

A LAMP UNTO MY FEET

by

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The author of this book. WALTER C. LANYON, is an American-born Englishman. He was educated in this country, France and England and has spent more than half of his life traveling all over the world investigating and studying the various presentations of Truth.

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Through years of proving the *Word* he has refined his presentation of it, eliminating the personal almost completely and leaving the pure revelation as simple and natural as possible. Thousands will testify to the tremendous Spiritual Force gotten through the mere reading of his works.

It has been the desire of Mr. Lanyon to keep the personal entirely out of the way, hence, no exploitation of himself or his books has taken place.

He is the author of some thirty-three books on Truth, a novel, two librettos for light operas and innumerable articles and write-ups on human interest.

The simple manner in which Mr. Lanyon has stated the truth enables the reader to grasp the principle for himself and put it into practice without the cloying sense of a personal teacher or organizational bondage.

The revelation of Truth comes as naturally as the dawn to the soul who is ready to *let* this happen. The kernel of his teaching is the "First Person and present tense" - the actual, usable, practical, revelation of the Jesus Christ teaching.

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THE IMMACULATE CONCEPTION

"SEARCH the Scriptures, for in them ye think ye have life eternal."

Until the Scriptures yield up their symbology, they remain a rather tedious history of a decadent civilization. Once you become the principal actor, as it were, in the moving pictures of the sacred book you begin to understand the revelations of Jesus the Christ; how it was that he constantly spoke in parables because of the ignorance of the people, and how necessary it was for the people -- even you and me -- to release the blessed revelation from these stories into the present-day, practical, everyday living.

Who then has not written the psalms of desolation and the Psalms of Praise? Who then has not found all of the incidents of Job's painful and triumphant existence shadowed forth in his own life? So also hidden in the various events is the actual power for those who have eyes to see -- what the Scriptures say unto the Churches -- unto your temples-bodies.

To the human thought the way of Jesus is the way of the Impossible, even the way of fantasy. Who believes in miracles as natural, normal things? They are classed in the unnatural and the impossible, and it is from this elevation we must approach them if we expect to understand their practical use in everyday life.

Everything that Jesus did is "impossible" to the human senses. The three-dimensional mind speaks from that mass of knowledge it gathers looking through the "glass darkly," but it speaks truly as far as its limited vision is concerned. We know that a heavier-than-water body will sink in water, and that gravity, cohesion, adhesion, attraction, have a definite power which cannot be set aside, even temporarily, except with great effort. Yet everything that Jesus did was outside of all of these laws.

Many people are still trying to work in the three-dimensional-thought world with this new Power, and find it utterly incompatible and impossible, and so it is.

If the Christ Power could do only the possible there would be little use to bother with it, since you are daily doing what is possible. We are only interested in the teaching of Jesus Christ because of its doing the impossible.

If you cannot readily take off from this level you are still looking for miracles, and verily after you have seen one, and keep looking for them, you will not even be able to find ME. "Ye seek ME after the loaves and fishes and cannot find ME" - not because I AM not there, but because through the glass darkly you have glimpsed the impossible happen and are still treating it as a magic power, a worker of tricks, and a doer of legerdemain. If you cannot conceive that the IMPOSSIBLE is the field in which the Christ Power operates you will still be swinging between something and nothing. And it will be mostly nothing.

Hence all the deeper lessons tucked away in stories and parables deal with the doing of the *impossible*. The problem is clearly stated and worked out; the way out of every difficulty is clearly given. No one of the present day can enter into a situation which has not been fully and amply covered, explained, and proved *nothing* by the Jesus Christ Power.

"Search the Scriptures." Do you hear?

Mary the Virgin was overshadowed by the Presence. The Annunciation was made. An

impossible thing was to take place. She was to bring forth a Messiah, and this bringing forth had to be outside the offices of man. Instantly the whole proposition was put on the plane of the *impossible* -- it just could not happen. Anyone could see and understand that. And Mary asked: "How can this be, seeing I know no man?" In other words, it was an impossible situation, and could neither be understood nor manifested.

Is this situation any different from what you are trying to do? Have you not arrived at an incurable state of a diseased or worn-out body and mind, or a hopeless state of waiting, or a half dead state of no expression? And are you not trying to bring out the impossible when you try to get rid of the incurable disease? When the annunciation-desire-is made to you of perfect health or substance being possible in your life, what does your mind echo? Yet where did you get the desire for the perfected state of health or expression? Why doesn't everybody have the same desire; and, when you bring this state of perfect health or substance into manifestation (when you *embody* it), will it not be a Messiah to your world? Will it not save you from destruction by disease or limitation?

The Presence urging upon you constantly for expression stands at the door of consciousness - "Behold I stand at the door and knock, and if any man [that includes you] hear My voice and open unto Me, I will come into him and sup with him and he with Me." This constant annunciation of the Presence, over-shadowing your consciousness - urging you to give it a body and form -- results in the eternal immaculate conception taking place in you.

Instead of your desires being merely floating thoughts which have to be "worked" out, they become the annunciation of the Presence asking for permission to come in and sup with you. The Holiness of this eternal function puts a seal on the lips, and we find that as soon as Mary found that "nothing was impossible with God" she then "magnified the Lord within her."

The questioning and wondering, the guessing and worrying about it all, were entirely dropped out of the scheme of her thought. If all things were possible to God, then the impossible thing would find a way and means of expression. The annunciation or the desire carries with it all the necessary ways and means of bringing itself into manifestation, but it needs the perfect cooperation or integrity of Mary. She is found to be the perfect exemplar of bringing forth the invisible, impossible thing and giving it a body and a form. She "pondered these things in her heart." There seemed to be so little chance of the thing taking place through the thought of man. Also we see her in a very difficult situation as far as the actual affair was concerned.

Who was going to believe in the Immaculate Conception? Who would believe it today? Not many; and Mary would not have been more popular in her home town than she would be under like circumstances today. Hence the need for silence and the deep magnifying of the Power; the turning entirely away from the appearance, and the "letting" the Impossible become the Possible by its own way. "I have a way ye know not of"; hence, I can and will handle the manifestation. It is wonderful when you liken your desire with this glorious Immaculate Conception from the standpoint of symbology.

When you tell your desire, what do you find happens? Does anyone believe you are capable of bringing it out? Not one. Everyone knows that it cannot happen; for what you are trying to do is *outside of the laws of man*. Who believes that you can prosper yourself through your understanding of this overshadowing Principle? It is impossible and it cannot happen. Yet the

Spirit is over-shadowing you with an endless stream of desires, all of which should find a body and form and go forth into expression, if you but followed the law of Mary.

"And Mary magnified the Lord within her." She ceased to look to the ways and means, or to consider the almost hopeless situation that confronted her. "She pondered these things in her heart."

The holiness of Life ! when you see, even for a moment, this glorious idea of the Immaculate Conception. Your desires are dignified with the joy of being possible because they are impossible to the reasoning of man. This very recognition of the Impossible as possible shows the first faint streaks of wisdom and acceptance in a power which is not dependent upon the limited laws of man.

The Spirit is overshadowing you now, even as it is overshadowing every other temple, body, urging upon it to open the "door" of expression and "let" ME in. The thief, the crook, the harlot, and the saint are all overshadowed with this glorious Presence, flooding them with desires, every one of which is a holy thing seeking a body and a form, but, because of the impossible nature of the desires as viewed through the "glass darkly" of the human thought, only distorted and ugly manifestations can get through. Every desire is holy and from God, and in its purest form is true and good, but, by the time it is put through the thick fog of human belief, that which comes out into manifestation is so far removed from its original urge as to be unrecognizable.

Life circumscribed by the human mind is a series of blasted hopes and desires, and yet it should be just the opposite by reason of the revelation made by Jesus.

"With God nothing is impossible." WITH God? Or *with* God" Does it mean it is only true to a God separated from you or because you are with God? Do you recall that Jesus made Himself as God, and do you begin to see how the IMPOSSIBLE becomes the possible to the consciousness that is of the same substance or nature? "Awake, thou that sleepest, and Christ shall give thee light." Jesus did not try to use a POWER to work things out on the plane of the Impossible; he found his true nature to be God, and to God all things were and are possible. The coming forth of this may have set aside or upset all the human beliefs regarding the situation, but that was of no consequence. So does an electrical storm many times set aside the best-laid plans of mice and men, and neither one nor the other can do anything about it, whether they like it or not. Jesus was not concerned with what the human thought would think or do about the situation. He made Himself as God, and from that Plane the Impossible became the Possible, and its coming into manifestation might be considered a miracle or a coincidence; it made no difference. Suffice to say, he knew that the human mind would dispose of it some way so as not to upset its own basis of life.

Presently the idea will be made clear to you. You will begin to see the plan of manifestation. The Overshadowing Presence announces that which is to take place in and through you. You have it as a desire, and the moment this is accepted in the clear Virgin mind (the mind which is not cluttered up with a lot of metaphysical teaching and beliefs) the silent announcing of its advent goes forth. The Wise Men from afar, seeing the star, come with their gifts. So with every desire that is immaculately conceived and brought forth according to the way of Jesus Christ - it draws everything to it that is necessary, instead of going out into the world seeking for its own. Every desire that you ever had, or ever will have, which is handled from this

standpoint will be recognized and receive its gifts from the Wise Men. It is wonderful when the revelation of the Immaculate Conception takes place within you. You will feel the scales dropping from your eyes and the new day appearing. The old idea of getting an idea and then trying to remonstrate it, even in the face of the knowledge that it is absolutely impossible, falls by the board, and the Recognition of Presence shows forth definitely in results. "If I be lifted up [to the point of recognizing that my desire is the annunciation of the Overshadowing Spirit] I will draw all men unto me."

Once you are lifted up, once you experience the eternal rightness of the Presence of God in and through all things, you will understand how the impossible -- the Immaculate Conception, symbolically speaking -- is taking place through you, and you are bringing into manifestation the Messiah which will save you from the difficulties into which the conscious-thinking has brought you.

The judging from appearances will completely fall away from you. Appearances will be ignored, just as they were by Jesus when he was bringing forth the "desire" which the Overshadowing Presence was urging him to set free. The battling with appearances only establishes them. The more attention you give to negative things, the more they increase. The case of a man with a great fear of knives kept him constantly on the *qui vive*, and enlarged the possibilities of something dire happening from this source. Why? Because in his attempt to rid himself of them he endowed them with all sorts of power which they did not possess. Millions of people do not think of "knives" in negative terms, and yet to this man they were the symbol of all that was evil. Other people could live with them or without them. To thousands of people they were a necessity. You begin to understand how it is that you put a thing into the negative classification and work to get rid of it. You are only endowing it with the very thing you are working against. What is true of the knife is true of the man. Some person may work against another who is keeping him out of expression, or is dominating him. He holds him in the negative position, and at the same time tries to rid himself of this negative thing. It only increases. The knife and the man are the same thing. Putting things into the negative place of manifestation does not necessarily make them evil. "One man's meat is another man's poison" is proof of that.

So the recommendation of Jesus, "Judge not from appearances," carries with it something deeper than "ignoring" evil as a reality. Ignoring the appearances as Jesus did was the result of an understanding of Power. He knew that the "thing" of itself had nothing to do with the reaction you were getting from it.

And so we find Mary, the symbol of that which brings forth what is most impossible of expression, and in a way entirely outside the laws of man, showing us by the *Magnifying of the Lord within* just how the desires are brought forth.

All the reports of the coming event given to the unbelieving world, will only raise up a Herod of disbelief and fear, and, though it may not touch you, it will cause you to do many things which would be entirely unnecessary had you bided the counsel of Jesus Christ: "See that ye tell no man," but "show John."

Beloved, you are overshadowed every minute of the day and night with this great Presence, and, as the Spirit moves on the "face of the deep," an annunciation is made, a desire is born, and this desire must come through outside the human laws. The moment you give it the

recognition and the full power to express in a "way ye know not of, " at that instant it will find its means of expression. "Neither say Lo here! or, lo there ! for, behold, the Kingdom of God is within you" -- the state of the consciousness of this Presence is in you, and that is the only place it can ever be felt, known, or experienced. The moment you recognize it there, you see it in everything, and the *impossible* thing, which *has* to be born *outside the offices of man*, comes through in a normal and natural way without disturbing anything. It is wonderful. "Is anything hard to ME?" Answer me. Your little problem fades away. You begin to see that hitherto you approached your desires as problems to be worked out, instead of the urge of the Great Spirit overshadowing you with Love. It is wonderful.

When you come to understand this great overshadowing of the Presence you will understand the eternal coming of spring in all its symbology, and your body shall be like a garden planted by the banks of a river, bringing forth its fruit in due season. What are you worrying about? Align yourself with this glorious thing called Life and the fluttering, fitful sense of things will pass, absorbed into even and beautiful patterns of rhythm.

