likeness" and "God's crowning glory," will abide in that paradisiacal state for times innumerable; because in Eternity the ages, periods and events of passing time is unknown and cannot be reckoned. It is the carnal man living in carnality who takes note of and reckons time.

But the mind of man, when he has the illumination full and complete which places him in the consciousness of divinity, in its personal and impersonal aspect, has no more concept of time, because he is conscious of Eternity.

Man cannot be in two states of consciousness at the same time. He reckons time as long as he believes that birth and death are a part of God's plan; and, as long as man believes that death is inevitable, there is not in his mind the conception of the Eternality of Life.

Jesus Christ said: "Ye cannot serve two masters, for ye will love the one and hate the other;" "Ye cannot serve God and mammon."

God has created His creation, pronounced it perfect;—yea, God has pronounced it good, and very good. We read in Holy Writ: "And on the seventh day God ended His work which he had made, and he rested on the seventh day from all His work which he had made." *Genesis 2:2*.

"And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." *Genesis 2:3*.

In *Genesis*, in the allegory of God's work, we learn that when God caused His works to become manifest, which manifestation is there called creation, there were six stages, or degrees of ongoing, which we designate as periods; but when the seventh day or period arrived we read: "And on the seventh day God ended His work which he hath made; and He rested on the seventh day from all His work which He had made." *Genesis 2:2*.

Evidently, according to the reading of this verse, God finished His works in the morning of the seventh day from all the work He hath made.

Man, "The image and likeness of God," having inherent within him the power for expression and being in the Great Web of Truth, cannot escape from expression: it is inevitable. Therefore, man, also, in his ongoing arrives at the seventh day; and it is in the morning of the

seventh day, when man fully awakens to the reality of his being as he really is in God and the universe as it is, that he learns to know the Oneness of God and His expressed creation. Then it is in the morning of this seventh day that man is to bring into expression his individuality,—that divine man, which he now knows is God-created. When man has accomplished this, he, too, rests in action amidst his perfect work. Man's perfect work is to extricate himself from the thralldom of the illusions which are so very subtle and illusive that they envelope man in a forest very thick and tangled and dark with no direct path leading to the outer edge; and every path he finds in the forest of the carnal illusions leads him in a circle and he continually travels around the circle and remains in the same place.

Many great Souls God has sent to earth, with the Light as bright as could be given, in the six days of the ongoing of carnality; but, as the seventh day began to draw near, God, in His wisdom, sent the great Soul, the one who stood on the apex in the invisible realm (invisible to the carnal man only) to become the Saviour of mankind; and Jesus Christ was born, lived and gave His message, as the Father caused Him to give, that the men on earth, who were at the seventh-day dawn of their ongoing, might learn the deep Truth concerning themselves, God and the Universe. This is doing as Jesus said, "Knowing the Truth." He also said, "And the Truth shall make you free." Now note,—it is not your thoughts that make you free! but it is the Truth, by knowing it, which sets you free.

It is the Absolute Truth of man's Being that he is Free; always was, and ever will be; but man, through the mist forming in his mind, having forgotten this, must again become conscious of it (his divine self), so that the thoughts which he holds and the power of his mind used in denial of evil, mist and confusion and the affirmation of the Truth concerning God, man and the universe

cleanses his mind. It is then clear that he, when he arrives at the seventh day, stands clean from the prejudice, superstition and evil beliefs of the carnal man and can enter into his day of rest; and as "God rests in action," so man, in his illumined and redeemed state, rests in action.

The planet, having entered into the seventh day, the works are being finished and the turmoil of the tribulations which now are over the earth, in the mist, will be consumed in and by the fire of Divine Love.

The Father stands ready to bless, to encourage and to strengthen His children—it matters not to Him how far they have become lost in the mists of their own mind—and ever welcomes His sons when they return Home. He gave them a robe, and man when he returns Home is conscious of this robe, and it is his pure Spirit-Body, the Divine man,—“The image and likeness of God;” and, when the Father places the ring upon his hand, he then is conscious of his at-one-ment with the Father and sees the perfectness of God, of His creation and of man, “God’s crowning glory;” and he, also, with the eye of vision sees the perfection of God’s great and glorious plan. He, being a conscious son of God and standing redeemed at Home in the Father’s House, knows that he has made the circle. Having passed out from the Paradisiacal State of Bliss, passed from the Garden of Eden out into the mists of the Forest of Illusions and having arrived at the seventh day of his ongoing, he has found the Pearl of Vast Value and consciously stands in the center of Paradise, a redeemed Son of the Living God Almighty. Humility, tenderness, strength and courage abide within him, because he has worked out his problem in the great Web of Truth and stands Redeemed at Home in God, forever and forever.

At the dawn of this seventh day which we are now in, let the awakened man, in all places and in all climes, study the message which Jesus Christ gave for those who

are awakened and desire freedom full and complete from the Wheel of Birth and Death.

This is accomplished by knowing that there is only one God and that there is instruction in the message of Jesus given from the Infinite, Our Father, to show the way from death into Life, from darkness into Light, from ignorance into the Intelligence which brings the Christ-Consciousness.

Dwell thou, O thou awakened man, in the Secret Place of the Most High, then under His wing shalt thou abide.

Abide ye consciously in the presence of the Living God; and remember at all times and in all places that Jesus said: "Ye shall know the Truth, and the Truth shall make you free." So Be It!

PART THREE

PAUL LING

DEDICATION.

DEDICATED TO EVERY ONE, WHO DESIRES
TO "KNOW THE TRUTH" AND APPLY ITS
PRECEPTS, BRINGING INTO EXPRESSION THE
COMPLETENESS OF GOD'S MESSAGE TO MAN,
THAT THEY MAY STEP FORTH CONSCIOUS
REDEEMED SONS OF GOD.

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CHAPTER I

DIVINE CONVICTION

MAN may read the deep Truth, he may believe it; this is not sufficient, as there is more for man than reading and believing; although it is true that man will believe before he receives the fullness of that Light which the scriptures say is, "That Light which lighteth every man that cometh into the world."

When man awakens from the Adam-sleep, he begins to see things differently. Before he awoke, he saw only the carnal man, living the carnal life and weaving the web of carnality; and saw the earth around him expressing in the carnal law, believing this the reality of man and the universe and that God is far away.

When man's reason is touched by a flash-light from the God-mind within him—his Ego—it being the infinite mind individualized, then man reasons as he moves along the path of life and is daily "halting between two opinions."

The reason touched by a flash-light from the Divine Mind would have him consider as he meets experience upon his path, and learn a lesson. The carnal mind calls his attention to those things of the sense-world which he sees taking place around him, which history records as having taken place since history has a record.

The reason may whisper "what has humanity gained in this stupendous panorama?" but the sense thunders make such noises about him that he cannot hear the Truth of the "Still Small Voice." He still believes that the carnal man is the man and the Soul a Divine spark which

will escape in some mysterious way at the death of his body.

There comes a time, however, when the Father-Mother-God will speak so clear and strong the words of Truth, that man will distinctly hear the call to him "Adam, where art thou?"—"Man, who art thou and whither dost thou journey?" This voice, Infinite Love and Intelligence, speaks to every man, when he awakens sufficiently to hear this challenge of Destiny. Then Divine Conviction stirs within man and he endeavors to heed the guidance of the Divine Voice.

Man, pushed onward by the inner urge of the Soul, through the Divine Conviction which has taken place within him, will not be content again to drowse and slumber in the mists of sense-illusions.

The Infinite is the Father of man. This is the Truth whether man knows it or not, whether he believes it or not. What man believes or does not believe, what man understand or does not understand concerning the Father-Hood of God and the son-ship of man does not alter the truth of it, does not change the Truth that "God, the Absolute, is the One, made manifest in the many.

Truth is so vital that to know it, makes man free.

The Father, through the light in reason causes man to look with wonder and interest at those things to which he had not before given a passing thought.

While man is in the attitude of listening attention, the Father touches a deeper note of his being, when Divine Conviction takes place within him so completely that he faces about and follows the music of that sweet-calling Voice.

Divine Conviction is that stirring within man, which causes him to desire to know God. As man endeavors to know God, he will learn to know himself and all men.

Divine Conviction is that change which in the teachings of the second dispensation is called repentance.

John Baptist came preaching repentance. He baptized unto repentance. It means that change which must come within man ere he turns from the carnal way to the Sacred Path which leads through the illusive forest to the open field, wherein the Divine Concept of God, man and the Universe makes for the free and open highway of our God.

We have Jesus Christ as our Teacher and Way-Shower. When those came to Him who were in the darkness of illusions, He would cast out the evil spirits possessing them, as in the case of Mary Magdalene, from whom He cast out seven devils. Seven in numbers mean complete. We thus see that Mary Magdalene was in the depth of carnality so completely that she was under the fullness of its illusion. It is said that she was a harlot, and she, perhaps, had gone so far in recklessness and lust that there was no hope in the minds of those who knew only of reformation, not having heard of the Second Birth.

But Mary came in touch with Jesus Christ, the Divine Man in expression. He spoke the Divine Words which caused her to halt. When she stopped and listened, the Father touched her with Divine Conviction; then she believed and learned that there is a better way, a Divine Way, upon which man may walk and learn to know, Love and Trust God, even though He is intangible and invisible. Then Mary turned from that path whereon she was traveling, although it was strewn with flowers, gold and the smiles of men and the companionship of those who were walking gayly upon the same path.

The Divine Conviction was so strong within Mary, that her sense of the value of those glittering things which had been before of great importance to her, vanished; and she, through the urge of her awakened Soul, sought out the Great Teacher, that she might receive His teachings; and Mary showed her appreciation of His bringing her into illumination by bringing an Alabaster Box of ointment

very precious and breaking it, poured its contents upon the body of Jesus, its fragrance filling the house.

Mary's tears flowed freely in the great joy of finding the Light which revealed to her the way of the clean Life and Love, "A highway there, and a way," in which even she, whom many hesitated not to scorn, could walk and be assisted, taught, guided and sustained until she could stand alone in God. The Illumination, which Christ revealed to her conscious mind, made her see that she, too, is an individual manifestation of the Infinite; and that in the full Light of the Great Truth, revealed to her, that she,—that individuality which God caused to become individualized,—has never been, neither could become contaminated by experiences upon the carnal path. Her tears, then, were tears of joy, that she had found the Light and the Great Teacher, who could teach her the way to live, so that she might continue to walk in the Light.

When Divine Conviction takes place in man sufficiently strong to cause him to turn completely around and enter upon the Sacred Path, it is not necessary that he spend any time in shedding repentant tears, because his action has proven his repentance. When man gets this close to the Bosom of the Father-Mother who is Infinite Love and "A consuming fire," that consuming fire will consume all past mistakes and give man such an assurance of the Holy Presence that man will weep in gratefulness to this Loving Father, Whom he has found to be so near and so tender.

When a thing is consumed by fire, there is nothing left but the ashes and the wind soon blows them away. The things of sin have no more power or place in the man who has heard the Voice of God and become quickened into Divine Conviction and continues upon the Sacred Path unto perfect illumination.

When this change takes place within man, he turns from the broad and glittering way which winds through the illusive forest of carnality and steps upon that

straight and narrow Path which leads direct to the green fields, in which is the Father and the Father's House.