Your desires will no longer come under the heading of something to be "worked out"; they will be the eternal *annunciation*. Remembering that the sparrow is just as precious as the eagle, you do not have to worry about your desires being so trivial in the scheme of world events.

Mary did not run into the streets and tell the world that she was going to bring forth a Messiah by other than the offices of man, she "pondered these things in her heart." The heckling and arguing of ways and means, the pro-and-con standpoint, have nothing whatsoever to do with this revelation of Jesus Christ. It is, and therefore it Is. "Flee from that man whose breath is in his nostrils" is a good thing to remember always. "Agree with thine adversary quickly." What difference does it make to you what he "knows," thinks, or believes about the Truth? Let him have his way -- don't argue, don't expose, don't talk, don't tell the glorious annunciation which has been made unto you. "My sheep hear My voice." Do you?

Be still -- even at this holy moment you are over-shadowed by the PRESENCE -- it is urging upon you the new idea. Your desire is a holy thing, a thing of joy, a glorious inner revelation -- an Immaculate Conception. "Praise God from whom *all* (not some) blessings flow."

DEVITALIZING EVIL

"I CAME to fulfill, not to destroy" - there is nothing to be destroyed in all the Holy Mountain. Not even the devil; nor even the sickness, poverty, and hateful bondage of human life. Nothing is to be destroyed. It is to be fulfilled.

The egg is not destroyed when it becomes a bird, the caterpillar when it becomes a butterfly, and yet in a sense they are destroyed. The thing which is left when the egg becomes a bird is a thin shell it crumbles and drops into the dust, and even the place thereof is no more.

Jesus counseled the taking away of the attention from appearances and centering it upon this Power which fulfills -- by this very process of taking away the attention from the appearances we devitalize the problems of life, which are entirely dependent upon the thought-substance to keep them alive.

The reason your problems have not been met is due to the fact you have been trying to overcome them - you have been fighting against something and at the same time exclaiming there is nothing but God in the universe. When you awaken to the Presence you will see the process, "Ye must decrease -- I must increase," take place before your very eyes as the power is withdrawn from the problem and merged into the Presence for reshaping and re-embodiment. In other words, the devitalization of the manifestation of evil will take place.

It is very much like letting the air out of a balloon -- the moment you take your attention from the appearances and judge righteous judgment then the manifestation begins to fade out, just as a parasite begins to wither when the sap of the plant or tree is taken from it.

Once you see this simple method you will understand why it is that the Kingdom of Heaven is given to the child -- the attention can be taken from the appearances, the snapping of the thought which is feeding the evil manifestation takes place and the manifestation falls into the dust, not being able to support itself.

"Magnify the Lord within" and disregard the appearance of the problem and you will begin to experience the consciousness of it cracking up -- falling away for the new embodiment to take place; just as the egg cracks before the new embodiment of the eagle, which is leaving nothing behind it but the thing which formerly made it egg, but which is now only a broken shell falling into the dust of oblivion. So will you stop the effort to catch fish in the sea which is filled with fish and you will begin to "let down your nets." The moment the thought is taken away from the problem, at that instant the life-stream is cut from the manifestation and it begins to perish.

The old idea of fighting- against evil and calling on God to destroy something, which in the next breath you admit does not exist, is the densest kind of "metaphysics." The manifestation of disease, though it may have a history years long, is only as old as the last thought about it. Out of consciousness -- out of manifestation - the Walls of Jericho must and will crumble when you have taken your attention from them. At the precise instant the *word* shall be spoken and a crumbling of appearances will take place -- a strong breath of life will dispel the crumbling mass of manifestation into nothingness. It is wonderful - the power which is inherent in the Risen Lord.

"Working" against the condition -- or "working" to know there is no condition opposite a state

of self hypnosis -- you are caught in the language of metaphysics. Dead words -- "Awake, thou that sleepest"; are you still under the hateful law, "Earn your living by the sweat of your brow"? Are you WORKING in this human sense of the word when you pray?

"Behold! I come not to destroy" -- do you hear? - I said, "I come not to destroy." Then what are you trying to destroy? An appearance? A belief? What for?

If God comes not to destroy, who are you to destroy? "I come to fulfill"; and, when the thing is fulfilled with the Spirit, when you recognize the Presence, you will burst the thin and narrow confines of the manifestation which is so ugly and untoward. Behold I make all things *new*. We are not seeking to recover something lost, something once used. "Behold I make all thing new," and when this idea comes to you, you Will perceive that immediately the new creation is a new consciousness with a new embodiment. So the egg becomes the bird -- so you are embodied in a consciousness which is more sensitive to the PRESENCE than you were formerly, and hence are capable of accomplishing things that were utterly impossible before.

"Behold, I make all things new." The moment you begin the devitalizing process of evil, even the devil and hell are made lifeless and must fall into nothingness -- the life is taken from them.

It is as a man who owned a magnificent library of rare first editions. When he died, the library immediately began to disintegrate and was eventually scattered to the four winds. Why? Because it had nothing to hold it up. The moment your attention is taken from the appearances, the appearances fall to pieces. That is why Jesus kept saying, "What is that to thee? Follow thou Me" - the moment you do this the new embodiment is taking place. "Whatsoever you ask in My nature" -- whatsoever you can conceive as possible to this nature -- that will be made manifest through the Law of Christ Jesus.

In a moment of forgetfulness, many an invalid has done things which were seemingly impossible to do. "At a moment ye think not, I come" - you will see what a little is accomplished by taking thought. "Who, by taking thought, can add one cubit?" Are you ready to hear this? - or would you like to debate the issue, simply because the density of your mind does not apprehend the height, breadth, length of the Presence?

It is glorious when you glimpse the simplicity of this Christ message. It is up and away from the old thinking process -- it is pure revelation, past the understanding of man. It is in the realm of the "*peace*" which passeth all understanding." I said *all* -- that includes your own and that of the greatest spiritual leader or teacher in the universe -- it simply is something which transcends the thing called human understanding.

"Leave all" -- do you hear? "Follow Me" does not mean that you let go of a thing, or that you go to any place. But you leave it all, as far as thought is concerned, and that is the quickest way to get rid of the manifestation.

As the wisdom of man is foolishness in the eyes of God, so is the Wisdom of God foolishness in the eyes of man. To the human unenlightened man he is sure that if he thinks hard enough or prays hard enough he will accomplish the destruction of the appearances -- if he thinks *money* hard enough he will create it. He reckons with a human law which might, through some queer whim of fate, temporarily make a change. He cannot think it possible to attain

these things and also to entertain the *Presence* the moment he stops the thought taking process and enters into the recognition of it all and begins to experience the deep and marvelous changes of the new embodiment being born.

"In all thy ways acknowledge him and he shall bring it to pass." Do YOU hear? Answer me. Well, then, what is keeping "it" from coming to pass in your life? Is it the thought taking, the judging from appearances, the trying to adjust, straighten, or arrange things or thoughts?

Perhaps it is -- and perhaps you will "leave all" -- I said *all* and follow Me, and begin to experience the deep delight of the rest that comes to one when he senses that God knows more than any combination of manifestation ever can hope to glimpse. "I have a way ye know not of," slams the door shut tight in the face of the "man whose breath is in his nostrils" and who is trying to square the teaching of Christ by the yardstick of human intelligence.

"In all thy ways acknowledge *him*, and he shall give thee the desires of your heart." Can it be possible? Can you begin to see how you are gradually coming out of the desert of *working* into a place of service and expression -- into a place where man becomes a part of the gorgeous pattern of *life*, and can no more be kept from his expression than he can be sent into his expression by thought? There is a sudden doing away with the paraphernalia of the human thought.

Who told you to make the effort to express - who told you that a man held the power to keep you out of your place or to let you in? Who told you that you must get a man-made authority to express the substance of your mind? The world has told you, and it is true, as long as you are trying to sell yourself to the world -- but when you merge into Spirit, when you are *one* Nature, there will be no need of entering into the limitations of man. He has his success and his failure; both are but human degrees. They have nothing whatsoever to do with the *Power*. God is not successful -- that is a man-made limitation and is usually pictured out by dollars and cents.

God is not limited to the narrow confines of "success." That is the measure man holds to the universe, hoping to get it full, but when he "proves Me" he will begin to see that his measure is far too small.

God does not ask permission to perform. You are the word of God made flesh -- what about you? Why do you not accept My invitation, "Lean on Me"? -- literally, lean upon the consciousness of this Presence. If you have the human decency and honesty to fulfill that which you claim you have, you will see definitely, "I will sustain you" - not after the limited manner of your thinking -- "I have ways ye know not of." Do you believe it?

When is the fire of the burning bush going to burn out all the dead manifestations which you have been holding to yourself so long? When will you flame with the joy of sensing, "Heaven and earth are full of Thee" -- and mean it, and cast your burdens on the *Lord* and feel the Presence emanating through you? The hills shall be made low and the rough places smooth and the crooked places straight -- all this symbology to make you see how the problem is devitalized when you take your thought away from it.

"Judge not from appearances, but judge righteous judgment." The *desire* of your soul, which is the thing in its incipiency urging upon you for fulfillment, is possible of fulfillment, though it must have a new embodiment -- not necessarily a new shape, but a new height of

consciousness which can accept the new revelation as natural instead of the old idea that it is something that must be demonstrated.

The literal interpretation of the Scriptures begins to take place the moment you have found the soul of it all. Without an embodiment the unseen is unexpressed and is worthless -- it must be embodied; and this power of embodiment in the face of such binding limitations as a shell, a prison wall, a fearful disease or reputation, can only take place when you turn your attention to *me* and magnify *me* within.

"What is that to thee?" is the password thereafter -- the attention has been taken away from the appearances. This does not necessarily mean that you are closing your eyes to it; just suddenly you have taken the thought from it, and the "What is that to thee?" stays with you as a guardian angel until the moment comes for you to blow the breath and see the *walls* crumble.

All the while, from the moment the attention is taken away from the appearances, the leaven of the Presence has been devitalizing, undermining the solid appearances of belief, so that when the breath of Life is blown upon the thing, it goes up in a cloud of smoke and you enter in. The Jericho of your desire, walled away by impossibilities, becomes yours. You do not climb over, fight against, tear down, or in any way attack the *walls* -- you devitalize them by taking your thought away from the appearances.

It is wonderful what a little contemplation on this thing will do for you. Suddenly you will see why Jacob struggled all night with the Angel, and how finally he loosed it and *let* it go. So you will take the very light out of hell or the devil by this same process. When you stop regarding the flames of hell and recognize Me, you devitalize hell, and it becomes heaven. Even while you are momentarily in the flames you experience the holy command, "The flames shall not burn thee." It is glorious, this *one* Nature of the Jesus Christ consciousness.

The appearances may be solid and filled with terror, the roadway filled with armed charioteers and horsemen; destruction is near; but "*look again*" - and the devitalization takes place. We are not going to fight. "Put up your sword" is just as true today as it was two thousand years ago.

"Awake, thou that sleepest, and Christ shall give thee light." Where is the Christ? When Jesus raised his eyes to Heaven, did he look up? And if so, where are you going to *look*? When he performed the gesture in his Consciousness he must have stayed on the Power and magnified that, if the embodiment necessary was to take place, and eventually before his eyes the spectre of appearances which manifested hunger and lack, fell to pieces, and the embodiment of plenty took place.

"Believest thou this?" Can you believe in the Divine nature to the point that the embodiment necessary to put the child on earth will take place, by a way ye know not of? Outside of the laws of mankind? If so, you can rejoice, for all flesh shall see it together.

In every instance of so-called miracle cited in the bible, we see Jesus practicing this devitalizing process. The attention is taken from the appearance, and the manifestation has the life-flow snapped instantly. It may wag about until sundown, but the "What is that to thee?" keeps you in perfect peace -- the walls crumble as you enter in. You enter in through the door which no man can shut -- I said *no* man, organization, person, place, or thing. By

your yea, yea, "Believest thou this?"

"Search the Scriptures, for in them ye think ye have life eternal." You see yourself moving through every character and every situation of the Bible, and yet you suddenly realize that *you see* yourself, and it is the you which is seeing yourself that has the power to accomplish that which changes the face of all nature.

"At his coming" -- what is this *his*? At his coming the earth melted. (Is your problem harder than the solid earth?) At his coming the hills skipped for joy and the trees sang, and so is the glorious pastoral poem of the symbolizing of the Presence.

So will the manifestations of evil suddenly lose their shape and form at *his coming just* as hell melts into heaven at *his coming* into manifestation, and the devil fades into oblivion. The running from appearances ceases; he can go or stay when you have taken the life out of him. He will be powerless, and will prove it over a thousand times.

Can you begin to see why you are sent into all the world? Naked, yet unafraid -- alive, awakened to your true nature. Shed with the preparation of the gospel, wearing the breast-plate of righteousness, etc., is but the symbology of becoming conscious of your *nature*. It is not a preparation for combating evil. No, not even by the old-fashioned method of begging, beseeching, and praying to a tribal Jehovah.

"*In all thy ways acknowledge him and he shall bring it to pass.*" Do you hear? What, then, is going to hinder the manifestation of it here and now?

BORN AGAIN

"MARVEL not ye must be born again."

The definite statement of what must take place before you can enter into the Kingdom of Heaven here and now made manifest, is little heeded by the average Truth student. He does not stop to see or realize that in order to do the works that Jesus said were possible for him to do, that he would have to be "born again" into a state of consciousness where those things which were formerly impossible, come under the head of the natural and possible.

He is admonished time after time, that it is useless to put new wine into old bottles, or to put a new patch on an old garment, and yet he will try with the limited physical senses to do those things which at the beginning are listed in the category of the impossible. Hence, he is merely trying to hypnotize himself into believing that some "miracle" will happen to him if he tries hard enough.

There is no possible way for the mind of the limited human senses to grasp the statements which set aside the laws of time, space, gravity, cohesion, and adhesion.

All the works of Jesus come under this head. Nothing he did was in any way subservient to the human findings. Everything that he showed forth set aside definitely a humanly accepted theory of law. How, then, is it possible for a man to attain these works working from a limited human sense capacity? "I can of myself do nothing" immediately states the position Jesus took to the limited faulty human senses.

"Having eyes, ye see not, and ears, ye hear not," was addressed to people who in the human sense of the word both saw and heard -- and yet they could not "see nor hear" that which belonged to the Power which he manifested.

"Marvel not ye *must* be born again" -- do not get excited about it, if you *must* be -- you *can* be, and the sooner you get over the idea that it is some strange and elaborate initiation, the sooner you will find you are "gradually merging into this new-born state.

"As you have borne the image of the earthly, so shall ye also bear the image of the heavenly." Is there anything so strange in that statement? No, there is nothing strange in any of the teaching of Jesus; it is sane, practical, and usable by the man in the street; the only strange thing about it all is the weird and difficult processes that have been thrown about it by the human mind.

If the child could get into the Kingdom of Heaven through the all-embracing capacity of accepting something which could not be reasoned out, then it does not seem so impossible for the adult to lay aside his adultery, his making the universe two instead of one.

The "peace which passeth *all* understanding" certainly is not going to be sounded or experienced by the understanding of you or your teacher, however famous you or your teacher may be. And yet that *peace* in which lie all things, is possible of attainment, but apparently not through the "understanding."

"Seek peace and pursue it, and *all* good shall come unto you." It is definite and direct -- *all good* shall come unto *you*. Do you hear? That is what you have been after, isn't it? You have wanted the *all good*, and there is no ambiguity as to how it will come if you follow the

instructions of Jesus Christ -- if you come unto *Me*.

"Eyes have not seen, ears have not heard, neither hath it entered into the heart of man the things which are prepared for them that love the Law."

The eyes have grown dim trying to see that which has been prepared, and have finally decided that it is some invisible thing that will come after death. And yet, not satisfied with this, man keeps on trying to *see* it now -- or to experience some of the marvelous things which the heart has been unable to sense.

It is evident, if you cannot see and hear and experience by the human senses the things which are prepared for you, it is because of their limitation, and yet we know that through these very senses comes the verification of the Presence of the Lord. "Feel *Me*, and see that a spirit hath not flesh and blood."

Through these very senses man experiences the word made flesh and discovers that what he is seeking, and what Jesus was talking about, is not an imaginary kingdom where vaporous bodies float about singing all day long, but that the resurrected *word* made flesh functions in the world though not of it as a tangible and very much alive and real thing.

The command to transcend both time and space is too difficult for the human limitations. "You say it is four months until the harvest, but I say, '*Look again*,' " carries with it a demand for the extended vision -- a something that telescopes the thing the human mind calls time and space and which says it is so necessary to produce the said harvest.

What are you going to do -- argue about the possibility of it being so? Then you are arguing with the Teaching of Jesus Christ and you are setting yourself up. Why? Because you are looking through your limited human senses, and what you cannot see with your eyes and handle with your hands you will not accept and, further than this, you insist that because you cannot see or understand it that it is not so -- yet in the same breath you will insist that you *follow* the Master.

"Follow Me" means precisely what it says -- "Follow Me." You have already admitted your defeat. You have already decided that you do not know where you are going nor what is going to happen.

"Anything might happen" is the uncertain shaky human reasoning and understanding -- but this could not possibly be so of a "Changeless God and a changeless perfect law"; the only thing that changes is your human belief regarding a thing -- all else remains in its eternal undisturbed harmony. It is wonderful to contemplate the extension of the senses, the capacities of the "new born" idea. These capacities start where the human capacities leave off. Without the proper grasp of the senses you will be bound to draw all your conclusions from the seeing of the eye and the hearing of the ear. These conclusions, then, naturally will be faulty, and your judgment will be from appearances, and meet with the stern, unrelenting law, "Judge not from appearances, but judge by righteous judgment."

"Marvel not ye *must* be born again," otherwise you are still working in the "four months until the harvest" of human reasoning, and you may perish if you have four months before the harvest can come. If your prayers are put through the same time and space proposition, you may fall by the way long before the answer has time to reach you -- and how will the limited

human reason handle the statement, "Before they call I will answer; and while they are yet speaking I will hear."

This is an utter impossibility, and you easily can get a group together to prove that it is an utter falsity; but what you are proving only are the limits of your own enlightenment. Because you cannot prove a thing does not argue for or against its reality; it merely states a condition of your own progress. "There are many things I could not tell you because of your unbelief." There are many things that you cannot grasp through the limited human senses -- there is not sufficient capacity in them to grasp the new elevation. The "before you call I will answer" needs something higher than human reasoning to cause you to come in line -- and that "something" is pretty near to the power which dissolves the mirage of time and space and human limitations from you.

The "look again" seems to be merely an adjustment of the lenses of the eyes; the time element in it is so sudden and impossible. "Who by searching can find *me*?" What have you in the human mind which can "search out the deep and hidden things of Spirit"? Nothing but the quality of imagination, and of that you think little in the practical, workaday world.

Yet Jesus submitted to the baptism of John the Baptist -- inspiration permitted itself to be baptized by reasoning, but the moment this ceremony was over, the glorious *balance* of Life having been established, he was through forever with that idea. We see him moving with the glorious power of the inspiration.

"When the *inspiration* of the *All Mighty* (heed the word All) has come unto you, it shall lead you (yes, you) into all things" -- when you see the inspiration that is the quality of the *newly* born moving into place of expression through and against everything, since it recognizes no condition or limitation -- then you will know why it is necessary for the *eyes* to be opened and the ears unstopped, no matter how keen your physical hearing and seeing may be at this moment.

As the aggregate mass of evidence of the senses forms the life of the human kind, so does the evidence of the spiritual senses reveal the kingdom here and now -- and when the one is lost in the other, then the word becomes flesh. When the limited human sense is lost in its divine *counterpart*, then the new capacities of the sense so far transcend the human reasoning that it is impossible to understand. The blending of the life with the universal life causes the "glass darkly" to disappear from in front of the vision.

Little by little it dawns upon man that the purpose of God is not for demonstrating the power of Truth, and that the idea that he studies about God in order to be able to do something that his fellow man cannot do must fall by the way in favor of the conscious knowledge that he is merging into the nature of God, and this very merging causes that which the human kind call miracles to be the ever-present manifestation.

The end and ultimate of this search for God is not, then, as had been supposed by thousands, to find a way to make bread out of stones or do strange and curious things -- in short, to perform miracles - but it is for the releasing of the True Nature of God into manifestation. If the action that is about to take place through it is not natural, because it is God action, then it is a false human belief trying to make itself felt as something.

If the child can get into the Kingdom, so can you. Or can you? Perhaps your intellect is so

great that you have to smile at the simplicity of the child and Jesus, and so you smile until you stop smiling and that is the end of that.

Neither is the end of this search for God self aggrandizement. He who seeks the Power so that he may be known by men to do many "good" works, mistakes the Divine Nature which could not possibly act in any other fashion. He is limiting God and attempting to place a personal trade mark on the Infinite.

We do not good works for any other reason than that we cannot do any other kind of works: the nature of a blackberry is to produce blackberries, and the nature of God is to be God. And that "*being*" God is what the human man calls supernatural and miraculous, yet it is but natural and true to God. No law of God is set aside when a miracle takes place, but the Nature has finally overshadowed a human consciousness with such a flood of light that it has got through the "glass darkly" and in a measure has neutralized the thing called problem, the problem only having been the product of the foreshortened senses of the reasoning man.

"If you ask anything in my name [nature], that do I unto you." When you plant the blackberry bush and water it, you are asking it in the nature of the blackberry bush to produce blackberries -- what else can it do? and how naturally it is functioning when it does. It is the ultimate end or purpose of its existence.

And so, when you ask anything in the name or nature of Jesus Christ, the action that takes place before you ask is merely the expression of the nature, and it is going to be natural, simple, glorious; and only when you get into alignment with this idea can you ever hope to "Follow Me" into the heaven here and now made manifest. If it is not natural, then it cannot take place often, for it will be supernatural and will have to come under the heading of the supernatural.

The supernatural is that which happens once in a lifetime to the limited human reasoning, when for a moment it has relaxed the narrow confines of itself and *let* the power through. The rest of its life it is trying to *make* it happen again; but, as you cannot stand before a blackberry bush and demand that it give forth a measure of blackberries at your command, neither can you "make" the God nature act - in both instances the human mind first lays the wall of impossibility in front of the proposition.

"Suffer little children to come unto me, for of such is the Kingdom of Heaven." We are beginning to understand why; the child can have his Father Christmas because he can transcend his human reasoning sufficiently to believe in that which he has never seen and which through every avenue of human reasoning is impossible.

"Except ye become as a *little child* ye shall in no wise enter into the Kingdom of Heaven." The ruling is strict and definitely outlined. "Except you become as a little child." All the human reasoning is set aside, and the Divine flow of inspiration carries us into the presence of the eternal Father Christmas and the everlasting Christmas Tree which stands in the midst of the Garden of Life.

It is all so wonderful, the *new* day that is even now breaking over the horizon of your day.

GOD REQUIRES THE PAST

WHAT Of your past? Are you still carrying it along with you - the things you overcame and the demonstrations you made? If God requires the past, when are you going to walk through the waters of forgetfulness and let the dead past bury its past?

When you have sensed the ever out-picturing of the Jesus-Christ consciousness within you there are so many things to be revealed to you, that you have no time to set your little demonstrations in a row, and embroider them with details of evil to show how strong was the power which you "used" at that moment, or mayhap to "glorify" the little human understanding.

I have much to tell you -- yea ! even the things that could not be told to you in Jerusalem because of your unbelief -- but now this mysterious quality called "belief," which is not credulity and which is not human understanding but an *awareness* of the Inspired Presence, here, there, and everywhere, has come to you, and when you are ready, you will *hear* what the "Scriptures hath to say unto the Churches."

If, however, you are concerned with the past overcoming of evil, you are still believing in its reality -- the ever-flowing stream of manifestation will suddenly subside. God requires of you the past. "The former things have passed away; they shall not be remembered nor come into mind any more."

In the archives of memory lie the army of beliefs which strengthen evil admissions of the present. Remembering and going over all designs of evil will eventually cause them to retrace themselves in the present expression. Many a person is suffering, not from an accident, but the memory of it; not from a sin, but from the memory of it, with its army of condemnation.

"Loose it and let it go" -- free yourself from the memory of that which you passed through. It is the memory of evil, drilled into us from childhood, which causes us to react so suspiciously towards the world.

As you move into the new mansion (in my Father's house -- consciousness -- are many mansions) you come out from under the former laws, memories, and beliefs. You do not form your basis of judgment from the outgrown basis of evil.

"Behold I make all things new" - and so the basis of judgment is also new.

But where does evil come from -- if it is not real? A thousand times the question arises.

Recently, according to a news item, a man jumped into a taxi and ordered the driver to take him to an address a considerable distance away. He settled back for the long ride, when all of a sudden he realized the taximeter was not working. He noted this irregularity, and was about to call the driver's attention to it, when, gazing at the man, he noted the low overhanging brow and the hard, sharp features of a crook, and thought better of his action.

Not to be taken off guard, he thought out the best plan to handle the situation. Knowing that the driver had planned a little trick in order to extract an exorbitant fare from him, he thought out his line of conversation and defense, all the while regarding the "crook" driving the car. He jotted down the number of the driver's licence and the other information given on the ticket posted inside. He would show this thief that he could not put anything over on him.

By the time he reached his destination he was excited and all set to defend his rights as a citizen. He signaled the driver to stop and got out, at the same time demanding of the driver in very curt tones: "How much?"

The hard, sharp eyes of the driver looked at him, the tightly closed mouth slowly relaxed into a warm smile, and a laughing voice replied, "No charge, boss. I am getting married tonight, and am treating all my clients to free rides."