It matters not what Divine Word or prayer is used to open that other state of consciousness which is the direct opposite to that which man has while he lives a mortal in the midst of mortality; as different words are used at different times by the Illumined Ones, that the mind of man which is in its awakening period may become quickened.

All the books which have been written in the past or that will be written in the future, containing a little ray or the full brightness of Truth, have been written, that the men of earth who are living in the mist of earth-confusion, may find the Light which will lighten their path and assist them to the consciousness of full illumination.

The Father-Mother-God being Infinite Intelligence and Love, never forgets His children and is ever calling to the awakening man, "Adam, where art thou?" We remember, in olden times, God has said, "Be still and know that I am God." The Psalmist sang, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

CHAPTER II

UPON THE SACRED PATH

WHEN Divine Conviction has taken place in man, after his awakening from the sound slumber of the Adam-sleep and the Carnal-Dream, and he, like Mary Magdalene, turns face about and steps upon the Sacred Path, he will desire and need assistance.

Mary had Jesus Christ, the Conscious Divine Man, to assist her. He taught her those things which she should know and gave her wisdom that she walk direct in the center of the Sacred Path, to which she gave herself in the hour of her repentance and her vision.

The record of Mary Magdalene's awakening, her arising and leaving her old life and associates and seeking the Great Teacher, that she might learn how to enter and walk upon the Sacred Path, tells that she kept continually in the New Way. She was completely awakened, quickened and changed. She had learned the Truth so deeply, that she was the last at the Cross and the first at the Tomb that morning on the first day of the week which was the first day of a new hope for humanity. Mary knew not what this great day was, yet was she there in the early morning. Even with the deep teachings she had received from the lips of Jesus she held within her mind the conception of the old dispensation in which was thought that all men must die.

Mary, with the reality of death uppermost in her mind, went with "spices and sweet incense," that she might bestow them on the body of her dear Lord.

Walking through the dawn she did not have the vision

Divine clear enough to perceive, that a new day of hope for the children of earth was at hand, so, with her symbols of mourning in her hands, she approached the tomb. This experience of Mary typifies the experience of all men who, after their awakening, have reached where the new day's dawn has shown the Sacred Path to be open. Mary believed in death and was still bound in the conventional customs concerning death, burial and mourning. Even though she had so completely changed, that she had left her old life and its associations, and was walking upon the Sacred Path, believing in the Father, Jesus Christ, and in the Message which the Great Teacher had taught and by His works proven to be Divine, she did not know the fullness of the Truth, though Jesus Christ had said, "Ye shall know the Truth, and the Truth shall make you free."

After man awakens sufficiently to arise as Mary did and enter upon the Sacred Path, he can see that the Path must be traveled over from that starting place to where the Path merges into the destination of the Father's House,—that Paradisiacal State of Conscious Illumination, wherein man stands redeemed in Body, Mind, Soul and Spirit.

There are many stages upon this Path and, that his feet keep faithfully upon it, man requires teaching and assistance today, just as Mary did in that other day.

When Mary approached the Tomb, the Great Stone was rolled away;—"But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down and looked into the sepulchre." *St. John 20:11.*

"And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. *St. John 20:12.*

The Angels spake to Mary and asked, "Woman, why weepest thou?" Mary answered, "They have taken away my Lord, and I know not where they have laid Him."

Jesus then spake to her, and said, "Woman, why weepest thou? Whom seeketh thou?"

"Jesus saith unto her, Mary! She turned herself and saith unto Him: Rabboni! which is to say, Master." *St. John 20:16.*

"Jesus saith unto her; touch Me not; for I am not yet ascended to My Father; but go to My brethren and say unto them, I ascend unto My Father, and your Father, and to My God and your God." *St. John 20:17.*

"Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her." *St. John 20:18.*

Instead of finding the dead body, as Mary had expected, she found the Great Stone rolled from the door and the tomb empty of death but filled with the living presence of the two angels which were there. There were no traces of death, except the linens which had been wound around the body of Jesus and the napkin which had covered His face.

Life has no need for grave linens; and the Christ-Illumination removes the napkin of carnal illusions from the face. Henceforth that Christ-Conscious Son of the Living God would shine in such resplendent glory that no grave linens, neither face covering, could enfold Him; neither could the rock-bound tomb hold Him, though its door be sealed with the Imperial Seal of Rome.

Jesus Christ, at that hour, proved that man's destination is dominion over carnality and that there is a door of escape for humanity (when they "Know the Truth"), other than the door called death.

Jesus Christ in that early morning hour had arrived at the place upon the Sacred Path where it, for Him, merged into the destination.

Man can see that this is a Path upon which are many initiations, from the hour when Mary Magdalene started upon it until the place is attained where Jesus stood, when He arose from the sight of those who adored Him

into that wonderful change, into that marvelous disappearance which is called the ascension. The feet of the pilgrim must press firmly and faithfully upon the Path through the initiations.

As man passes along the Sacred Path, through faith in God, in prayer, in Jesus Christ and in himself, he understands that, if he is victorious, he must and will courageously meet any obstacle the adversary may place before him. He, with understanding and faith, can stand still in the center of the Path and waver not. Even though the storms rage and the winds of adversity whirl about him, he perceives that there, in the midst of these, is the place to "Be Still" and know that God reigneth; yea, that God Is.

If man will retire into the Secret Place of the Most High, he can there abide "Under the shadow of the Almighty." And remember, as the Psalmist said, "Though I make my bed in Hell, thou art there."

God filling all space, there is no place nor condition where God is not.

With the mind ever stayed upon God and the heart filled with love for God and God's manifestations and a desire to express this Truth understandingly, all Saints and student-devotees will not waver, if clouds obscure the Path, because they know of a surety that the clouds are of the earth and belong to earth's conditions and that the man who has started upon the Sacred Path is endeavoring to, "As much as within him lies," leave the earth conditions behind. To do so, he has learned that he must stand bravely upon his feet and face any experience the adversary,—carnal mind,—can bring. When so doing, he remembers that God at creation gave man dominion over the earth, which is carnal mind, and its out-picture, the carnal body.

Then in sweet assurance and peaceful abiding, ask the Father to assist, so that you can stand; and make this request through the name of Jesus Christ and continue upon the Sacred Path.

CHAPTER III

PRACTICAL APPLICATION OF THE LAW

FOR man to walk upon the Sacred Path and work out his own salvation, it is necessary that he have a working hypothesis. This is found in the message of Jesus Christ, as given in the four Gospels of the New Testament; and the Bible is filled with an inspired message from God to man. Man reads the Bible according to his Light.

Humanity has arrived at the dawn and is entering into the Third Dispensation—the New Cycle—which is now at hand; and many are living in that concept of the regeneration at this time. Man in this age (the one thousand years of spiritual reign) will rise into the full Light; and those who inhabit the earth, after this New Age is fully established, will, if they desire to remain here, be compelled to “Know the Truth” and to understand the practical application of its practices and precepts. When the Spiritual Age is fully established, the Spiritual vibrations will vibrate in, over and through land and sea; and for man to dwell here, it is inevitable that he must know and practice the rules as taught by the Great Teacher, that he may become in Spiritual rapport with the Spirit of God,—the Spirit that is God. Only so can man remain, as if there is any discord with these fine vibrations, he must go hence.

For man to become in tune with the music of the spheres and understandingly live thus each day and hour, it is necessary that he learn how to apply the practical part of his knowledge and that he add the prayer of

understanding to the prayer of Faith and that he live in the wisdom of the Regeneration.

Faith is good and necessary; but the Great Teacher said, "Ye shall know." When man knows a thing he understands it and when he understands it he has wisdom. This does not take away his faith; it only accentuates it; and through living into the realization of righteousness, faith and understanding will finally become merged into one, wherein the light of Wisdom, shining upon the upward gladdening Path, is Illumination. Then man knows, because he visions with other eyes than those of the flesh.

The Truth has been given in its different aspects, in the foregoing parts of this book, in its absoluteness, expressed in varied expressions; our desire being, that all state of concept find a note that will ring sweet, strong and clear to it, that thereby, there might be this understanding of the Golden Tone of the perfect Whole. This being accomplished, we, with grateful hearts, turn to the Infinite and whisper our gratitude to Him, knowing that it is He who can "Shift the Tempest that the shorn lamb may not suffer?"

While the Truth is Absolute and God and His manifestations is all there in reality is, man, being so encased in the blinding and misleading mists of earth and having lost all consciousness of his Real-Self, will, when he awakens, find that he and all men must work out his own salvation, as though it depended upon his unaided hand, while yet it is "God that worketh in him to will and to do of His good pleasure."

It is a joyous life to live, after one awakens and starts upon the Sacred Path, determined to achieve unto the fullness of that Perfection which the Father in Heaven IS.

None need expect a flowery Path, nor a bed of roses, but must endure hardness as good soldiers of Jesus Christ—the Truth.

If a miner travels to the gold fields, he encounters inconveniences on his journey ; but these do not depress nor discourage him, because his heart's desire is the shining gold he expects to gather. When he arrives at the mine, he puts on his substantial working clothes and goes down into the bowels of the earth. He knows before he starts that he will have many unpleasant experiences, from which he shrinks not ; for his desire is the rare and radiant gold ; and he masters, day by day, the obstacles which confront him ; and when he has found the gold he brings it to the earth's surface, that there it may be refined in the fire, revealing its true quality, which is pronounced by the overseer, Perfect.

So, let the man when he starts in search of that one shining metal, the only one that is worth while,—the gold of Truth, don his working clothes and lay aside all sham and artificiality and with strong working tools stand so impregnated with the determination to get that one valuable metal, that neither friend nor foe nor hard rock nor deep shaft can deter him from his task. As an ambassador, when he starts for his new post and its duties, will let no one influence him from his high concept of honor, whether they speak with crude speech or with language eloquent and silver-tongued, so nothing of the roughness of the way, nothing of beauty native to "The Primrose Path" can deter the steps, nor cause a single pause to be allowed, as the Path to the High Court of Heaven is traveled.

Therefore, dear student-devotee, this problem is with yourself and God. None can work this problem for you, easing the way for your idleness. It is your own work and only your own hands can do it, as only your own heart can beat in the bliss of your attainment. Infinite Love has ever revealed His Presence to man and inspired the Prophets in all Ages and given to man as bright a

Light as he can assimilate, so that he pass out of the shadows into the sunlight of God's Eternal Love, where is the true Spiritual Seeing and the true Spiritual Living.

CHAPTER IV

THE SCIENTIFIC MAN

THE man who has studied the teachings, as given in this book, and imbibed the Spirit and attained the Christ-Consciousness and is living, awake and about his Father's business, is a "Scientific Christian;" therefore a scientific man.

Man can be a Christian; he can love God and Jesus Christ; he can live a holy and upright life and not be a "Scientific Christian." Some may ask, what is the difference between a Christian and a "Scientific Christian?"