The *honest* (?) man walked away in silence, too stunned and surprised to say "Thanks."

Where was the crook he had been creating during the long ride? Where was the anger and hate that had caused his pulse to beat degrees faster than normal? Where was the fear that pictured itself in the kaleidoscopic fashion of a "horror film"?

You answer it. And the next time you are troubled with the origin of evil, if you will look to the proper place for the cause, you will see that it lies in "judging from appearances."

The driver had shut out all these evil thoughts, being filled with the only thing that never faileth - love.

"Judging from appearances" many times materializes the judgment. You actually endow it with the power of your own judgment, and cause it to react to you with all the force of your own fear and belief in it. It is like throwing a rubber ball against a smooth stone wall - it returns to you with all the force with which you throw it from you. Yet, at the same time, the same person or situation may be most kind and agreeable to another.

"Watch, watch, watch." You are standing in the midst of your own consciousness -- and the whole outside world is but a self-division of you.

When you begin to understand a little the "The Temple of God is *with* men" revelation, you will see that the "temples" (manifestations) are for the purpose of reflecting back to you the state of your own consciousness, as so many mirrors. The light need never be in the mirror, but on the object in front of the mirror, and so, with the return reflection, to any state of consciousness.

Whatever is in your state of consciousness when it is lighted by your conscious thinking will be picked up by one or a thousand mirrors the universe. A thousand "temples" will call from the housetop what you have found to be true in the "secret" of your heart -- whether this be good, bad or indifferent. Therefore, it is foolish to spend further time trying to change the mirrors, the temples, on the outside for they stand ready and willing to reflect or give back the exact reproduction of your own findings *within*.

Stage fright, fear, etc., is a multiplication of the idea of fear. Suddenly as you come before a thousand mirrors it is multiplied by a thousand, and you see an audience ready to destroy you. You are looking at the simple little thought of fear magnified and witnessed to by a thousand.

It is true, then, that the only place of correction is within, and when Jesus was asking you to "take the attention away from the appearances" he was not asking you to hide your eyes, but to see the uselessness of trying to change something on the outside which was sustained and kept into position by something on the inside.

We do not close our eyes to evil as formerly with the idea of getting rid of it, but we take our attention away from the supposed point of power or projection, and place it on the real place of power. "What thou seest, that thou beest," has been interpreted to mean if you imagine you are something you are not, it will come to pass. In reality it calls your attention to the fact that what you are seeing in your outward expression is the state of your consciousness made flesh. It should not be discouraging when you come face to face with this rather startling fact. It should stimulate you to know that at last you have found the place of attack.

"One man's meat is another man's poison" and "as a man thinketh" (thought being the emanation of a State of consciousness) "so is he" are true and just statements. When it is understood what is making the meat and poison, and what is causing the thinking, the whole process will be reversed.

My-thoughts will at no time change my state of consciousness; they proceed from, and issue out of, the truth or lack of truth I have in my mind regarding a certain object or situation.

I cannot change any man on the outside, except superficially, but I can completely make him over as far as his relations and reactions concern me. I cannot at any time control or cause another to do my bidding, neither can I meddle in any way with his private life, but I can control his reactions to me to the extent that they are harmonious and happy instead of filled with the false things claimed for him by the world or another.

When man begins to understand the Presence within *him* he is not looking for another -- he knows that *this* is *he* that should come. He knows definitely that the outside is merely the objectification of the inside, and that, no matter for the moment whether he can suddenly change it or not, he has at least reached the point of power.

The mass fear engendered by the memory and history of your life may seem so real and true that it is inescapable, but it is through this crystallization of conscious thinking that Jesus-Christ Nature brought Jesus and caused him *to do* the thing which he *could not do*.

Jesus knew he could of himself do nothing, and then he knew he could, through the Divine nature indigenous in every man, do all things. He did not try to escape Jesus, but knew that Jesus was the vehicle of expression for the Divine Nature -- the "*he* that should come."

Not long ago I saw a frail little woman, illiterate, ignorant, and with a thin soprano voice, rise quaking with fear and stage fright. She made a very badly worded announcement that "her guide or master" was going to lecture through her. With a few physical jerks and motions, suddenly she straightened herself up and, in the most cultured and beautiful voice, delivered an address which any scholar would have been pleased to give.

The audience sat in wonder. The speaker had escaped, through believing in another power, the limitations of herself. Jesus was faced with the same situation, and so are you faced with the same situation in one form or another -- you are not adequate to that task which confronts you, and there is plenty of evidence to the fact that you cannot do it.

Jesus immediately knew that he was not "looking for another"; he knew that "This is He that should come" was sufficient to speak all languages, all tongues, and with the wisdom which so far transcended man's feeble attempts as to put it into the plane of pure inspiration. He did not escape from himself, he *found* himself.

So long as you believe in the Power apart from yourself you will keep transferring the expression of your life to some being, or entity, or master. When you have found *Me* you will act in accordance with the law governing this *Me*. If your mind is stayed on *Me*, there is no question of the limitations of the little self standing in the way of the glorious expression of your God-self, and you will not have to believe in outside helps.

When you know there is nothing outside of you to help or harm you because the whole Power lies within, then you have come to the contact which Jesus made with God.

"I and my Father are one -- my Father [the Universal Presence] is greater than I"; and yet this must be expressed through the Personal I. "Call upon me and I will answer"; "I will walk in you and talk in you"; "You need but open your mouth and I will supply the words" -- all these and a thousand other truths are awaiting the recognition.

"Come close unto Me" -- begin to recognize the Deity within, and magnify the Lord, and see the limitations of the little self absorbed into the Godhead. Stop looking to something outside of yourself, and see what this glorious recognition of "This is He that should come" will do for you.

"He made himself as God" - the same substance, power, and spirit. If he discovered this lovely truth and put it into practice, what use would he have for a Master who was using his body like a megaphone? If the Master has so much to convey to the universe, would it not be just as well that he took on his own body instead of using another's? Answer me. If your body is to be eternally used as an instrument for some other power to speak through, when is your own glorious expression ever going to have an opportunity to bring out the hidden things, the gift that is within thee?

Rising above all this belief, and realizing the Presence, makes all things possible to you -- it does not take anything from that which is eternally true and does not in any way deprive you of the sweet communion with the Power of God in whatever form it comes to you - but it does awaken you to the present possibilities of being *yourself*.

"Out of the mouths of babes and sucklings" runs the law. Why? Because they have no memory, no history, no comparison and judgment from appearances, but are actuated from the pure stream of consciousness of the God Self, not yet contaminated by the "wisdom of man." Hence the "child shall play on the hole of an asp" and the lion and the lamb shall lie down together.

The awakened soul who is not "looking for another," but has begun the recognition of his own Divinity, shall see the reward of this recognition instead of the bitter harvest of tears he has so long had through the denial of *Me*. "If you deny *me* I shall also deny you." If you keep transferring your power to another point, and recognizing powers outside of *Me*, I shall prove to you this denial is fruitful, and you shall bring forth the hellish crop of fears which you are constantly "treating against."

Not finding a plausible way to dispose of the evil, you will attribute it to other entities, either embodied or disembodied, or you will give it a name and run about excusing your failure to Life -- God -- by the fact that someone is "mal-practicing you," or that a person of another faith is praying against you.

I have seen people rushing about pronouncing the cursings and telling of evil things that would happen to people who did not subscribe to their personal teachings, and sometimes engendering fears in others, when they themselves could not bring out enough substance to pay a subway-fare to their destination.

Awake, thou that sleepest ! The next time the messenger of Light, who has a fear thought of cursing and evil in the background, approaches you with a sweet morsel of Truth, put him in the strait-jacket of proof. Look him over carefully, deliberately; I think you will find plenty of signs which indicate his utter lack of ability to bring out even the most necessary things of life.

Awake -- Arise from this dead belief. "Not that which goeth in defileth a man, or maketh him, but that which cometh out," It is not anything that is said to you, but what you do with it. It may go in one thing and come out another. Watch !

Poised in the Christ consciousness -- the recognition of your true self -- you are not "looking for another" -- *he* is come into expression when you recognize your own Divinity.

"The temple of God is with man"; you will begin to see how the embodiment of God -- called man - in millions of forms and shapes, stands ready and willing to co-operate when you recognize the Divinity within. Like a million receiving stations the "temple" of God stands. When the operation is entirely within, and handled with all the integrity of the Jesus Christ consciousness, the "temple" at the right place and point will pick up the word and transmute it into substance.

The radio operator cannot reach out in the distance and "feel" about for a *temple* to receive his message; he is concerned with the integrity of performing the thing perfectly within. So man begins to see that the thing must be perfectly performed within -- the manifestation must and will take care of itself. It makes no difference about the manifestation as long as the integrity of the sending has been held to.

"Go within; ask the Father"; "that which you tell the Father in secret" -- with no judging, seeking, expecting, observation as to what the manifestation will be -- "shall be called from the house top." This is such a beautiful literal thing when once learned that it makes life a never-ending joy, full of surprises and revelations.

All the lovely sense of integrity is applied to the within, having passed the place of "wondering" whether the manifestation will be able to find you or not. By the Automatic Power nothing can escape its proper place. The fear and speculation about the results are entirely dissipated by the integrity placed upon the work within.

Statements of Truth become definite laws. "That which is told in secret shall be called from the housetop" is no more speculative of something to be proven; it is a statement of something that definitely takes place, entirely outside the ken of man's wisdom or knowledge or anything he may think pro or con regarding the subject. It is wonderful.

"The temple of God is with man" - the temple is already into manifestation, and hence you need not worry about not getting through into expression. "I go before you and prepare the way" is like the inaudible wireless message going out into the night, through the hurricane of appearances, and finding the temple of reception ready to pick up and bring into

manifestation the substance of your "secret." It is wonderful.

"Fear not, God is not mocked," used to be held as the sword of Damocles over the head of a trembling, shrinking sinner. Suddenly it is taken out of this dark, fearsome teaching and thrust into glorious expression. Man's puny intellect cannot understand the eternal Justice of the Power and the manifestation of the same.

"I have a way ye know not of" settles once and for always any argument about "how," "why," "when," and "where." The Automatic Power will take care of that. Contrary to all outside appearances, this power suddenly expresses itself because "God is not mocked" and you have lost nothing for that which you have done in the *secret* place - either good, bad or indifferent. It is wonderful.

An interesting incident recently came to me. A woman confided in me that she practically had been the ghost writer for a series of books which have long been recognized in the metaphysical world as successful, and that the so-called author had literally taken this writing and given her no remuneration nor acknowledged it in any way. From the outside appearances the said author was now enjoying a great reputation and fame gained from these books, while the ghost writer remained entirely unknown and unrecognized. The finance which came from the books would have been much appreciated by her. The books being copyrighted, she, having no outside recourse to the matter, was indeed hopeless.

Now, then, if she judges from appearances, she has a hopeless situation. There is nothing she can do. The more she talks about it the more she sets in opposition a certain thought which does not and will not believe anything of the kind, and she receives nothing but the bitter tears of failure. When she returns to the center of her being she finds the glorious revelation that the automatic power of justice -- the God is not mocked element -- operative in the Temple of Man, can and does find out the rightful one -- and, though ten thousand fall, or though the way be filled with armed horsemen and chariots and infernal war machines, a new and lovely sense of confidence hovers over.

"God is mindful of His own" when the integrity of the work is kept; when the operator at the sending key releases it and lets it go out into the confusion and intellect of man, he will see it return freighted with substance. It is wonderful.

"God is not mocked" -- nothing that you do within is dependent on the outside situation. You are no more under the Law; you are in the Spirit, and hence you come by the way of Spirit, instead of the way of man. In coming by the way of God or Spirit man, manifestation automatically pulls itself together to form the picture necessary to give Spirit a body and a form.

"If I be lifted up I will draw all men unto me." It is wonderful. "God is not mocked." Nothing that belongs to you can by any possible manner of means escape you. Your disconcert with the manifestation is the Divine carelessness, the Divine indifference of Spirit moving after its own way and constantly breaking every pattern of the human thought.

"Behold, I AM the Lord, the God of ALL flesh; is anything too hard for me?"

You answer it. You reading this line. Answer *Me*. I said "*Behold!*" It transcends the limited, puny human thinking; it is standing in a radiant light of revelation; it is "beholding" the

glorious presence of God beside which there is no power -- not any.

"I AM the Lord, the God of ALL flesh" -- of all manifestation. (All flesh shall see it together.) I did not say "some," but *all* flesh -- all manifestation. That means the "flesh" -- situation, problem, or what you will - that has been troubling you.

Have you been able to answer "Yes" to all this? You reading this line. *Am* I the God of *all*, or have you another god of evil hidden away in your universe which causes you to say, "Yes, I know, but, if, and, and maybe?" Answer me -- what are you hiding from? Are you naked? Who told you you were naked? Answer me -- come out from among those ghost forms of ancient history and be free. "Am I the God of *all* flesh?" or have you another? Answer me.