The man who is a Christian has a change of heart; he has faith in God, believes in God's message to man and accepts Jesus Christ as God's messenger; but his mind is not effected, is not awakened into thinking in the Wisdom of the Truth. Only through faith and believing is he moved. Not having his mind quickened, he necessarily looks to the beyond for his reward and misses the rejoicing righteousness that is. His mind, filled with the beliefs of Good and evil, he is as the leaves of the trees, blown about by the wind and storms, changing with whatever wind that blows. Believing that the storms are sent by God, he endeavors the best he can to submit to them, thinking it pleases God to see him thus afflicted. When sickness and pain overtake him, he gives no resistance because he believes that it is the Father's pleasure to place these burdens upon him.

We find that in olden times, one, Job, awoke to the absurdity of such teachings.

The Book of Job did not find its way into the old Bible and remain there through all the ecclesiastical cleanings to which the Bible has been subjected, except that it is by the Intelligence of God, presented for the helpful wisdom which it contains. Since Moses began his ministry and Adam dwelt in the Garden of Eden, the Truth has sought expression that it might reach and teach ignorant man, bringing him into the light of wisdom.

In the Book of Job we find that he was a just and upright man, a Christian,—or he would be called that to-day,—believing that God prospered or afflicted him according to God's change of mood and mind.

When the winds of adversity began to blow against Job, they were severe; and trial after trial was brought to him to test his sincerity.

We read that God permitted Satan, unto the fullness of his perverse power, to place afflictions upon Job, with but one restriction, and that was that he could not take Job's life, which is a thing impossible; for Satan—error—has no power to touch the Divine-Man, that which is the manifestation of the Living God.

In these experiences of Job we read the history of the Soul of Man, as it awakens and believes that God is able to express both Good and evil, finding himself in that chaotic state wherein Satan seemed even more real than God.

In the midst of his affliction, which history tells that God permitted Satan to place upon him, Job found that he must go deeper than faith and believing; and so he gave answer to the three learned friends who came to comfort him, who in reality were to an awakened Soul, such as Job was, veritable councilors of despair. Each came to Job when his Soul was reaching out to express spiritual consciousness. When afflictions came to his body and his wife, beholding his sufferings, said to him: "Dost thou still retain thine integrity? Curse God and

die," (*Job 2:9.*) Job did not swerve from his integrity, but continued to work at his problems without denying his righteousness of heart and of life.

We find that in Job's answer, in the twelfth chapter of the book, he is getting deeper into the Truth, saying: "Who knoweth not in all these that the hand of the Lord hath wrought this," "In whose hand is the Soul of every living thing, and the breath of mankind?" "Doth not the ear try words as the mouth tasteth meat?" *Job 12:9, 10, 11.*

After this change has taken place within him, Job, to a certain degree, becomes conscious of his Divine Sonship and of his dominion with which God has endued him; for in speaking to his three friends, he said: "Behold now, I have ordered my cause; I know that I shall be justified." *Job 13:18.*

Thus we see that Job, when the dire afflictions of Satan were upon him, did not submit to them, but began to analyze the situation and to examine himself and stood strong in his faith in God, and so, emerging to a certain degree, from a Christian, into a "Scientific Christian."

A "Scientific Christian" is one who has understanding concerning the Truth and God's Laws operating in and through it and has learned that it is not God who causes afflictions and the calamities which befall him. He has learned, also, what that thing spoken of as Satan really is.

Then the Scientific Man bravely faces the unpleasant things which come to or upon him and with his silently spoken Truth ladened with the Power of God commands the pain, disease or poverty to depart, denying their existence, reducing them to nothing.

A Scientific Man is one in whom is fulfilled the knowledge of Jesus Christ, who said: "You shall know the Truth."

The "Scientific Christian" will, if he keeps diligently about his seeking and achieving, reap the fruits of his

labor in the liberty which Jesus promised,—“And the Truth shall make you free.”

Freedom is the Divine State of man. It is the Real-Self of each man. It is the individuality or Divine-Man of each and all, where in consciousness we have come forth from the encasing mask which is known as personality.

There is no permanent happiness nor contentment for man, as long as he lives in the belief that his personality is the Real and only Man.

The man who becomes a “Scientific Christian” lives not in recognition of the personality. The man who scales the heights and stands on the Mount of Transfiguration through knowing the Truth, passing from personality into individuality, is a “Scientific Christian.” Here upon this plane such “Scientific Christianity” is accomplished.

The scientific man knows that death has no power over him and that passing through its portals does not assist him in his ongoing into the solving of his problems, but delays him, rather.

By studying the esoteric side of the message of Jesus and reading with the inner eye, the Eye of Vision, it is plain to be seen that man’s problem is to be solved here on this plane of action. Why do we assert this? Because we perceive that carnality is the outer or objective mind of man; and that in this objective carnality is the plane upon which his consciousness of the Truth must work out his Freedom.

When man passes through the experience called death, he is shorn of the objective ability to accomplish anything toward solving his problem until he takes up his thread of life again here on the objective plane.

Then, truly, man can see that there is no way out but to do as Jesus said: “Know the Truth,” and, when man fully and completely knows the Truth, he is a “Scientific Christian.”

The scientific man stands still in the midst of the storm, having come into the understanding of the Scientific Law of God, and consciously standing upon the rock—the Absolute Truth—he speaks peace to the storm, when the calm following the word will become an evidence of mastery in the Truth. He will speak health, and it will become manifest where disease was raging. When he meets one whose mind is unbalanced, he speaks saneness, balance and poise, and the man becomes clothed in the sane mind, which is the God-mind.

In the presence of a fully illumined Scientific Man, death cannot enter nor abide, because he is conscious of Life Eternal.

When the Illuminated and Scientific Jesus met the funeral procession of the widow's son, He commanded those who were carrying the bier to stand still and He spoke the Spiritual Words which were laden with the power of God's Conscious Life, and the young man sat up.

The Word, be it audibly or silently spoken by the Scientific Man, when spoken in the silent Realization of its God-laden power, is softly and sweetly spoken, because it requires no force from the personal, or physical, man to assist it.

No force, self-will, determination nor selfish desire can in any way assist the Word which the Scientific Man speaks at the bidding of the Holy Spirit within him.

We remember here that Jesus Christ was and is the most scientific man who has lived upon this earth, yet He used such methods as His insight into the carnal mind and environments of man knew to be required.

“He laid His hands upon them and healed them;” and St. Paul and St. Peter, His disciples, sent handkerchiefs and aprons after that they prayed that the Power of God might become manifest in them to the afflicted that they might be healed,—and they were healed.

The Scientific Man does not do this in blind faith in God; but, through scientific knowledge, he understands how this work is accomplished.

Man, to be perfectly scientific, keeps his eye single. He remembers that God is Love, God is Peace, God is Harmony, God is Intelligence and all Power and everywhere present. When other things present themselves to him for recognition, he at once places them where they belong, knowing that that misleading is in the mists of the carnal mind. He ever remembers that the sunlight will absorb the thickest mists; that the Truth is God's sunlight.

A "Scientific Christian" is not devoid of devotion. His life becomes a constant prayer, for he remembers that Jesus said, "Watch and pray."

The thoroughly Scientific Man is quickened in his four-fold nature,—Body, Mind, Soul and Spirit. Through understanding the inner Spiritual message of Jesus, man comes to the initiation where he in his four-fold nature is joined in Holy-Wedlock with the loving and living Truth, and he then is conscious of his oneness and his individuality; and his next initiation is his conscious at-one-ment with the Father.

Each initiation, to the "Scientific Christian," is a Realization that this thing is accomplished within him; and he ever keeps his mind in remembrance of that revelation, until it is wrought out in the objective. Then he can stand before the world a master over his carnal mind and environments and assist those of his fellow man who call upon him for assistance through his scientific realization of the Truth.

The "Scientific Christian," who has the Christ born within him, ever stands ready to give "a cup of cold water in Christ's name" to any of the children of earth who call upon him. He conscientiously does his work, knowing that it is God who giveth the increase. The illumined "Scientific Christian" gives sincerely and

freely of that Spiritual bread of which he knoweth, having entered the place of the hidden manna by desire, prayer, study, devotion, meditation and concentration. Having made the sacrifice necessary and having attained unto the Light, he gives freely to the one who has not found the Light and understanding sufficiently strong to enable him to stand alone without the assistance of the one who, having awakened a little earlier in the morning and started upon the Sacred Path, is able to give him aid in the hour of his need. Such Souls should fully appreciate the assistance given them and give freely of their substance, that the Spiritual Teacher may be provided for without having to have anxious thought, that freed from anxiety, they may be able to teach, uplift and heal their fellow man, giving up all their time to the ministry of the Truth.

The "Scientific Christian," who is enabled to teach, assist and heal finds that it is very important that he live close in consciousness to God; that, if, in fact, he is as he should be, he must abide in the "Shadow of the Almighty," yea, in the "Secret place of the Most High." From that secret trusting place his words of prayer, be they silent or audible, it matters not, spring from the conscious at-one-ment with the Father-Mother-God, and are therefore laden with the Power of the Divine-Wisdom and the Eternal Life.

The Scientific man understands that there is a law,—as you give you receive; he, therefore, endeavors to conscientiously give to the best of his Spiritual understanding to those who call upon him for assistance.

If man comes for assistance with selfishness filling his heart and mind and thinks to achieve here in the Spiritual field as in the carnal business world by getting all he can for nothing, let him stop and study the Spiritual Law and know that the harvest, in kind and certain, follows the kind of seed which is sown.

When the "Scientific Christian" stands upon the summit in the fullness of illumination, his consciousness is

filled with Divine-Satisfaction. He then knows that he is a Redeemed Son of God and at Home in the Father's House (the Universe) with the consciousness of Eternity and its Life of Ecstasy and Bliss. He perceives that Peace, Love and Harmony are in expression within and around him. In these he rests and is blest; in these he acts and blesses.

CHAPTER V

JOYOUSLY LIVING IN THE SUNLIGHT OF GOD'S LOVE

THE pen moves rapidly in expressing the beauties of that land which we behold with the eye of the Soul,—the Illumined Vision. Even though the song of the Poet, the brush of the Artist and the rejoicing of the Saints were expressed in profusion and perfection, those who have not become acquainted with and basked in the sunlight of God's Love have no Realization of the glowing warmth, the inspiring Courage and sublime Peace, which the one has, who, Understandingly, Serenely and Appreciatively lives in the Sunlight of God's Love.

God-Love is that exquisite Essence which none can picture, describe nor portray to another. It must be felt, realized and appreciated by man for himself ere he knows its vital Presence.

In that beautiful land, where there are no clouds to obstruct the vision and the fields are ever green, where the rivers of water are clear and refreshing and Life in affulgence is everywhere expressed, there it is that God's Sunlight of Love abounds; and man, knowing this, lives in joyous gratitude amidst the expressed perfection of God.

King David, when in moments of ecstatic bliss and rapture redolent with the joyousness of being conscious of God's Sunlight of Love, sang his songs of Praise and expressed according to the degree of his inspiration.