"Is there anything too hard for *Me*?" Is your situation or condition or crystallized belief too difficult to melt like wax in a blast-furnace before the coming of *Me*? Answer me. Put your "too hard" problem before *Me* and see it run down into oblivion before the Presence of the *One*. No matter how frozen or ossified it may be, it shall melt away before this recognition of the Presence.

Beloved! your *problem*, no matter what it is, how long it has been standing, what an avalanche of testimony has solidified about it, comes under this glorious Presence. Nothing is hard to this Presence, because it does not work from the "Curse of the Law of matter"; it is working through the Spirit which is free from the heavy laws of the belief in duality.

All of this wonderful releasement comes through following the revelation of Jesus. When he brought to you the Jesus-Christ Nature he gave you the Open Sesame to the King's treasures. It is wonderful.

"Is this he that should come, or look we for another?" Are you looking for a Master to come along and do your work for you, or use your body as a megaphone, or do you want the Voice of Jesus-Christ Nature to express through you - to "talk in you and walk in you" and free its own glorious and golden expression into the universe? Answer me. "Is this he that should come, or look we for another?" Answer me. Are you beginning to recognize the Divinity of your Christ-Jesus Nature and getting busy about the Father's works, or are you still in a maze of wonderment as to whether he has arrived yet?

You cannot be about the "Father's work" if you are not sure where and what the Power is -- you do not even know what the Father's work is, and think your expression depends on something or other on the outside instead of the integrity within. It is true that when this integrity is kept on the inside anyone or anything may be used as the *temple* to aid and assist in bringing out the Secret -- but never is a favor asked to perform the business of God.

If you are about your Father's business, there is no question about being allowed to express, no matter whether this be digging a ditch or writing a book - nothing can or will block the way that you know not of, for it cannot find it or handle it either mentally or physically. Instantly I *am* on the other side of the lake, or I *am* through the crowd, or I *am* where you cannot find Me. It is wonderful when you see what it is to go by the way of God and stop worrying about the manifestation

When you know that "this is He that should come" - that the Jesus-Christ Nature is the nature which carries the government upon its shoulders, then all the little "prittle-prattle" about evil

powers, cursings, malicious mal-practice, or any other little buzzing of the gnats of human wisdom are of no interest whatsoever. They are not to be handled -- they are not even given the dignity of anything that needs "handling." This Divine indifference is not the laxity of the lazy, sluggish human mind, but the balanced point of attention to the Mind Stayed on Thee. It is wonderful, this living in your consciousness - this sudden discovery of the Kingdom of Heaven here and now, right in the midst of the hell of yester-years.

"God requires the past"; you are leaving the Sodom and Gomorrah of human teaching, beliefs, and intellect, and coming out on to the high ground of expression. The Gift hidden within you is beginning to "start" from his prison of disbelief and is pushing into manifestation. Its progress is unencumbered by the fears of the past.

It is said that the mysteries shall pass away like the waters under a bridge. They begin this passing before your very eyes when you have made the discovery of the Divinity of Jesus-Christ Nature within you and begin the self-resurrection.

Your former capacity to create the chimera out of the cloth of belief has been absorbed into the "Judge not from appearances," and is releasing itself as the Heaven, here and now, which Jesus so often spoke of. Eternally referring to the within state for the Heaven on the without, it is curious that we have tried just the reverse process for bringing it into being. *The look again*, which is so important to all manifestation, can be done only when the *look without* has been taken away long enough to let the new picture take form and shape.

You are voyaging through Heaven, but through the glass darkly of the human conscious thinking it can be such a burning hell that the little pleasure of the occasional moments of surcease from its flames are hardly worthwhile. You can, and eventually will, discover *Me* in the midst of this inferno of conscious thinking, and that will be the end of all this ugly manifestation. When the flames have subsided, you will find nothing destroyed in all my Holy Mountain.

You cannot behold that which you do not recognize within yourself, either good, bad, or indifferent, and so you know pretty well what is going on in your own consciousness by the pictures you are seeing on the outside. If you know, this is a bitter pill to swallow, because you may be so worthy, so holy, and so true, but it cannot come from any other source. It should be encouraging to have located at last the point of attack.

"What think *ye* of Christ?" Honestly, what do you think of the Christ-Jesus Divinity within you? Answer me. "Come, let us reason together." Where do you stand? Is there something called your personal problem over which you have no control which is stronger and more powerful than the lovely Christ? "What think *ye* of Christ?" It doesn't make any difference what another thinks -- what do *you* think of it all?

Are you beginning to realize that the manifest universe is a self-division of your own consciousness, and that it gives back to you only what you find there. Is it not natural for a doctor to see sick people, and a musician to see musicians and music and so on and cannot these also be twined with a thousand other thoughts, so that, though the doctor sees sickness, he can also see failure of a personal nature, and have no patients while he is in the midst of a sick world, and the musician be utterly swamped with music and yet starve for the want to personal expression?

All of these central beliefs may be hung about with thousands of parasitic beliefs of lesser power. The consciousness gives off in the form of recognition that which causes the manifestation to take on certain reactions to it.

There is said to be a upas-tree in the tropics which exhales a poison vapor of such strength that small birds and insects are destroyed by smelling it. Whether this be true or not, the illustration will do to show how it is that when the inspirations do come near the consciousness that believes in evil, or to the consciousness hypnotized by belief, they fail or cease to manifest.

Have you ever met the mentality which was absolutely sterile to every offer, suggestion, prayer, or move to help? Its enormous success on a negative side should be a glorious and thrilling revelation to you and to the person using it. Think what such a mentality could do if awakened to the fact that the Power of this whole thing lies within, and that the universe is a self-division, so to speak.

Man is symbolically stepping before a universe of mirrors in which is caught and reflected the state of his acceptance of life. He sees himself in everybody he meets, and presently he begins to know what kind of a man he is consciously. Either the thing he eats is poison -- the meat he partakes of kills him -- or else "if they drink any deadly thing it shall not harm them." Man cannot be under both of these influences at once.

The "choose you this day whom ye will serve" calls for a radical choice. Either you choose the *Oneness* of God or the duality of matter, and the mirrors of your universe immediately begin their casting back of the reflections of yourself.

When you come to recognize the literal doctrine of Jesus that "I am the Way, the Truth, and the Light," you will understand such radical promises as "Behold I give you power to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you." This beautiful symbology places your problems in the path of your Divine Revelation, and they, these beliefs, shall be trampled into the dust of oblivion. Coming by the way of God -- asking for wisdom of God, following the voice within -- is the sure path of light and joy and Heaven *here and now*.

Yes, it is written, "A little child shall lead them" - a consciousness that can accept God as a reality and has done away with a thousand and one other powers, any one of which seems to you more powerful than God, and any one of which you name your problem.

"Go not back to your former bondage." The way is straight and narrow, and does not indicate that it is a hateful strait-jacket of human invention. The way of mathematics is straight and narrow; there is no deviation from it if you expect the results; so is the Law of the Presence. Every time you divide the power and place it in anything else it weakens the manifestation in you, no matter how unselfish and lofty your ideas may be.

You must recognize, "I am He that should come," and know that once and for always you are not looking for another, and, strange as it may be, the moment you find this within your own consciousness you find it everywhere and in everybody, and in every thing and place, yet confined to none -- yet containing them all. This is *One-ness*, Wholeness, and God.

The glorious thrill of "Arise and shine, for thy light is come and the glory of the Lord is risen

upon thee," comes only when you have recognized this Power within as the point of communion with God, and have begun at last the Jesus instruction of making yourself as God, of the same nature and substance. Then will you call in all your lesser beliefs in power, take them out of the so-called entities, embodied or disembodied, and magnify the *One* God in the midst of you.

If there be but *One*, then there is but *One* -- *One* only and nothing else -- and if He is walking in you and talking in you he speaks and moves in terms of light, and the physical limitations and fears are not to be considered. "The former things have passed away" -- they have gone out as far as "he" walking in you and talking in you with the universal consciousness is concerned. Then it is possible for this *One* not to be as well equipped to express as any little man or woman who may strut the boards of materiality in gaudy robes, personal teachings, copyrighted or otherwise, bearing a brand of personal teaching? Answer me.

Are you still dealing with a little teacher, lecturer, leader, organization, group, book? Or are you "leaving all" and following the simple teachings of Jesus, and discovering the Jesus-Christ Principle within you? If so, you are going no more out to see a man and yet at this point of revelation you can see Me in any man. I can speak to you through any temple.

The wireless operator does not know that his message will only be received by the great and lordly passenger boats, things of beauty and loveliness; his help and succor may come through the little dirty coal-steamer chugging along at a slow pace with its most unlovely cargo.

When did we see Thee? "Inasmuch as ye have done it unto one of *these* ye have done it unto Me"; and likewise one of these might be the temple that momentarily gave forth the light necessary to you. I am not visible always in purple and fine linen, and of course I am not necessarily always visible in the thing lying in the gutter of life, but I *am* wherever I *am* necessary for you to receive the *word*, even though it be in the desert, in the bush, by the wayside.

Do you begin to understand the absolutivity of the teaching as given to us by Jesus? There is nothing but the *One*; everything else must go in order that you can possess everything else. Nothing that you look up to and endow with power will be able to stand up to this worship. You will eventually dig out its clay feet and have it crash on your head.

You will be hurt by your own self, but you will blame another, and so it will go until every stone has been overturned and he comes whose place it is to rule. I shall be satisfied with nothing but this absolute recognition of the Divinity of the Christ Jesus within.

It is wonderful-wonderful wonderful. Heaven and earth are filled with it. Do you hear? There is no place you can go to escape this glorious presence of God - you are moving into *oneness*, wholeness, and the manifestation will take care of itself.

"I beheld Satan as lightning falls from Heaven." You shall see the Satanic beliefs which have held sway so long in your life fall from this inner heaven which is presently to embody itself in the outer. In the twinkling of an eye the disease and the patterns of disease which have been standing so long - in your life are wiped out and the Satan falls from your consciousness never to rise again.

"What think ye of the *Christ*?" Answer me.

EXCEPT ...

"EXCEPT ye become as a little child ye shall in *no wise* enter the Kingdom of Heaven." The statement is exact, uninvolved, and leaves no loophole of personal interpretation through which you could edge your way. *Except* ye become as a little child -- and by no other means -- can you enter.

Adulterers are barred from the Kingdom -- only the adult can commit adultery. Throwing up a camouflage of misinterpretation, man tries to believe that the word adultery has solely to do with sex, but in reality this is the least adultery he can commit. His constant adulterating, the *word* of life, and placing before others a thousand and one fears, lies, and beliefs founded on the false senses, is the wholesale adultery which keeps him out, and which made Jesus sweep the whole thing into the hell of purification to be burned up.

The old adulterous intellect raises its great, erudite, many-headed mind and explains that it cannot become a child; it is physically and mentally impossible. Yet, at another moment, this same one is quoting glibly, "Nothing is impossible to God."

"Which things are an allegory," put near the close of the Bible, speaks volumes for those who have ears and eyes to hear and see what the Scriptures have to say unto the temple - the Churches - your bodies.

When you are "clean" you have become as a child, as far as the illustration has any benefit to you. Becoming as a child and becoming a child are two different things. Becoming as a child is to suddenly possess yourself of the most powerful weapons against the relative world. Weapons -- invisible, inaudible, having capacities undreamed or unmeasured by the adulterous world of fear, limitation, greed, and evil.

The adulterous breath of the "man whose breath is in his nostrils" breathes his fear, disease, and belief in evil over the whole of creation. "Too good to be true" "as for man, his days are full of trouble" "when I would do good I do evil" -- "something might happen," and in a thousand other ways he adulterates life. He has been wandering up and down in the universe of belief and founded all his false teaching upon these false premises, which have now become such a giant of strength that he is threatened and finally overcome by this terrible self-created thing. No wonder he cannot inherit the Kingdom of Heaven.

When he becomes as a child, he is unconsciously working from the basis of Christ mind. He does not have to see to believe. He can accept his good without question. He will stretch forth his hand and make the gesture when the opportunity is presented to him. He will not try to figure it out by the limitations of the sense mind. "Nothing is too good to happen or to be true." "Yesterday is done with at sundown" - a new day, full of joys and possibilities, is ever with him.

Jesus, trying every way to make a complete differentiation between the adulterous thinking of the conscious mind and the pure Christ mind as represented by the child, used these simple illustrations for those who had eyes. The child having the capacity to accept its good, does not find it necessary to construct out of thinking, its good. The Father Christmas idea is accepted, and is, as far as the conscious thinking is concerned, suspended in mid-air on a thread of imagination, but it works for the child up to the moment that reason enters.

The old adulterous mind immediately marshals its intellect and comes forward with the trite words, "Who wants to believe in such tosh? And who wants to be a child?"