In Psalm, the twenty-first, a thanksgiving for victory, and confidence of further success, King David said,

"The King shall joy in thy strength, O Lord; and in Thy salvation how greatly shall he rejoice." *Psalm 21:1.*

"Thou hast given him his heart's desire, and hast not withholden the requests of his lips, Selah." *Psalm 21:2.*

"For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head." *Psalm 21:3.*

"He asked life of Thee and Thou gavest it him, even length of days forever and ever." *Psalm 21:4.*

"For the King trusteth in the Lord, and through the Mercy of the most High he shall not be moved." *Psalm 21:7.*

"Be thou exalted, Lord, in thy own strength; so will we sing and praise thy power." *Psalm 21:13.*

Again the Psalmist said, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." *Psalm 9:9.*

"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek Thee." *Psalm 9:10.*

"Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings." *Psalm 9:11.*

"For the Lord God is a sun, and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." *Psalm 74:11.*

"Teach me thy way, O Lord; I will walk in thy Truth: unite my heart to fear thy name." *Psalm 76:11.*

"I will praise thee, O Lord, my God, with all my heart: and I will glorify thy name forever more." *Psalm 76:12.*

"His foundation is the holy mountain." *Psalm 77:1.*

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." *Psalm 77:2.*

"Glorious things are spoken of thee, O City of God, Selah." *Psalm 77:3.*

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation," *Psalm 95:1*.

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms." *Psalm 95:2*.

"For the Lord is a great God, and a great King above all gods." *Psalm 95:3*.

"Make a joyful noise unto the Lord, all ye lands." *Psalm 100:1*.

"Serve the Lord with gladness: come before His presence with singing." *Psalm 100:2*.

"Know ye that the Lord, He, is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." *Psalm 100:3*.

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." *Psalm 100:4*.

"For the Lord is Good: His mercy is everlasting; and His Truth endureth to all generations." *Psalm 100:5*.

When man has the Truth established in his mind and heart until it is uppermost in his mind at all times, he will in deep moments of conscious at-one-ment with God, the All-Good, sing songs of Praise and Gratitude.

When man, through earnest endeavor and the determination to make any sacrifice that he may reach the summit of the Holy Mountain and there stand clothed in the mantle of God and through Realization and Vision abide in conscious at-one-ment with the Infinite, our Father-Mother-God; then and there he, conscious of his individuality, breathes in Rhythm with the music of the Spheres, and with his ear attuned to the Infinite Heart, he hears the lullaby of Love and Life, as it whispers over the chords of the Infinite Harp.

With the Eye of Vision man, from the summit of the Holy Mountain, sees the Beautiful Land which is God-Perfection in expression. This is the Holy Land (the land of Canaan), that desired destination of man, when

he has passed through the forest of illusions, of which the forty years' wanderings of the Hebrew children in the wilderness is typical.

Then thou, O man, who hast arrived at the summit of the Holy Mountain (The Truth),—stand thou still in conscious strength, Love, Peace and Power and lave in contentment amidst the Perfect expressions of the Eternal God.

Be still and let the Holy Breath breathe you, the One Life live you. Then perceive that there is one golden web which holds all in its embrace. Its golden threads bind each and all expressions into oneness. The golden web is Love Divine; the golden thread is God-Love, the Wisdom Bliss of Aum.

Then in the Illumined concept of the Divinity of man and his at-one-ment with God and his unity with God's expressions, man can ever live in the Sunlight of God's Love.

It is not necessary that man be on the summit of the mountain to live in the Sunlight of God's Love, because the sun shines just as bright in the valley as on the mountain top; therefore, when man is in the valley, let him turn his face toward the summit of the Holy Mountain.

We read in the Book of Daniel, a Prophet of God in the First Dispensation, concerning the decree of King Nebuchadnezzar, that all should bow down and worship the golden image, which the King had caused to be set up and of the refusal of the three Jews to so do. "Shadrach, Meshach and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter." *Dan. 3:16.*

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." *Dan. 3:17.*

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." *Dan. 3:18.*

These three Hebrews, being thoroughly convinced that the One God "Is God," stood the test of their conviction, and, even though they were in the valley, they prayed to the One God whose dwelling place is the Summit of the Holy Mountain; and, living in the Sunlight of God's Love, they stood still in faith in the one God, in the face of the approaching storm. The king had them bound and cast into the furnace which was heated to seven times greater heat." Then Nebuchadnezzar, the king, was astonished, and rose up in haste and spake, and said unto his counsellors, did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king." *Dan. 3:24.*

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. *Dan. 3:25.*

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace and spake and said, Shadrach, Meshach and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach and Abednego came forth out of the midst of the fire." *Dan. 3:26.*

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." *Dan. 3:28.*

Thus man can see that it is within man's own province when the storms overtake him, be they what they may, whether he bows down to the graven images which everywhere abound in the valley through which man travels while living in carnality; or, if he will arise in conscious understanding of the One God, and of His Omnipresence, Omnipotence and Omniscience and in that positive and active faith and abiding trust pray to the One God and

be still and know that, even though the king bind you and cast you into the fire (tests), God will deliver you, and, if Infinite Love desires to send an angel, like as unto the Son of God, to cut the cords that bind you, Amen! because God ever knoweth best.

If the three Hebrew men had not been living joyously in the Sunlight of God's Love when the seeming dark cloud hung so low that it enveloped them, they would have looked only into the darkness of the cloud and lost their clear vision of God's Sunlight of Love.

When man has learned the Message of Truth which is given by God through His chosen instruments in the Holy Bible from Genesis to Revelation and understands the deep, inner Truth, which lies in the completeness of this Message from Infinite Intelligence to His children,—the individual manifestations of Himself, through Jesus Christ, His Conscious Redeemed Son,—he then can truly live joyously, and each moment will be one of Bliss and Contentment; and in grateful ecstasy he can dwell consciously in the sublime Presence where there is Sunlight forever and forever; and the beauty of God is so exquisite, that the Soul rests in it and is fed by that attribute of God,—Beauty, which is such a blessing to the awakened man.

Just for one moment let the mind picture this world with no flowers, no green fields, no orchards, no groves, no winding rivers! Then, quickly indeed, does the mind respond in joyous gratitude to God for His mantle of beauty, which man sees spread around him everywhere.

In this outer mantle of God, which is called nature, there is a legable language which the Soul of the awakened man reads from hour to hour, from day to day and which refreshes the Soul, because it teaches of that Real, Eternal and unchangeable country which the eye of the flesh seeth not, where dwelleth God in all His fullness and completeness. The Soul drinks long and deep from that cool water which bursts out from the center of the Rock,

even as when Moses smote the Rock with his rod (symbol of power and authority), and the water came forth.

It matters not, dear reader, where you are; if in the wilderness, the valley, or near the mountain top, should you require water, ask of God, as Moses did, and God will give unto your need; but it is well to remember the years of servitude and the great sacrifice which Moses was required to make before he was close enough to the Infinite in understanding to be such a perfect instrument in God's hands for receiving what himself and the people needed.

If in the king's court and through refusing to worship the many gods of this world you are placed in the midst of fiery tests, remember, that in the midst of the severe heat of the furnace God was! and delivered them; but they had made many sacrifices and had learned to live close to God:—O, so close, that they prayed to God and He delivered.

Our God is one God. There is no power beside Him; and, when man awakens from the earth-illusion and perceives that he is in the very presence of the Living God, our Loving Father, it is joy so great that one can scarcely contain it. The Poet has quietly woven his joy into verse, the Artist his on canvas and the Saint, his in Praises and Thanksgiving.

When this flash of Light first comes into man, his emotions are stirred within him. This is well and good; but there comes a time when, further upon the Path, emotions which belong to the carnal man, are absorbed into an abiding consciousness of man as he is,—“The Image of God.” With his abiding place in the very center of God, man walks joyously along the Path, ever conscious that God's Sunlight of Love overshadows and fills him. He is then so conscious of the joy of God's Presence, in which he lives, moves and has his being, that joy bursts the bounds and he rests in ecstasy, which is merged into Bliss. Man, when conscious of Perfect Bliss, is at

Home in God. In the Real as it is, man is forever at Home in God.

But man, having forgotten his inheritance, when he begins to recover his memory, necessarily, must work out the problem from the place where he begins to awaken; and sometimes the thread of life has become so ensnarled through the different patterns he has endeavored to weave upon the loom of Life, that it requires earnest endeavor on the part of man and many prayers to Infinite Love and the assistance of teachers who have studied deeply the Truth and traveled far upon the Path to help him before he can glean light sufficiently strong to light him into the joy of Living in the Sunlight of God's Love.

It requires study and earnest living each day, with the eye single, when man enters upon the Sacred Path. This is the Path of Spirituality, and it leads man step by step from the carnal concept of himself and his sense-dream, to the conscious Soul-Life.

When man is fully aroused from the Adam-Dream, his Soul has restored to him,—to his individual ego,—the consciousness of Life, and he soon learns that Life, being Divine, is Eternal.

For man to understand himself, as he is, when he awakens into conscious Life in his four-fold nature, it is necessary he study; and, if he will ask the Father, He, who is ever present, and is Love, Wisdom and Power, will guide man to the right Teacher or the correct books which are best for him at that time.

In the joyousness of Living in God's Love, there is not, nor can there be, condemnation. In the joy of the Spirit, the student-devotee knows that all books are not written for all men, but all books are written for some men. Then, without prejudice or condemnation, pass out the book to the hungry child of God, as the Father leads you, because He ever knoweth which crumb from His Divine

Table will satisfy the little one who is at that time crying for food and drink.

Let the Essence which is God—Love—Fill, Thrill, Sustain, Bless, Guide and Surround you ever more. Then it is, man is Joyously Living in the Sunlight of God's Love.

CHAPTER VI

PRACTICAL DEDUCTIONS

IN the message of Truth, as it is given to man from the Infinite, our Father-Mother, there is a sublime Presence and power so potent, that man, from any angle he may approach it, gleans according to his desire and degree of understanding.

Some there have been all down the ages who have, when they pierced the wall of their cloistered cell and the Light of God became manifest to their awakened concept, burst forth in song; and many and beautiful are the songs of the Soul and the hymns of praise to God which have blessed mankind.

There are those whom the Spirit of Truth has touched, and they have become conscious of Peace and desire to retire into some quiet retreat, to there live in conscious at-one-ment with God.

There are some, when touched by the quickening power of God and awakened into a new conception of Life, who desire to ever be out among their fellow men, that they may tell them of this wonderful change which has come to them to make new and to bless. Such may have more zeal than understanding; however, discourage them not; for they will be taught step by step, and it is their province to do as the Spirit of Truth leads them. Some turn to the message of Truth that they may learn the way and escape that place of torment, the imagination, of whose existance has been permitted to creep into the teachings of the old dispensation.

In this new age, now at the dawn, which is the one

thousand-year reign of Spirituality, the people will learn to know God as He is and fear will be eliminated from the mind and heart of man as he moves forward in this new age of Spirituality.

This is the time when the prophecies are being fulfilled "And old things are passing away and all things are becoming new." It is not the wrath of God which is causing this to be so. It is that One Law which operates in unceasing action in and throughout creation (carnality), which law is the law of Cause and Effect,—“As a man sows, so shall he also reap.” If a man sows wheat, he reaps wheat; if tares, his harvest is tares.

Man as an individual reaps and sows, and he continues to reap until he learns his lesson; and then he, through “Knowing the Truth,” ceases from sowing to the carnal life. Then his harvest will become Peace, Harmony and Contentment.

The Nations are only a collectivity of individuals, and have their time and harvest. When the selfishness in the hearts and minds of men, massed into the Nations, have expressed until a cloud is formed, it has in all ages of which we have the historic record become so dark and lowering, that it has burst into flames and the roar of the cannon is heard in the land and the nation which is victorious thinks it has achieved great honor and wealth.

But the rain-drops of Love have and will refresh the earth; and nations, like the individual, pass on until they come to the ripening cycle. All this is in the law of Cause and Effect; and man, living in the concept of the carnal man, as the Real man, and his life as the Real Life, continues to tread the wine-press of experience and remains in the same place in his perception.

Man can continue to live in the illusive dream of carnality and pass around and around the Wheel and gain nothing. How can a man achieve anything while he is asleep? However, the awakening comes to all men, and when man awakes he will begin to seek for the Light,

which, we read in the Bible, "Is that Light which lighteth every man who cometh into the world."

Here is where man requires the practical deductions of the Truth that he may, according to the Light which he has gleaned, be practical in his study of the message of Truth.

Has it dawned upon your mind, dear reader, that the Truth is God? and that God is all there really is? Thus it is, and the message, which the Father has given to the children of earth through the Holy Scriptures, is the Whole Truth. We will reiterate here a little, that you may get this one point fixed in your mind. When God caused man (all men)—and remember, "male and female created He them"—to become manifest in the dawn of that day when man became an individualized manifestation of the Living God, Man was placed in Paradise, the center of God, and dwelt there until his own mind chose a change. In the next glimpse which the Infinite gives man in the allegory of Genesis, we find that he is in the Garden of Eden. Man had begun to act independently of God, and he soon became confused and passed out from that high state, the highest the earth-mind can conceive, further into the mist which darkened in the carnal mind.

In this mist each and every man works at his own problem; and as long as any one is entirely swayed by the carnal mind, he looks in and through the mist but does not perceive the clear Spiritual atmosphere which is just above the mist. When man awakens, he, through gaining the Light of God, will finally return to his Father's House. Then he has wrought out his destiny, having traveled the circle out from the paradisiacal state and back again.

The message of Jesus of Nazareth was given in a practical way, and it is necessary that it be thus given, because it is the final word to the man of earth who has

arrived at the ripening cycle of his Soul. The ripening time is when man will master death.

Up to the finishing cycle for each man, death has been the victor continuously; but now, when he arrives at his ripening age, man can, if he awakens to perceive it and gleans the Light necessary, arise and stand a master over death.

In order for man to achieve until he is able to stand a master over death, the last and greatest enemy to mankind (and the reason death is the greatest enemy to mankind is because it is so mysterious) he will find it necessary that he master disease and all inharmonies which the carnal mind can present to him until he is the master of the carnal mind (which is his self-will) to lay it down at the Master's feet, there, by the Divine Wisdom, to be merged into the God-mind.

When there is only one mind (the mind of God) operating in and through man, there will be no more sickness, inharmony nor confusion in that student-devotee who has merged his mind into the mind of God.

However, there will be a period between the time man's carnal mind is merged into the God-mind, and the time that the individual understands just how to remain at all times perfect *en rapport* with the Divine-Mind, where the minds and thoughts of others can effect him. Be not discouraged at this, but cling close to God and all will be well.

Jesus taught that man must know the Truth; and in the Bible we find promises many to the believer. A man may believe concerning anything and sit still in that belief without action or effort and achieve very little; yet, man must believe ere he arrives at the knowing.

Man may believe that God can and will heal the sick; but, if man makes no effort, his belief remains in the invisible, unexpressed. Not being spoken into prayer either audibly or silently "it dies still-born," because there is no life expressed; but the man who not only believes that God can and does heal the sick, but knows that God does

heal them, he, knowing the Eternal Action of God and having understanding which comes by knowing the Truth, will speak a prayer to every condition of error which he meets upon the King's Highway. The action of the spoken word or prayer passes through the seeming inharmony or appearance of disease. That word, being action, touches the Eternal Action of God in the place where the expression of error is manifest and God's Law of Eternal Action causes the spoken word to annihilate the inharmony with the Harmonious Presence of the Eternal God.

Remember, God is everywhere; but when sickness appears, in the midst of the pain and fever, man does not perceive God's presence so clearly.

Annihilate the appearance, by prayer to God at all times and in all conditions, knowing ever that God giveth the increase. We read in the Scriptures, "God hath answered before man calls."

It is well for all searchers after the Eternal Truth to search the Scriptures, both Old and New. If they do this, they will find abundant promises from the Infinite to assure man that the Father is fully alert concerning the children of earth and ever ready to respond to their faintest cry.

Jesus came at the bidding of the Father to give the completeness of the message which man requires when he arrives at the final cycle of his ongoing; and Jesus told them, plainly, that they must know the Truth ere they could reach the final goal. What is the final goal? It is Redemption, full and complete. Does that mean a home in the skies by and by? Verily not. It is man's return to his Father's House—Paradise—clothed upon with his Spirit-Body, he having, through knowing the Truth, passed from the personal concept of himself into the perception of his individuality which has always been the Divine Man; and when the personal is absorbed by and

through understanding and achieving and by the assistance of Jesus Christ and His ministering angels, in the grace of God unto the individual, man has returned to his Father's House. When man has become clothed upon with the robe of righteousness, his Spiritual Body, his Father places a ring upon his hand. Then the consciousness of man becomes complete. He, having learned the Truth concerning his Real Self, has wrought it out into expression and knows God as He is. With the ring upon his hand, he is conscious of his at-one-ness with the Father.

Is this too high a standard to set before man? It certainly is not. If it were thus, Jesus Christ would not have taught it; neither solved the whole problem, meeting and mastering every law of carnality which holds man in its chains until he "Knows the Truth." This does not refer to the intellectual perception alone. While the knowing operates in and through the intellect, to know the Truth in its fullness, man's whole being in its four-fold nature knows, and his body becomes the transfigured and glorified body, his mind, the illumined and truth-thinking mind, his Spirit quickened into consciousness and his Soul expressing conscious Life forever more. Then is man, in conscious understanding and expression, a manifestation of the Living God. Then he lives in the liberty of the Son of God. What constitutes this liberty? Conscious illumination unto full God-consciousness, unto Freedom Divine.

In knowing the Truth into expression, in and through himself, man becomes a master over disease, pain, sorrow, inharmony, lack and death. He, also, from that state of concept can assist his brothers and sisters who are still in bondage to the King of this world.

Jesus Christ expressed the consciousness of the Son of God, and we have His life, His example and His teachings as our guide, and He said, "Follow thou me." He did not call thus to the man who was at that time sound asleep in the carnal dream. He thus spake to the awak-

ened man, His disciples. All student-devotees are the disciples of Truth, and Jesus Christ is their Elder Brother.

Jesus, speaking from His conscious Sonship said, "I am the Way, the Truth and the Light," and "The Father and I are One." Then, when He looked into the family of men, living in carnality and seeing how they were weighted down with their burdens of care, anxiety, fear and confusion, He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," "My yoke is easy and my burden is light." Jesus said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live:" *St. John 11:25.*

"And whosoever liveth and believeth in me shall never die. Believest thou this?" *St. John 11:26.*

At another time the Jews questioned Jesus and said, "Then came the Jews around about him, and said unto him, how long doeth thou make us to doubt? If thou be the Christ, tell us plainly." *St. John 10:24.*

"Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me." *St. John 10:25.*

"But ye believe not, because ye are not of my sheep, as I said unto you." *St. John 10:26.*

"My sheep hear my voice, and know them, and they follow me:" *St. John 10:27.*

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." *St. John 10:28.*

"My Father, which giveth them me, is greater than all; and no man is able to pluck them out of my Father's hand." *St. John 10:29.*

"I and my Father are one." *St. John 10:30.*

"Jesus answered them, many good works have I showed from my Father; for which of those works do ye stone me?" *St. John 10:32.*

Isaiah, a prophet of God, wrote, "Comfort ye, my people, saith your God." *Is. 40:1.*

"The voice of him that cryeth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." *Is. 40:3.*

"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain:" *Is. 40:4.*

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." *Is. 40:5.*

"For the Lord is our judge, the Lord is our law-giver, the Lord is our King; he will save us." *Is. 33:22.*

"And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." *Is. 33:24.*

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." *Is. 35:8.*

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there." *Is. 35:9.*

Centuries after Isaiah wrote these inspired words, Jesus came to earth and taught that same Truth and how to understand it; and showed, by His example, how to work out unto its final solution, the problem of being. The Truth may be wrought out in man, as it was shown by Jesus' example at the tomb in the resurrection and in the ascension.

"Jesus cried and said, he that believeth on me, believeth not on me, but on Him that sent me." *St. John 12:44.*

"I am come a light into the world, that whosoever be-

lieveth on me, shall not abide in darkness." *St. John 12:46.*

"For I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say, and what I should speak." *St. John 12:49.*

"And I know that His commandment is Life everlasting; whatsoever I speak, therefore, even as the Father saith unto me, so I speak." *St. John 12:50.*

"Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." *St. John 14:12.*

"If ye ask anything in my name, I will do it." *St. John 14:14.*

"If ye love me, keep my commandments." *St. John 14:15.*

Glean the Truth, dear reader, and place the practical deductions together and they will prove the message of Truth, which comes from the Father to the children of men to be true. Then you will be enabled to work out your own problem unto its final solution, and to stand a Redeemed Son of the Living God, at Home in the paradisiacal state, in illumination full and complete.

CHAPTER VII

RENUNCIATION

JESUS said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." *Matthew 6:24.*

If a man is living in the world and enjoying the pleasures of the world, his heart is there and he loves not God, the giver of all good. He renounces all that pertains to Spirituality; and the abiding peace and faith of the Saint he does not know. This is renunciation; but he has made it on the path, which winds its way through the illusive forest of human experience where there is nothing permanent.

The Renunciation, of which the Sages of all ages have taught and endeavored to obtain, is on the Sacred Path, which is straight and narrow, and where the love of the world cannot enter.

Renunciation is an initiation, which the student-devotee will enter and pass through victoriously before he has arrived at that state of conscious illumination where he stands, here upon the earth among the men of earth as Jesus did, a conscious redeemed Son of God.

We read in Holy Writ that flesh and blood cannot enter the Kingdom of Heaven; so we see that personality must be merged into individuality, when the blood veins are channels for the river of life to flow unceasingly through. Catch this, O mortal man, and the circulation of the blood in your mortal body will be quickened; so vital a truth it is.

Man cannot take gold into that place of the quickening of the body. St. Paul says: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." *I Timothy 6:10.*

Renunciation comes here upon this plane. Jesus said: "Lay up for yourselves treasures in heaven; where moth and rust doth not corrupt and where thieves do not break through and steal." This does not refer to a place far away, but to man's own concept in understanding; and man has arrived at that place, when he has awakened and "Knows the Truth." The locality in which man's body is has nothing to do with it; the change takes place in man.

In all the ongoings of man, from his awakening to his full illumination and final redemption, there are no changes necessary except in man himself. When there have sufficient changes taken place, man arrives at the initiation where the Holy Spirit begins to whisper Renunciation, which it is then well for man to heed and look into the subject.