There is nothing said about your becoming a child -- it says *as a child*. This becoming as a child is leagues away from the coy, Pollyanna sense of sweetness that many people associate with it. "He that hath eyes, let him see" -- let him take from the plethora of words and symbols the grain of Truth which will help him enter into his own, which will help him to go in and possess the *land* (state of consciousness).

"Awake, thou that sleepest, and Christ shall give thee light." It is wonderful how the simple things of Jesus are shedding the light on the new cycle of *spirituality*, which is even now descending upon the earth and is showing, by its radiance, the nothingness of the adultery of the intellect and reason.

"Except ye become as a little child ye shall in *nowise* enter the Kingdom of Heaven" is stated again in the simple words of Jesus when he asked, each time before he rent the veils of human belief, "Believest thou this?" -- "Believest thou that I *am* able to do this?" And if you cannot answer *yea* to this, you can no more see the power of the Presence communicating its manifestation to you and through you than the child can materialize his Father Christmas. It is one and the same thing. It is no more fantastic for prayer to produce a well body, than it is for the child to produce a rotund man whose chief role in life is to supply the wants of childhood freely. Both of them have to emanate from the same source -- they must be "believed in." Note that the "belief" required is not credulity, it is not faith, in the generally accepted sense of the word; it is a pure acceptance of the whole finished thing and a permitting the manifestation or embodiment to take place in its own good time.

The Power does not come forth at a moment you are thinking about it; on the contrary, "I come at a moment you *think* not"; "I come as a thief in the night," etc. He who has ears, let him hear. Let him awake to the simplicity of the Christ teaching so uninvolved by the trappings of man. Throw all the interpretations of the *word* of God to the wind and go again to the fountain of Life and *drink* of the *living* waters and it will water you with revelation undreamed of.

"If any of you lack wisdom, let him ask of God." Do you hear? Do you believe? Can you stand on the instructions of Jesus Christ instead of the words of a man who has followed? "Wilt thou be made clean" from the adulterous thought which causes you to follow a man, or organized collection of by-laws trying to see what you should do or not do in regard to your approach to God? "Come out from among them and be ye separate." Running to a little person, no matter however swollen with human success, to find out what God can and will do for you is the committing of the adultery which makes it impossible for you to enter.

"Ye shall in *no wise*" is a pretty hard law -- there is no leniency in it; it requires just that and it must be fulfilled. Why wait longer on the leprous thought which tries to make you pay tribute to a person? If Jesus could not be called "good," why will you rush about calling another good? Awake and arise from the dead thoughts, and Christ shall give thee light - illumination and the child-like qualities which will cause Heaven to appear here and *now*.

It is wonderful the many new and marvelous laws that come into play when you become as a little child. There is the law of trust -- such a dangerous thing to the adult, having proven

such a broken reed. There is the law of confidence, even in the face of no prospects. There is superhuman action of the Automatic Power which the child can accept. He can believe that "a day will come" or a thing *will* or *can* happen in some perfectly mysterious way, and then let it rest without trying to destroy it by dissecting it with the human doubt and curiosity.

This is a stubborn problem. This is a hard thing to meet. This has never been met before, etc. The adultery of conscious thinking denying the Christ constantly and then complaining when its prayers are not answered.

"Come unto me, all ye ends of the earth, and be ye saved." Do you hear" That means *you*, even though you are so holy now that you just glisten with your knowledge of truth and truth movements, and though you are recommended, and all that. You have a chance to be saved from the awful adultery of your spiritual pride, just the same as the thing lying in the gutter all covered with the mud of mistakes and the flowers, ineffective mantle of your holiness. You have a chance, no matter where you stand - the invitation is for you if you have come to that child-like quality that can take that which is offered it. Remember that a thousand years is as yesterday in My sight. "Though your sins be as scarlet, they shall be as white as snow." You have a good Chance to "come unto Me."

Yes, beloved! A thousand years is as yesterday, so, in reality, it is just two days ago that Jesus spoke in Jerusalem. Pretty close, isn't it? Yes, it is even closer than that. That which spoke through Jesus is even at this instant speaking through you. Yes, aren't you glad it is speaking through you in the inner recesses of your being? Telling you things - live things, pulsating things, with the spirit intact, instead of dead, tired repetitions of another. "Come unto Me, all ye ends of the earth, and be ye saved."

"What ! Know ye not that ye are the Temple of the Living God?" The surprise in that one word "What!" is enough to make the whole temple quake with the coming of the Lord. The sudden recognition of this fact does away, once and for always, with the stupid notion that you are a reflection which has nothing in itself but shadow and light. You are the *Temple* of the *living* God. Do you note the word *living*? What do you suppose it means -- *living*? Think about it for the moment and then will you understand what it means to "search the joints and marrow," and all the "quickenings" power of the Spirit within which is so sharp and quick and so able to divide asunder.

"What!" Haven't you found it out yet that your body is the Temple of the *living* God, and that He is in the midst of you and is *strong* and mighty" "What?" Are you going to let some adulterer take the possibility of this Presence away from you to put it through a lot of human teaching and learning?

"What!" Know ye not? You do not *know* that the Temple of God is with man? It already is with man, and that is the reason for man. Man-I-festation is the body of God. Without this manifestation He would be unexpressed, unknown, unusable, unreal just as electricity remained an unknown quantity until it was embodied. But it had to be recognized as existing first before it could be brought forth.

Do you begin to understand, then, why such a command, "Go into a certain city and a man will show YOU to an upper chamber" is possible? The Temple is all over the universe, and when you begin to understand the "*Body*" of God is not a fleeting reflection, but a reality

which instantly responds when you call upon the Power within, you can see how it is possible to "go into all the world," for you will find the Temple, and when you call upon the Power within, you will suddenly see its darkness flash forth the light and show you the way. It is wonderful how the dark crannies and hidden passages flood a light abroad and reveal hidden talents and possibilities.

Every man is the Temple of the Living God -- and when you begin to sense this you will see how God can speak to you through anything. It is only when you break down the silly personal idea that just "some" men are the temple and that just "some" men have the word that you begin to find out that the "earth is the Lord's and the fullness thereof." And also the glorious statement, "Heaven and earth are full of thee," comes to life. What does it matter what the opinion of this or that "wise head" may be? You are hidden with Christ, in God -- where that *teaching*, with its noisy words and systems of ideas, fades out into nothingness.

No wonder, then, that you can go -- you will find the embodiment everywhere, even in the bush by the wayside, and so the fear of life flees away and you are wayfaring into Heaven here and *now*.

"Even if you slay me, yet will I say that you are God" is an intense dramatic moment in the life of one who is finding God to be something that was not invented in the last hundred years, with all the nineteenth-century wrappings of personal teachings.

"What!" Know ye not that your body is the Temple of the Living God?

You are not a hard, cold channel or avenue for the Truth -- you are permeated by the *word* of God, and it can no more be separated from you than the yeast can be taken out of bread. The two have become one. "I and my father are *one*." Not maybe nor perhaps or because you have prayed, but because that is the nature of God and His manifestation.

"Now ye are the Body of Christ"; "For we are members of his body, of his flesh, and of his bones." What plainer statement do you want? "Destroy this body -- temple -- and in three days I will raise it up." Gradually we are beginning to understand the *word* and the surprise in the statement, "What! Know ye not that ye are the Temple of the Living God?" - and by the child-like understanding of the Wisdom of God do you enter in and possess the land -- consciousness -- which is sworn unto you as your birthright.

THE GESTURE

"RISE up and walk." It is related that a helpless mass of flesh and bones, having lain at the temple gates for almost half a century, suddenly arose, sprang into the air, and ran off, praising God and leaping for joy as he sped on his way.

"Rise up and walk" has been said many times since that memorable occasion, sometimes with instant results, but many times with nothing taking place but a volley of questions, "But how can I rise up and walk?"

The moment the thought enters in upon the occasion it is impossible for the one addressed to escape from the weights of his belief. Pause for a moment and check what the beggar at the temple gate had in his thought. Not only was his body a wreck, but think for a moment of the general physical condition of the blood-stream, the tissues, the muscles and nerves after sitting hunched over in the dirt and filth for years. Imagine the condition of his mind, filled with resentment and envy of the rich lords and merchants who passed daily into the temple, many of whom, no doubt, drew their robes aside, lest they should come in contact with the filth of the beggar, and then try to escape from under that mountain of belief. Yet in spite of all this we see in the narrative that he "arose," and we have seen many times since that memorable occasion that other beggars in differing degrees of filth and sickness have "heard" the Voice and have risen and found themselves possessed of a glorious sense of Life.

What, then, takes place?

"Open your eyes," was said to a man born blind, and he opened his eyes and beheld. A man born blind in reality has such imperfectly formed eyeballs that they are hardly entitled to the name eyes. You are asking a lot when you ask such a one to "Open your eyes." In the *common sense* of man "it cannot be done." There is no sight in the unformed eyes even if he could open his eyelids. An intricate set of muscles and nerves are necessary to sight, and these have to be trained and educated through years of careful attention. No, it is no use to ask a man to "open his eyes" when he has no eyes to open.

What, then, takes place? Because, in spite of all your findings, all of which are relatively true, the man, who could not possibly open his eyes (because he had no eyes), not only complies with the command, but also sees.

What, then, takes place?

"Come to Me?" What, across the waters? A heavy material body which weighs fourteen stone asked to step out on that which will not bear the weight of his hand? Well, it cannot be done. I would like to try it, but what do I do first, and how is it done, and what thought, if any, do I hold, or what affirmation, do I make? Of course, I know it is done in the realm of imagination, but actually the physical body is left behind and so the human reasoning arrives at its usual conclusion that it cannot be done. And yet it is done.

What, then, takes place anyway?

What takes place the moment Peter begins the thinking process while he is actually *walking on the water*? He goes down. Why?

What takes place in the case of the beggar at the temple gate when he rises and walks? He

obeys the command, and then he must make the gesture. The gesture is the part of the miracle which the recipient must perform. When the Voice said, "I will come," it is up to Peter to make the gesture - a gesture which is as unconscious of the thought-taking process as the instant return of a rubber ball thrown with violence against a stone wall. It reacts instantly, and without consideration of the laws back of the reaction. The moment thought enters in, the testimony of the human mind makes it impossible for the laws and limitations which it has imposed upon itself to be broken.

"Arise and shine, for thy light is come," is something that must be done. When one begins to consider the best way to "arise" and the best way to "shine," he finds that he is not equal to either. Perhaps he is too filled with sin, or sickness, or evil of some sort or another. Years of self-immolation are necessary. Perhaps the hypocrisy of false modesty holds him back. But, while he is debating the best way to arise and shine, Mary Magdalene arises and drops the dirty garments of her own making into the oblivion of yesterday. "Where are thy accusers" Mary cannot find any outside of herself and suddenly she cannot find anything within to accuse her, for in the new state of consciousness at which she has arrived there is nothing there of the former thing. She has, however, to arise. She has to make the gesture.

"Stretch forth thy hand" - yes, I know that it is withered and old and incapacitated and crippled through an accident, etc., etc.; but I said, "Stretch forth thy hand," and the hand is either stretched forth or you are going to tell me why you cannot do it, or ask me how it is done. You will have to make the *gesture*, the instant response to the Voice of the Power which is within you, waiting and ready to fulfill all your desires as soon as you come to the place of accepting the Power as here and now operative.

"Cast your burden on *me* and I will sustain you." Do you hear? Are you going to reason it out? I did not say perhaps, or maybe, or if Mr. and Mrs. Blank thought or did not think it would be done. I said, "Cast your burden on *me* and I will sustain you." Do you hear? Can you make the gesture, or is your burden too big for me? But yet you are able to sustain it yourself, however wretchedly. What kind of a god are you praying to, and where is he? "Am I a God afar off?" Answer me. Can I sustain you or are you able to do that which I am incapable of doing? Answer me. "I am the Voice of one crying in the wilderness, Prepare ye the way of the Lord." I am the Voice in the midst of thee constantly saying "I *will*; come to me," but you must make the gesture. "Arise and shine, for thy Light is come" - yes, this great spiritual light which you have been expecting to come slowly and by degrees, or which you hoped to some day get from a Master or a strange teacher, *is come - now*. Do you hear? Do you feel the thrill of the *secret* doctrine which is even now speaking to you between the lines of this book, conveying to you the inspirational interpretation of the *gesture*, which it is necessary to make in order to receive the manifestation?

The ways of Spirit are not the ways of man; why check them against the findings of man? There is no law of man which can explain in any way the manifestation of Spirit. In the truest sense of the word healing is merely revelation of that which eternally is.

The making of the *gesture* in response to the Voice of Spirit is the purest unconscious-conscious recognition of the Presence.

"You say it is four months until the harvest?" Why, it is a long story and a true one, isn't it? The seed must be planted after the ground is ready to receive it, and then watered, cultivated,

garnered, harvested, etc., etc. That is why it takes four months; anyone can figure it out. But I say unto *you* "look again; the fields are white." You have evidently been looking and seeing through the eyes of relativity, human thought-taking, knowing, reasoning, and then suddenly you hear, and, standing in the same place, you make the *gesture*, and this time the "Look again" reveals to you that which does not have to come by the way of man. "Look again!" Why don't you begin to *look again* and see that the heavy bondage of the human mind does *not* have to be set aside?