As long as man believes his happiness depends upon the friendly greeting of his fellow men, which are so numerous to the man of wealth, he has no thought of the renunciation of his wealth. However, if he desires to walk upon the Sacred Path, as it nears the summit of the Mountain of Truth, he will find it necessary that he renounce his wealth. This does not for one moment mean that man must give his wealth away and become a dependent upon his fellow man,—not that; but it must be wrought out within himself, and, when man has renounced the worldly influence which comes with the possession of wealth, the gold is harmless.

When the disciples told Jesus that His mother and brothers were waiting outside for Him, he looked around upon the people and said: "Who is my mother or sister

or brother; but those who do the Will of God." He there renouncing the human tie, but acknowledging the tie of Spirit,—the tie of Spiritual Life, of which we, one and all, are individual manifestations.

The illumined man renounces disease, old age, poverty and death. He, in so doing, steps into the very heart of God, the center of the Lotus where Jesus Christ ever walks with that effulgent robe which the fleshly eye of man cannot discern, and welcomes the student-devotee who has arrived at the place where, in and through understanding, he turns away from the carnal concept of life, and steps alone upon the Sacred Path. In such faithful obedience, lovingly he knows that the Father's everlasting arm enfolds him and His mantle of Love covers him and that the Father will place that ring, the symbol of unity, upon his hand; and that from out the silent chamber of the Infinite-Silence he will hear the glad words, "Well done, thou good and faithful son, enter thou into the joy of the Lord." Then the anthems of heaven will peal forth from out the vastness of Infinity and the Heavenly Hosts will sing, "Glory to God in the highest, and on earth, peace and good will to man."

Sing a glad song, O my Soul; for the day of redemption draweth near and many of earth's little ones will hear the welcome words from out the Infinite Silence,— "All is well! All is well!" and the Lullaby of the Infinite will ever whisper soft and low; for every string of the Infinite Harp is in perfect tune, and he who becomes in tune therewith laves in divine content in the green fields of Paradise. The flowers are ever fair, the water cool and refreshing. The Tree of Life is there; and man has, through intelligent Renunciation, attained unto Divine Satisfaction,—Man's inheritance. Then he dwells, a conscious Son of God in expression, here upon earth, here and now; and, as he expands into a deeper concept of the Cosmic-Consciousness, he, in humility, gentleness, brotherly kindness and sincerity, will walk among the children of earth, a blessing to mankind.

CHAPTER VIII

THE CONCLUSION

GOD is Omnipresent, Omnipotent and Omniscient. How do we know this to be true? Because it has been proven so to be by many of the student-devotees of earth and by the Sages and Saviours of all Ages.

If God is Life and He fills all space, where is there any place for death? If God is Light and fills all space, where can darkness dwell? If God is Love and fills all space, where is there any place for hate? If God is Good, and fills all space, where can we find evil?

If God is that perfect Harmony which is vibrant with the rhythm of the Harp of many strings, where the music of the Spheres is ever melodious, clear and perfect; where can we find, even one niche, where the discordant note can sound?

If God is all Power, all Presence and all Knowing, all Life, all Love, all Light and all Harmony, where can the opposite appearance dwell? It does not dwell; it has no abiding place.

None would say, "where does the thunder cloud dwell; or where the powerful rumbling cyclone," because all know that they have no permanent dwelling place.

Even of the beautiful, soft and fleecy clouds that move so gracefully along in the atmosphere with their gauzy veil, obscuring the deep blue sky on a June day, none ask where these dwell, because they all know that they are accumulations of mist and will pass as gracefully away as they came; but the blue vault, the dome, which God

hath built, is forever and forever thus; and, stray where man will, yea, to the ice-bound north; or to the sunny south, where the tropical clime is symbolical of Paradise, where the flowers bloom continually and the fronded palms, the pomegranate, olive and fig grow and the birds sing continually;—and there above him is the blue vault still. If man on pinions of power could go from planet to planet, yea, from systems of planets to systems of planets, he could never stray from the deep blue dome of heaven. We say “the Dome of Heaven,” not that it is that far away land where the departed loved ones dwell; but because it is Harmony so complete that it is never touched nor disturbed by the inharmony of mankind, which lives in the chaos of carnality.

This we will consider for a few moments.

All the inharmony, unrest, dissatisfaction, confusion, lack, disease and death there is in all the vast universe, is in carnality; which is the mist arising from the marshes and swamps of the senses, darkened with self-love and self-sense. We read in Genesis “A mist arose.” Man can become free from that mist by doing as Jesus taught when He said, “Ye shall know the Truth, and the Truth shall make you free.” Man is to learn the Truth here upon the earth, and not in some other clime. Man, living upon the earth and knowing the Truth, has the eye of vision and perceives that the mist which envelopes humanity so closely that it has lost its way, is a vapory illusion.

When man has the full understanding of the message of the Christ and has wrought it out within himself unto the outer expression of himself, he sees this mist disappear from around him, just as one sees the soft, fleecy clouds on a June-day blown away by the summer wind. What remains when these clouds have passed from sight? The deep blue dome of heaven; and, in the center thereof, the sun shines in its silent brilliancy.

When the clouds have disappeared, all that pertains to them passes from sight.

Thus man stands, when he has become fully illumined into conscious Sonship,—in the midst of Eternal Harmony, where all living things are expressing it.

Where is the place in which all those expressions which are opposite to our Loving God can dwell? They have no abiding place. The whole web of carnality is as floating clouds and shifting sands, because it has no creator. That which has woven and is still weaving the web of carnality (the mist) is carnal mind in man which is formed of confusion and whose foundation is selfishness in man.

Taking the final deductions of Truth, as it has been given to man by the Infinite, our Father, through the Scripture from Genesis to Revelation and in the Sacred Bibles of earlier times, we, following the inner, the Spiritual thread of our Father's message to us, perceive that God has no part in forming carnality or the mist which envelopes it; any more than the deep blue dome has a part in forming the fleecy clouds or thunder storms which hover near the earth's surface.

One by one man became confused by his self-will, beginning to operate within him, and passed from the harmonious and blissful state of consciousness into a discordant state; and man's environment outpictures his mind.

Carnality is the place where all men live as long as the state of confusion reigns in his mentality. One by one man will awaken, learn the Truth and walk out from the mist, by causing the confused beliefs which formed his carnal mind to be consumed by the Power of God, as through understanding he lays the Self-will upon the altar of God's consuming fire. Then man has nothing to do with his Self-will. He has accomplished that which is decreed. The Free-will, being all that man has, when he arrives at the portal of the illumination of Eternity, it is merged into the Infinite-Will, because in the Eternal

Presence of the Eternal God there is but One Mind in operation; and man to, in understanding, consciously live in the Blue Dome of Harmony above the mists of earth, can have no mind in him but the one God-Mind, which was and is the mind of Jesus Christ, the Conscious Son of God. When man has thus achieved, he can truly say, "I and the Father are one."

In that illuminated state of perfect understanding, man is above sickness, poverty and death.

However, many and varied are the experiences of the student-devotee from the time he hears the voice calling, "Adam where are thou?" until he stands clothed in his right mind, the mind of God.

The Sacred Path is straight and narrow and man will encounter rough and stony places as he moves along on his journey from the carnal man's concept of himself to the Divine Concept of himself as God has created and expressed him,—the Divine Man, or God made manifest.

None should ever become discouraged when any of the expressions of the carnal man present themselves to him for recognition after he has stepped upon the Sacred Path, but recognize each unpleasant experience as a test of his courage, his love of Truth and faith in God, and turn more determinedly to the center of the Sacred Path, ever knowing that God is able and willing to heal all your infirmities, to supply all your needs, and that He "Hears, even before you call."

There should be no criticism nor condemnation in the mind of any student-devotee of another student of the Truth, when they see him meeting the obstacles which the carnal mind (the adversary) ever presents to each and all. Though many return to the carnal life again, even though the Teacher is sometimes overtaken with the mists (the illusive beliefs of carnality), be not dismayed, because none have finished his problem, even though a great Sage or Teacher, until he stands Redeemed. But

let the student-devotee, when he sees his fellow students or Teachers in the midst of unpleasant experiences, ever in tender compassion voice a prayer to Almighty God that He will assist those who are endeavoring to become free from the Web of Carnality.

All who have awakened to the teaching which is given to man as he lives in the Third Dispensation should (and will in time) let their minds become so filled with the God-Mind, that they expand beyond the border-line of man-made creeds and church by-laws, because in the Infinite Universe, the Father's House which He has prepared for all His children, there is no organized creed.

It is Universal Brotherhood forever and forever; and each and every man fills his place in contentment and love; and none asketh who is high or who is low; all know that they are in the place where Infinite Intelligence has placed them. All in that state of understanding should gladly, lovingly and appreciatively give each other a cordial hand clasp, even though they are in schools which seem to differ in their methods of teaching the blessed Truth, ever knowing that methods have nothing to do with Truth; that they are only used for man's benefit, that he may attain unto the Light.

All illumined ones know that the Truth is ever one and the same. When all men are fully illumined there will be no walls of partitions, or fences of defense, for, lo, it will be that glorious state where Love reigns supreme. Isaiah caught a vision of that time when he said, "The lamb and the lion shall lie down together, and a little child shall lead them."

There will be no animal nature in man, when he, through laying his Self-will upon the altar, has but one mind in him; then he has nothing of cunning deception or conceited bigotry in him, but only the clean, pure, loving, faithful and trusting mind of the little child. This is man's destiny; and, attain unto it he will; one and all!

It is in man's own province to loiter away years by living in the mist of earth, if he chooses, because here is where man is in possession of his self-will. However, he gains nothing, as what has a child gained when he succeeds in clasping the sparkling soap-bubble in his hand?

Just so it is with the fleeting things of carnality. The Web of Carnality is composed of the illusions which form the will-o'-the-wisp; and every man is pursuing that illusive false light while he is controlled by the carnal mind.

But when man "Knows the Truth" he perceives that time belongs in the mist of earth. Then, through gaining understanding, he arises in conscious realization above the mist of carnality and lives close to the blue dome and knows, that in the vast blue vault above him Eternity is expressed. In the unchangeableness of all that abides there, men walk the streets of that Holy City which lieth four square upon the Holy Mountain, "Mount Zion;" and the New Jerusalem ever comes down from Heaven.

Let us give a picture of the earth as it appears to the man who awoke and heard the Father's call, "Adam, where art thou?" who then arose and started upon the Sacred Path and mastered every unpleasant experience which he encountered and passed on unto the initiation where renunciation was inevitable, and then passed into the illumination where he lives joyously in the sunlight of God's Love, and, as a little child, trusts in the Loving Care of his Heavenly Father-Mother-God.

The earth is covered with the mantle of Beauty and he sees the smile of his Loving Father which the flowers express, and he appreciates the smile of God, which is just behind the daisy and all the common flowers which grow along the roadside,—as much behind these as behind the rose or orchid,—knowing that they are expressions of God in different forms,—that is all; and he perceives that it is not for him to discriminate, but to appreciate.

The earth is covered with the mantle of nature and meadows are green with blue-grass and clover; the pastures abound with herds and flocks, and he sees the "Cattle on a thousand hills." The fields are yellow with the golden grain, and man is to gather the abundant harvest.

The animals of the plains and jungles are peaceful and content. The birds ever sing their greeting to that invisible presence, which is God.

The snake is no longer an enemy, because man, having passed out from the carnal illusions, there is no enmity between man and the serpent; therefore, they have the kindly greeting, which reveals to them that there is room for all. All is contentment, all is peace and brotherly kindness; and man lives in gentle contentment in this beautiful world.

The highest joy that can come to man in that state is to assist his brothers to the same abiding understanding which he has.

When the Father uses one of His holy ones, who has arrived at this place, he, in joyous gratitude, goes forth among his fellow men, giving the message of Truth, as the Holy Spirit of Truth, the Father-Mother, reveals it to him, and goes about ministering to God's little ones, as the Father leads him. May the children of earth awaken and appreciate these instruments of God, that the men of earth may become enlightened, healed, blessed and lead out from the forest of illusion into the green fields and live in the conscious presence of God's Eternal Love.

Come unto the marriage feast, O children of earth. The Master will be there, and He will turn the water of the carnal mind into the wine of inspiration. Then drink long and deep of that wine (inspiration) until you have been sufficiently inspired by the Father, that you may walk upon the highway of our God, where the illusions of the carnal mind cannot deceive, or ensnare you evermore.

The "Peace that passeth understanding" is then your

portion, which the Father bestows upon you; and your mantle of righteousness, which the Father has given you, is your redeemed and glorified body. Man, to achieve unto the fullness of the instructions in the Message of Jesus Christ, can thus do and be here upon earth without passing through death.

Death hinders man. Therefore, each death man passes through only causes a long delay in his ongoings in the general way toward final Redemption. All men will some day stand before God, Redeemed sons of God.

The parable of the Prodigal son spoken by Jesus portrays this clearly.

Then brothers and sisters, Sons of our Father-Mother, the Living God, falter not! Neither waver in your faith, should you see the mist of earth gather around you, and in any guise approach you. If it is disease, arise, and speak the prayer, with faith in God, and always know that God responds just as the water ever fills the vacuum, wherefrom the pail of water is taken. Should you sometimes not see this result come into evidence in the objective, be not even then discouraged; but always know that God is able and willing: but, there is necessity for more prayer and fasting, and living closer to God. Ask of the Father! and be still in that silent chamber of your own Soul, where you know you are at-one with the Silence of God's Great Being, and He may reveal to you the cause in the delay in healing. Tremble not before any calamity; but turn to the Living God and voice that same confident and Loving Prayer in the name of Jesus Christ. Then leave it in the hands of Infinite Love and He will bring it to pass in the way that is right and best.

It is well for the student-devotee, if he meets experiences which are unpleasant and difficult, to first place them where they belong, and that is in the mist, and always know that God is in the Blue, Unchangeable, Harmonious Dome, just above the mists of earth; and it is well that the student-devotee ask that good come out of

every experience, not to himself only, but to all concerned: and, should there seem to be enemies, he, if in the Christ-Consciousness, will ask that good come to the seeming enemies. Then when the cloud is dispersed and the sunlight of God has pierced the darkness and the rift widens, man will perceive that there are no enemies.

How can brothers, their Father being the One God and His House their Home, His hand supplying their table with bounty,—how can these, God's beloved children, be enemies to each other? They truly cannot and will not be when they "Know the Truth."

Learn the Truth, dear brothers and sisters, and become conscious sons of the Living God, Free in the understanding of the Freedom of Spirit Divine.

Man thus equipped will ever be a law-abiding citizen, remembering that Jesus taught, "Render unto Cæsar the things that are Cæsar's and unto God those things that are God's."

* * *

Come unto the fountain of Love Divine
And drink of the refreshing water.
There is healing and strength for the afflicted,
And inspiration, which leads to a higher clime.

Come to the table which our God hath spread;
Its bountiful supply is unlimited.
Walk on the mantle of grass ever green
And abide under the canopy of Heaven.

In Freedom walk the green fields of Paradise
And move among the children of earth, a blessing.
Be tender, tolerant, loving and true;
Let your benediction fall softly as the gentle dew.

Brothers, dear, let Love Divine enthrone thy heart
And every word, thought and deed be sublime,
That man may know thou hast, even though slightly,
Touched the hem of that Holy Garment Divine.

Be still in abiding confidence—in the Living God;
And faithfully eat from the table of our Lord.
In gratitude, praise and thanksgiving, ever
Walk upon the Sacred Path,—Love Divine.

* * *

TRUTH

“Truth, is as old as God, for, lo, it is God!”
It is never touched, contaminated nor changed
By the pen, neither by the tongue of man,
But stands resplendent, The Over Soul.

The Harp of the Infinite fills the Universe;
Each individual is a string thereon.
The Infinite breathes His Holy Breath,
And the music of the Spheres reverberates.

Touch the inner chord of thy Being,
Then vibrate with Harmony-Divine, and thou
Shalt rest in Peace and lave in the
Essense—Love, and dwell at Home in God.

* * *

LIGHT

Down through the dust of the Ages
The rays of the Light Supernal
Penetrate the darkness of ignorance
As they quicken each Soul in the Universe.

THE END.

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The Solar sun is an outer symbol of Jehovah's Throne: therefore, in the fullness of illumination man perceives God is both Impersonal and Personal.

This light assists the student to gain his bearing, after having cut the chains of the old conception of a personal God of wrath, and launched out into the impersonal Ocean of Love,—to see the great plan of the Infinite, to find his place in it and, thus doing, contentment will be an abiding presence; and Divine Satisfaction his portion.

Teaches the importance of a purified mind; that thoughts are things, created by the carnal mind.

God gave the Real Self, that "which God created in God's image and likeness," dominion over the carnal mind and its thoughts.

The carnal mind and body being in one vibration, the body expresses the beliefs which are dominant in the carnal mind. This is the earth which God gave man dominion over,—just his own carnal mind and body. God did not give man dominion over any other man's mind nor thoughts. Just his own.

The Higher Metaphysics teach the student to stand upon the Eternal Rock—Truth Absolute; and to learn the unchangeableness of God, His Love, Law, Life and Power; and to come into rapport with the Mind of the Infinite, by purifying this carnal mind until it becomes so transparent that God's mind only operates in his mentality. This is the work of the individual.