The thrilling revelation of Spirit comes to you as a flood of light in the darkness of night. The Voice crying in the wilderness is making itself heard through the tangled mass of thinking, and making the way for the expression of the Lord here and now. But not by slow degrees does the harvest become visible before the eyes, but as if a veil were torn asunder and the finished thing appears. The revelation of the Presence does not "grow": it reveals the finished mystery. From the extreme of the human limitations to the fullness of the Christ in the twinkling of an eye, or at the instant man is able to make the *gesture*. The moment he is able to *look again*. The moment he makes the gesture which in one fell swoop disregards the teachings of centuries of evolution.

On and on the glorious revelation sweeps; it does not stop with the fertile fields which have been for years cultivated and planted with grain - no, it rushes you into a still greater proof of the Power when it says: "The desert shall blossom as a rose."

Yes, the desert whereon nothing has ever grown, where the lizard scurries about amid the dry sage brush and sun-soaked sand, and over which the brazen dome of heaven looks down daily - this very impossible place shall blossom as a rose. The contrast is too great and it comes definitely under the heading of the *impossible*.

But there in the great Book of Life which is opening before you, you are beginning to see why Jesus said, "Having eyes, ye see not, and ears, ye hear not," for when you realize for a moment the capacity back of the *sight* and the *hearing* you will obey the command and "Look again," and your eyes will behold the glory of the Lord in this very hell of evil and despair. "Awake, thou that sleepest, and Christ shall give thee light." Awake, awake and arise from the dead thoughts.

The ears hear the words "Arise and walk." It would be wonderful if I could do it; but how is it done? There is no way for it to be done because you are an incurable; you have something that cannot be eliminated or destroyed; you have something that is stronger than God - or so you say. Perhaps not in those words, but you definitely say it is *hopeless*, which is virtually the same thing. You only hear the *sound*, "Arise and walk," and it has no more power to heal or help than any other three words would have, until you *hear*, and, when you HEAR, you make the gesture and find the action of God is a perfect stream of manifestation. You find that the dumb speak - yea, sing and shout for the joy. They do not lisp for a season of convalescence. What though the muscles and structure of the throat and mouth be absolutely impossible of producing speech, they not only speak, but they shout and sing for the joy of the *new day* revealed to them through making the *gesture*.

What is back of all this *gesture* idea? Why is it that the making of the gesture is necessary? Why shouldn't the Power come into full manifestation without a single movement on your part? Perhaps it does. Making a gesture is not confined to the physical movement. It goes so

far beyond that that perhaps you remain in a perfect ecstasy of stillness - the deepest emotion is stillness, both physically and mentally, because it comes under the command, "Be still and know that I AM GOD." The deep emotion of the gesture of stillness causes you to hear the inaudible-audible Voice which is described as "still and small." The voice commanding you to "rise and walk" in stentorian tones or in velvety resonance is not the voice which brings about the change or the revelation. It is the still small voice, wrapped in the word, hidden under the command, which carries the authority with it, and when heard and understood, causes man to make the *gesture*, because it immediately frees him from a lifetime of thinking, wondering, guessing, or trying to reason how it is done.

"I come as a thief in the night," at a moment ye think not; when you are not trying to make the Power work; when you are not trying to heal yourself; when you are not trying to prosper yourself or make your organization a paying proposition. "I come as a thief in the night." I come with the revelation of the deep hidden meaning which causes you, in an unthinking moment, to "rise and walk" - which causes you to make the *gesture*.

"Come eat and drink without price." You will have to come; no one can *come* for you. Either you "come" or you sit and try to reason it all out. Many have "come" to the feast and spent their time trying to see if they could find out how the law worked, trying to pry into the "birthing out" process of nature - peeping under the veil that hides the Ark of the Covenant to see if they might learn the law of increase, so that they may go their way and "show" to a crowd of personal followers how the trick is done. But when they "come" in this manner to the feast, they see nothing but a very ordinary banquet taking place, and as they watch they begin to see more and more discrepancies about it all, and go away "telling" the world there is nothing to it. Having dismissed the whole glorious revelation with such ease, they return and try to find therein some affirmation which can 'be polished up again and set into action.

"Come, eat and drink without price." Either you can COME or you cannot come. Either you have too many dead fathers to bury or too many weddings to attend to "come, eat and drink" of the living Waters of Life which bring eternity to you. But one day you will "leave all - follow *me*," and this *gesture* will have to be made by the individual. I said, "Leave *all*." All what? All of the human thinking and reasoning, all of the limitations interposed by the false education of the Presence and the Power. "Leave all; follow *me*." I am taking you by a *way* ye know not. If you already knew the *way* you would not need *me*, but, since you have found the way so difficult and hard, and have admitted your defeat, why not "leave all - follow *me*"?

With your human reasoning you will attempt to tear the delicate membranes away from the gestation of the egg in order that the curious unbelieving eyes can "peep" upon the processes of birth. So will you make a sharp incision with the all-knowing human mind into what you suppose to be the veil of Life, hoping to find out how to make money out of the ethers or increase out of the *nothing*. But all that you shall find is the nothingness which you *knew* was there all the time.

"Arise and shine, for thy *light is come*." You hear it over and over. Again you wait for the *light* to come. One day you *hear* it for the *first time*, and find the place flooded with the light of revelation. You remember that which you had forgotten - that "your Father hath enough and to spare" - not that He *will* have nor that He *should* have, but that He *has*. Nothing you can do will make this so nor help to make it so. It is already so or else it was never so. Nothing you

can do can ever make any Truth so. It is already so, or else it would never be so. What you can do is make the *gesture* and *let* the great Power find its own glorious expression here and now.

You can arise and walk into the new day of expression *now*. You can open *the* eyes born blind. You can raise the dead when you begin to make the *gesture* following the command of Jesus, "Go thou and do likewise" - exactly the same as *he* did.

You are, with Jesus, not ashamed to assume this glorious Power. Your God-given heritage awaits you, because you have long since realized that you as a personality are helpless and can do nothing. It is nothing to be ashamed of. Jesus knew that he could do nothing, and suddenly you come to the same honest place of expression.

It is hard for the old man, the old personality swollen with pride at what it has thought it has accomplished, to give up and admit that it can do nothing. Why, didn't I build a church, no matter how small, and didn't I heal a certain person, or give generously of my money, and have I not been recognized as a great healer and helper and a doer of good deeds? As long as all this remains it is impossible for you to follow the Christ teaching. If Jesus found he could do nothing, and asked his followers not to call him good, let the brazen personality who can stand in this revealing light come forth, and claim his or her temporal power, and glorify his temple filled with the dead men's bones of little things that have happened in the past. But if you find with the Master the deep secret thing which we are designating as *making the gesture*, you will leave all and follow *me*. You will automatically rise when the Voice speaks, and will carry on from the heights of the Secret Place.

The Secret Place is not visible to those seeking place and power, neither is the place of the Host. "Choose ye *this* day whom ye will serve." What do you *feel*? Can you come? Can you rise? Can you open your eyes? And can you "Go thou and do likewise"? ;Can you? Can you make the *gesture*?

STIR UP THE GIFT

JESUS has not commanded you to do anything that you cannot accomplish. The gift of God which you are asked to "stir up" is already there. If it were not, there is no power on this earth which could put it there. When we speak of the Christ, it is not something that is to be created, evolved, or demonstrated. It is something that is, whether you recognize it, or, for that matter, whether anyone in the whole world recognizes it. It is just this point of recognition that makes it possible to follow out the program laid down for you by the Master. "Go thou and do likewise" does not seem so utterly impossible when you realize that the Power which enables you to "do" the *likewise* already exists within you.

When Jesus went to the tomb of Lazarus, it was not to overcome death in the general accepted sense of the word, but it was to call forth this "gift" which Lazarus had apparently forgotten. If it had not been *there*, it would never have brought him forth from the tomb. Recognition that you are in no way a creator will assist you in awakening the "gift" which is within you. It is the hope of the race, and the hope for you. Nothing is hopeless in this glorious light, for, no matter how wretched the outside may be, the "gift" within is able to lift you up into the perfect manifestation of the "picture shown to you on the mount."

There is no person with sufficient power to heal you if the "gift" within is not recognized.

Without this recognition of the Father within, or the "gift" of God, it is impossible to accomplish anything.

With this "gift" recognized as resident within every individual, the sick man, the poor man, the criminal, yea, even the murderer, has his opportunity. We all have the same opportunity, no matter what the pictures that are exposed or unexposed in our conscious-thinking may be. That *something* that was in Lazarus, in the servant of the centurion, in the cripple, and in the harlot, is likewise in you. Until you recognize it you are stoned to death by condemnation or futility.

When you realize this truth, you materialize it. When you *know* "Our Father, which art in Heaven," you also begin to experience the result of the recognition, "Thy kingdom come," or the *word* begins to appear. Just as soon as you recognize this glorious "gift," then you begin the materialization.

"Believest thou this?"

Upon the answer to this question depend the results. That which you accept comes to reality and that which you reject passes into oblivion. The highest form of rejection is not resistance; it is Divine indifference.

When the Prodigal *remembered* the Father, he was able to arise and go *there*, no matter how far he had gone into prodigality. You are able to call a name you remember, to recite a poem, to describe a thing, and so on. When you remember the Presence of the Father, you stir up this "gift," and it brings into manifestation "whatsoever" you can ask for in that Nature. The proposition is a personal one. It does not make any difference what another can or cannot ask for. It is up to you. What can you ask for? You can only ask for that which you definitely believe is possible. The other asking is merely ranging about in the quagmire of imagination. If you are dissatisfied with what you are able to ask for, there's only one way to change that,

and that is by contemplation and prayer. If you can forget yourself and the ceaseless "Give me -- give me -- give me" long enough to look into the Nature of the Presence, and see of what it is composed, there will be no more "give me's." They will suddenly turn into "Thank you, Father." They will become the recognition of the Presence in manifestation.

"Believest thou that I am able to do this?" cannot be answered through the *conscious-thinking*, for at the very outset you do not believe it is possible or you would have performed it long ago. Something higher has to be recognized. A confirmed cripple cannot "believe" that he will be healed from the human thinking standpoint. Jesus could not feed the five thousand people from that level of consciousness. He had to withdraw into the Presence, and whatsoever he found there, that could he materialize. When you realize the Truth you materialize it.

"I will stand upon my watch and see what the Lord hath to say to me." Standing upon this "watch" is not a constant deluge of words, telling what has to be done, and what should happen, and how much you used a certain thing. It is "seeing" what the Inner Power, the Father hath to *say* unto you. Rest assured it will so far surpass the limited cravings of the human mind that they will be beyond comparison. Remember, beloved, that "my ways are not your ways." To remember this is to relieve the tension as to the how, why, when, where.

"When ye pray, believe that ye receive." What a statement! Can you do it? Jesus could do nothing of himself, neither can you, but with the Christ within (the "gift" which you recognize) "all things are possible." It is wonderful! It is glorious and radiant, the light that is breaking over you *now*.

As you "acquaint now thyself with Him and be at peace," your whole disposition changes and consequently your whole surrounding changes. "The former things have passed away" - the things which belonged to the *former* disposition. The lack, sickness, unhappiness, and all other untoward conditions which were a part of you, have been automatically released by coming into alignment with this Divine "gift." What was formerly true has become untrue to the present state of consciousness. "Acquaint *now* thyself with *Him* and be at peace." It is wonderful when "Jesus" is acquainted with the "Christ within." The first sign of this acquaintance is Peace. Excitement, meaningless motion, and restlessness subside. Yet the coming of Peace from this very glorious acquaintance is not drifting aimlessly along through life, nor folding the hands waiting for something to happen. It may bring greater and more continued activity than you have ever known before.

It is said that as a last resort, in ancient Hebrew customs, the name of a person (who was found to be dying in spite of the best efforts) was changed. He was called by a new name, thus bringing into force the idea of a new disposition. Saul and Paul illustrate the changed dispositions. That which was the disposition of Saul was not the disposition of Paul. He was changed, and manifested a completely new background to work against. The former things had passed away and the new day had dawned.

The mere changing of a name means nothing without the consciousness back of it. Because they have heard of the wonders worked by this change on others, many people have tried such tactics without results. Unless the consciousness is changed, the name means nothing. Many say, "Lord, Lord," and "Peace, Peace," without any visible change taking place. The doing of anything on the "outside" is futile. The changing of names is as empty of results as the changing of clothing. Dieting according to the findings of others is not always successful.