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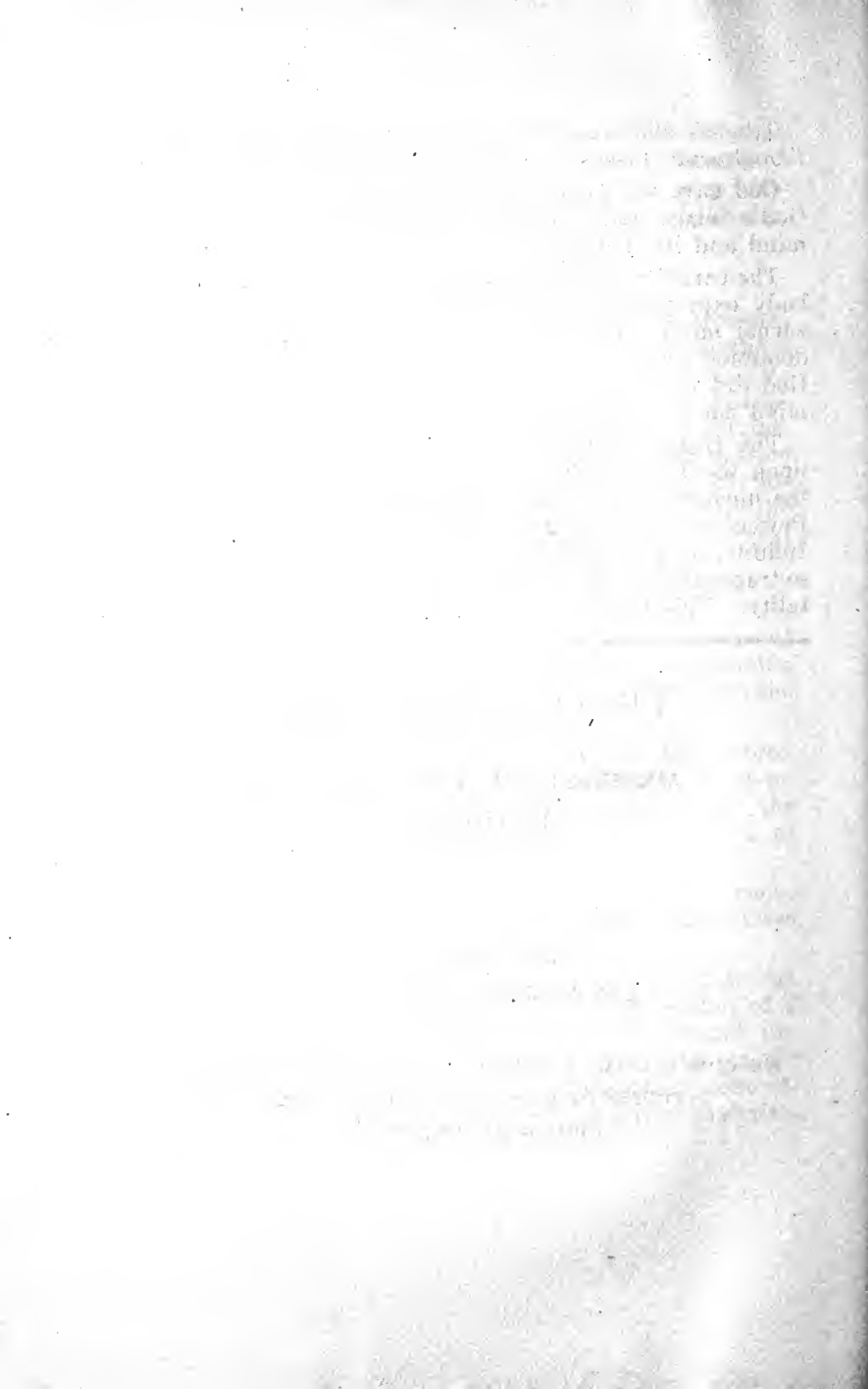
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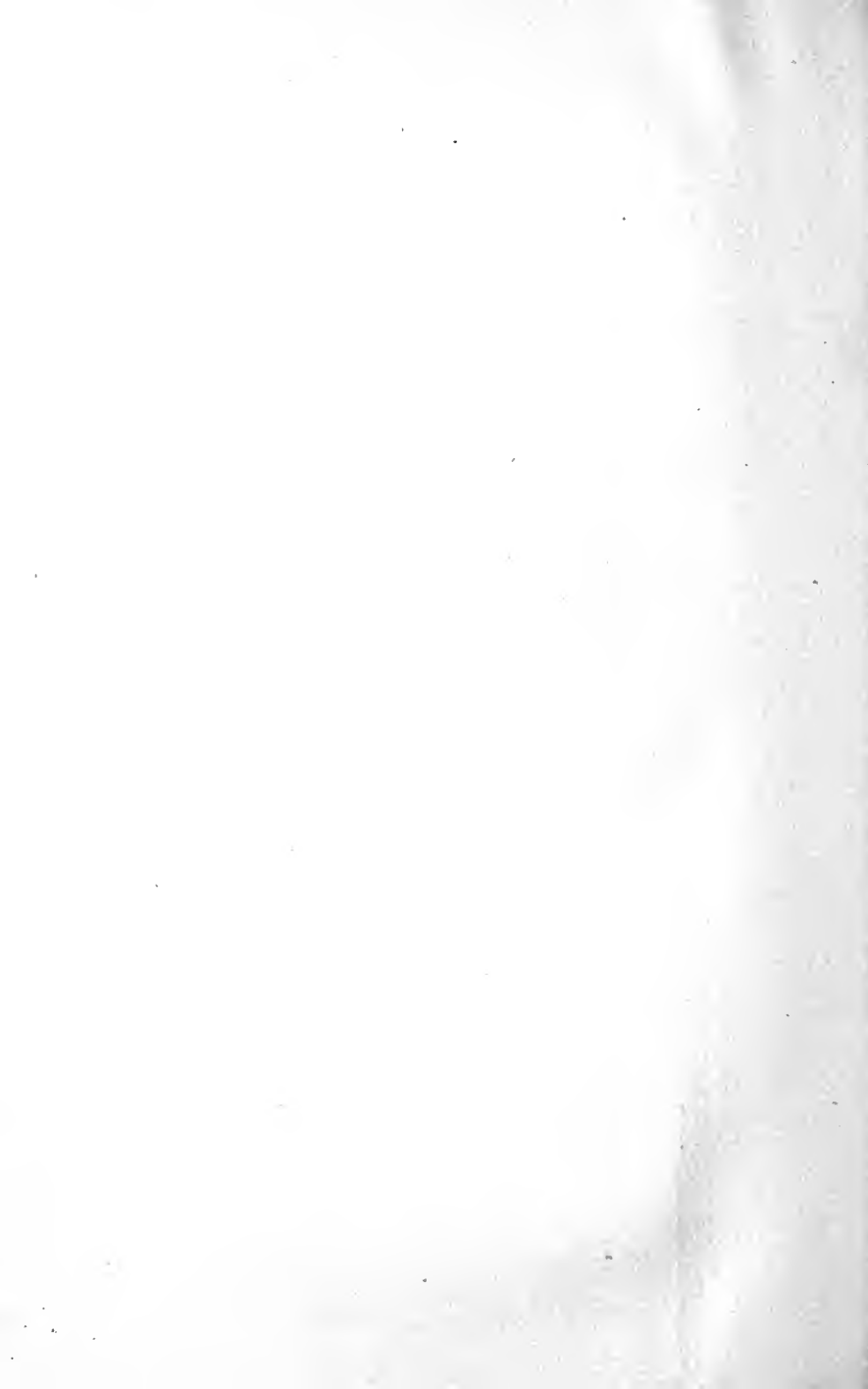
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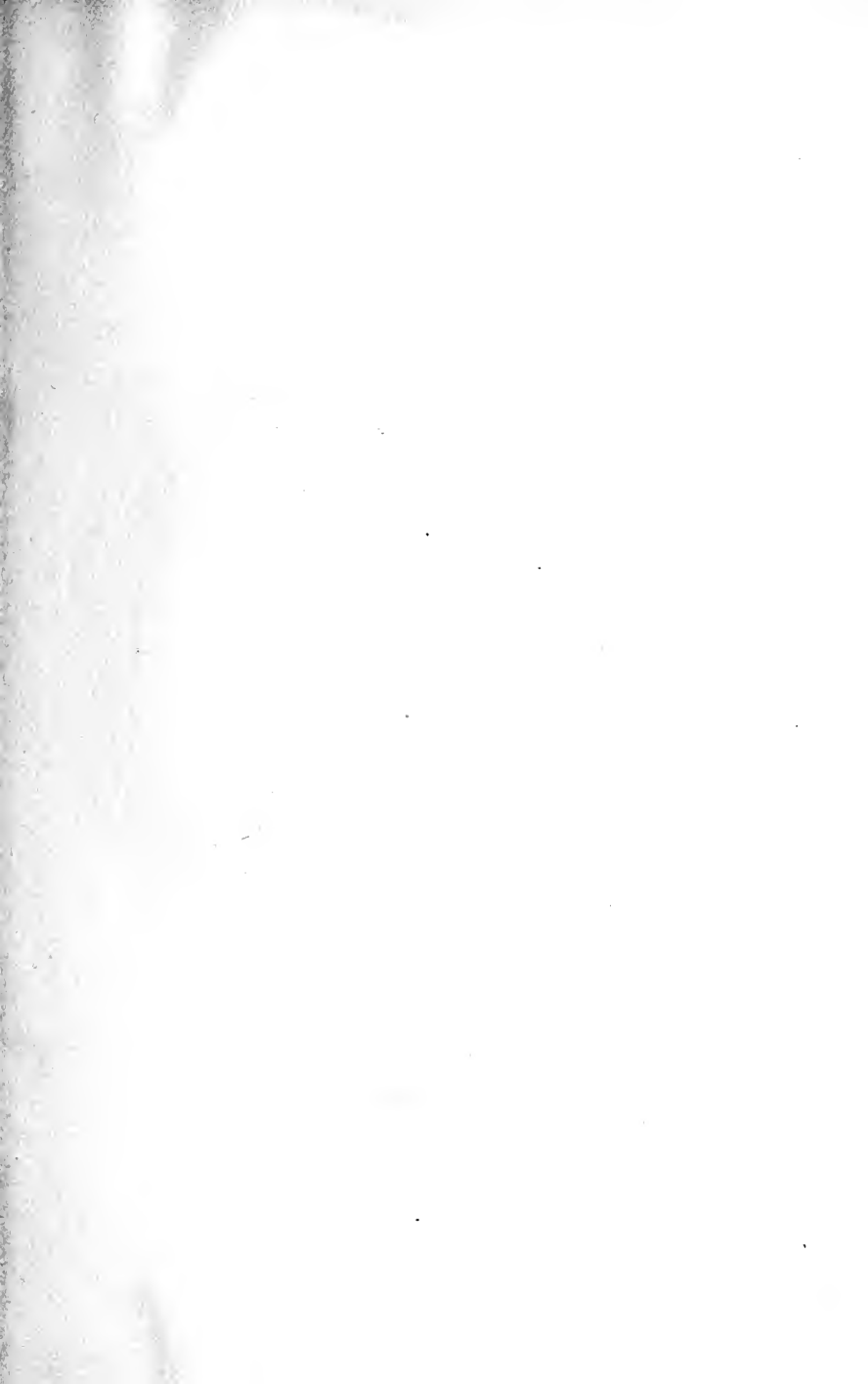
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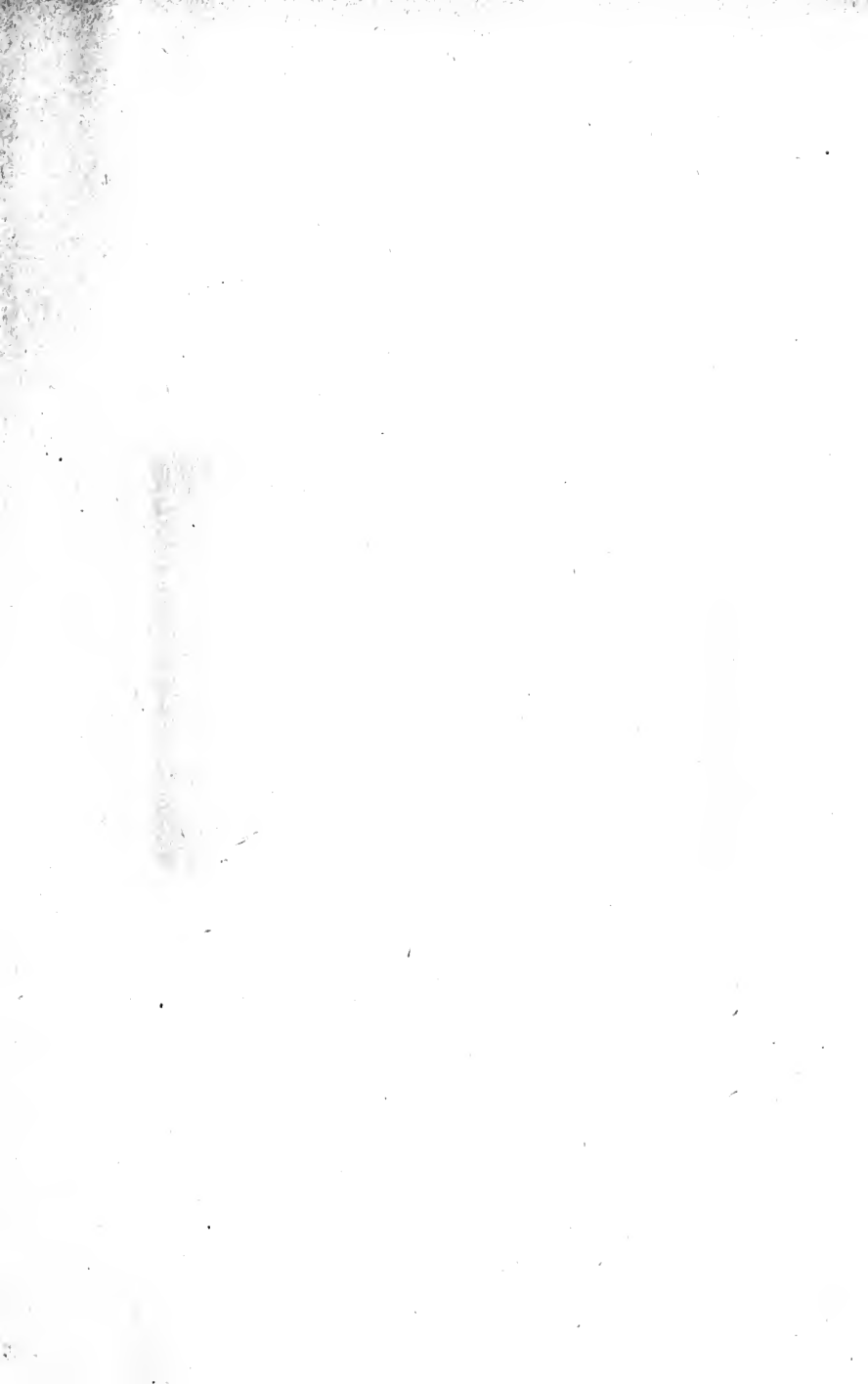


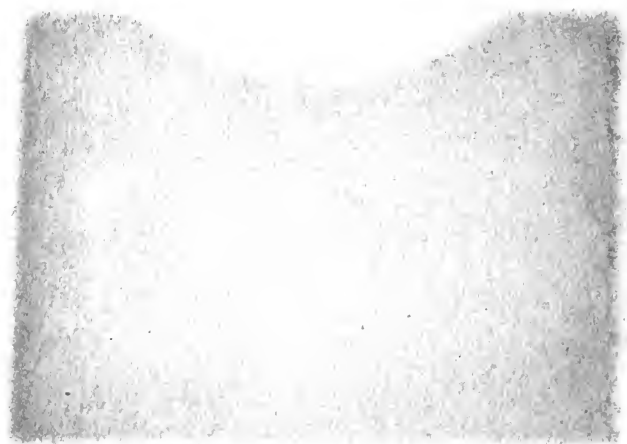












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