More often than not it is a failure. Yet all of these very things may be dictated from the inner depths and be hugely successful. It is wonderful! When you can stand upon your *watch* - I said *your* watch; not the watch of another, but your watch - alone, unafraid, and in the glorified state of "*believing*," then will you "see" what the Voice has to say to you. It may call you by the unuttered name, which will snap the cord holding the veil of *conscious-thinking* between you and Heaven. It is wonderful!

All through the long years of "study" of the how and why of Power, you have been so busy telling "*me*" what to do that you have not had time to follow the wonderful inspiration, "I will stand upon my watch and see what the Lord hath to say unto me." But now, somehow or other, you are feeling for the first time the Presence enfolding you, and the urge of Spirit tells you of things which the world knoweth not. The startled human thought immediately "tries" to stand upon its watch, and this very "trying" prevents it from doing so. The effortless giving-up which Jesus experienced when he went unto his Father is the state best adapted for you to "see what the Lord has to say unto you."

When you are through seeking *Me* for things, then all things shall be added unto you. Why seek further the outside manifestation instead of the Power behind things? Before you I place an open door of attainment which *no* man, organization, or combination of human thought can close. Enter! No amount of trying to get in by the way of personality will accomplish anything. If you think for a moment that the finding of Christ is for the purpose of glorifying you, to set you up among men, to be known of your good works from a personal standpoint; then you are mistaken in the Word, and when you seek *Me* thus you cannot find *Me*. This may seem strange in view of the fact that at that instant I Am in the midst of you, telling you to "seek and find Me there." The dust of human cunning gets in your eyes and you cannot find *Me*, when you are seeking after the things of *Me* and not *Me*. But when you seek the *Me*, then the things shall be added.

When you have experienced the Voice you will know why Jesus said, "None of these things move me." None of the appearances moved him, although he walked in and among them constantly. He was said to be moving always with the wine-bibbers and sinners, and yet he was not moved by them.

"I will stand upon my watch and see what the Lord hath to say unto me." Until you begin to sense the Spirit of Life you will imagine that this command is merely an idealistic utterance. But when you realize that the Word is being made flesh you will receive definite instructions as to what is to be done. The instructions given when you are "standing upon your watch" are so radical that your whole manifestation is changed - yes, in the "twinkling of an eye."

A woman with a cleft palate, who was unable to make herself understood without great effort, stood upon her "watch" and is today a successful lecturer. It is marvellous to behold in what an extreme manner the expression of the Power comes through when you "stand upon your watch." Probably the least expected thing or the least possible comes to pass - thus are *My* ways.

Yes, I would advise, "Acquaint now thyself with Him and be at peace." At peace with all the conflicting opinions and beliefs, systems, and methods of knowing the Truth. Acquaint now thyself and be at peace - "thereby all good shall come unto you." Do you hear? It shall be the manner of your own acquaintance which will be peculiar to you, and it shall have its own

ways and means of communicating the revelation unto you. Why acquaint yourself with what a man thinks and believes? "Acquaint now thyself with Him and be at peace - thereby all good shall come unto you." All is enough.

If "none of the things" are to move you, you must be in a place of vantage which enables you to look out upon them, and see why they do not move you. Where is the *me* which cannot be moved by the appearances? Certainly not in the *conscious-thinking*.

"When you are ready, I will do the works through you." You are never ready until you find it for yourself. You will never find this out by asking another person. Immediately he will throw up a barrier of questions undermining your convictions, and hence the power cannot manifest through you. Just what *you* can ask God, for that can He do for you. What you can perceive as done within, will find its outer manifestation, "Stand and deliver!" is the message to the freed soul. When you recognize, with Jesus, that you can do nothing of yourself, and do not try, then you will know what it is to "see" the will of God being done through you.

Presently the need of secrecy comes to the awakened soul. "Tell no man - show John" is written with fire in the heart of the awakened one. Why not tell? For the same reason you do not tear the cocoon from the caterpillar. The Word must drop into the dark and the *conscious-thinking*, pro and con, must rot away from it, in order that it may come to fruition. It is wonderful when you know the way of secrecy - it is the way of God. "God moves in a mysterious way His wonders to perform" - and if you are going to "let" God move, it will have to be in a way that "Mr. and Mrs. Blank," however holy they may be, know nothing about. Neither can it possibly be of interest nor help to hear what either of them has to say. But it will be a tremendous hindrance to you if you listen to their advice. When they warn you against the doctrine, "When you are ready I will do the works through you," they are talking from the plane of the human thought, and are either consciously or unconsciously trying to make you believe in the impotence of God. Yes, after you have experienced the dire effects of *seeing* what "Mr. and Mrs. Blank" have to say about God's work, you will come to know that God of which they are ignorant.

You are traveling the sacred path with Jesus Christ, who is the only companion you need. In His own blessed words lies the key to everything. It does not need further interpretation. When this recognition has come unto you, it will lead you into all things.

Don't be afraid of *me*. Don't be afraid of anything. Put the seal upon your lips, and let your conversation be "yea, yea, and nay, nay," when it comes to exposing the inspiration which has come unto you.

There be many who, not being able to let go of their limited personalities long enough to hear the Voice, will warn you against Radical Acceptance of the *Word* of God. What can they say when you produce the *works* "The signs *will* follow them that believe" - in My Name (*Nature*) shall they raise the dead, heal the sick, etc., etc. It is written that this takes place in the *Nature* of the Christ and not in the opinion of "Mr. and Mrs. Blank," no matter how successful they have been, nor for what an interminable number of years they have studied the Truth. In *My Nature*, the promise reads. Do you believe it? Ye shall reap, if ye faint not." You only faint when you hear the discouragement, the pity, or the venom which come from saluting the man you pass on the highway of life.

Walking with God used to be the special province of the prophet and the poet. Today we are beginning to "feel" the Presence walking in us and with us, talking in us and to us. We are not ashamed to confess Christ as here and *now*, and the Kingdom of Heaven at hand. Every lip shall finally confess the Christ. Simple confession is good for the soul. When you discover that you believe in the Presence of God, here, there, and everywhere - going before you, preparing the way; walking with you and in you; revealing to you and through you the hidden mysteries; showing you things not told since the beginning of the world - you will find you are in the New Day.

Be still - be very still - stand yet a while on your ((watch)) and "see" for yourself what the Presence has to say unto you. What ever it has to say, that you can fulfill with ease and efficiency by the Way of God.

Yes, beloved! Christ in you is not at the mercy of evolution. It is not something that is created by the study of words. It does not increase in size and strength as you learn about it. It is eternally the same, and remains unchanged beneath the reels of human pictures which you have thrown upon it. Whenever you become aware of the True Self, referred to as the "picture shown to you on the mount," the human sense seems to see the manifestation increase in size, just as the tree in the distance seems to grow larger as you approach it. In reality it changes not. It is a glorious revelation to know that this is true and eternal. Any time you *remember* this fact, you will arise from your human beliefs, and go to your Father.

The gentle persistence of the Power which is bent upon one thing - i.e., awakening you - is nowhere more beautifully illustrated than in the words, "Behold I stand at the door and knock."

The clearer the recognition of this Presence the more the time-space idea of the lumbering human thought is put to naught. We begin to understand in a degree the "Look again" of the Harvest revelation. Look into *My* face and see *reality*, and the slow, heavy, leaden feet of thought will give way to the something that cannot be measured by human standards of velocity. "Before you ask" is quicker than any human measurement of speed. "Look unto *me* and be ye saved - all the ends of the earth." Saved from what? One man is saved from death, another from debt, another from unhappiness, another from disaster. In other words, each is saved from his *conscious-thinking*, which has thrown a veil of false beliefs before him. "Rend the veil?" Do you hear? You who read this line! "Rend the veil" by looking straight into the face of this Presence. Die to it all. "No man shall see my face and live"; he dies instantly to former things and beliefs. "Now through a glass darkly" will resolve itself into "Then through a glass darkly, but *now* face to face" with the Presence, the Power, and the Glory of the Risen Lord.

The foreshortened vision of the human sense can only see as far as the heavy veil of *conscious-thinking*, consequently all its reason must be founded on just this. "Look again" lies outside the possibility of this narrow vision. It is wonderful! Praise God! Praise His Holy *Nature* - let all the earth rejoice! The Lord God omnipotent reigneth !

YON SYCAMINE TREE

IT DOES not take much, according to the words of Jesus; a grain of mustard seed, three drops of oil, a handful of meal. Not very much and within reach of all.

A handful of snow, if shaped into a ball and started downhill, will arrive at the bottom increased a thousandfold in size. It gathers as it turns. The more it turns the greater its accumulation.

Yet who would consider the handful of snow? It is so small, so worthless, so insignificant. The mustard seed and the three drops of oil are also negligible quantities.

Talk it over with the man in the street and he brands it as worthless.

Judge from appearances and you are frozen into the hard, fast limitations.

You with your oil, your seed, your handful of snow, judging from the evidence, find small possibilities of increase. With the possible exception of the "mustard" seed you cannot see any, and that exception is so small that it is worthless to consider.

Recognize what is back of all manifestation and, presto! something begins to happen. A gusher in its incipient stages starts in the three drops of oil: an internal earthquake starts in the mustard seed; a potential avalanche urges forth in the handful of snow.

Deep in the heart of you something begins to stir. It is the thrill of the unborn. Deep in the inner recesses of your being you are gloriously conscious of the life of the seed, the three drops of oil, the handful of meal. You are disregarding the appearances and are at the place of breathless adoration of the Presence. This very recognition is the "magnifying of the Lord" which will bring it into visibility. It is wonderful to contemplate that you - yes, you who are reading this line - have the seed, the three drops of oil, the handful of meal, symbolically speaking, *within you*, and this is all that is necessary to start the flow of manifestation.

Do you begin to "feel" what a glorious secret thing Jesus was saying when he uttered these words to you, "If ye have faith as a grain of mustard seed, ye shall say to yon sycamine tree, Be thou plucked up by the root and cast into the sea, and it shall be so." The words have been used so often that they have become hackneyed and trite; but suddenly they are all new and fresh, because for the first time you have found them within yourself.

"Ye shall decree a thing and it shall come to pass." Can you do it? Have you heard a loud-voiced one hurling "decrees" at God, and expecting Him to fulfill them? The *loud* voice has nothing to do with the "Still small Voice" which sometimes speaks with a resonance deeper than thunder. Decreeing has nothing to do with will-power; it has nothing to do with "repetition." Decreeing is the speaking into existence of that which is conceived as possible and natural to the Father within.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

Not unless you have the faith, or the acceptance, or the willingness to move with God, instead of against Him, can you grasp the deep activity of the rest referred to. Many think that this rest is a rusting-out mentally, physically, and spiritually, a state of apathy. The *rest* of God is action, but it is not accompanied by fatigue. Neither is it bothered nor disturbed by expecting acclaim and recognition for everything that is accomplished. It is a rest from the

paraphernalia of human thought. "God rests in action" - action that has no ulterior motive other than the expression of joy.

Do you begin to see that when the self-seeking ceases the *self*-finding begins? The things of the little, personal self melt into oblivion in the presence of "the things prepared for those who love the Lord." Remember that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." No wonder you begin to see that self-seeking is worthless; it can only measure the glories it is seeking by a pile of money, a temporary sense of fame, a place in the scorching sun of human society, with the positive knowledge that all of these will turn to "dust."

But what of the "things that are prepared" of which no man has even dreamed, You cannot touch, approach, or even sense them through the "grain of mustard seed" or the "three drops of oil." The *automatic power* which moves not in accordance with human reasoning, does not have to employ the labored laws of the human thought to accomplish its ends.

"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Do you believe that? If you do, you will turn instantly from the appearances and accept your *mustard seed* and pluck up your *sycamine* tree and throw it into the sea of oblivion. It is wonderful what shall be revealed to you when you enter into this "tabernacle" -temple-embodiment.

"Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Note the present tense of the verb. Note also that you recognize the Presence in something more than the imagination you will never see and know the capacity that lies within the "three drops of oil." So many people place God completely in the invisible and the inaudible. They forget the commands, "My sheep hear my voice" and the "Mouth of the Lord hath spoken." It is wonderful when you begin to see that the "Temple (millions in one) of God is with men." You are the *temple* of the living God, and your body is the Word of God made flesh. When you begin to see this elaborate system of temples here, there, and everywhere, inanimate and animate, you can understand how the Voice can speak to you from out the burning bush and from out the man lying in the gutter. It is wonderful to contemplate the *temple* of God being with men.

When a man "confesseth," just what takes place? He speaks the truth insofar as he understands it. He is not saying words hoping to make them so. He is speaking from the consciousness he has of them.

Do you begin to understand more clearly what it is in the "three drops of oil" and the "handful of meal," etc.? To recognize the Presence even in the smallest thing is to instantly align yourself with the All Presence.

When you begin to sense the "temple of God is with men" you will also begin to understand why you know that the "upper chamber" is already prepared, and how it is that "I go before you and prepare the Way." It is glorious to see this and to know that the Power that "walks in you and talks in you," knows definitely where it is going and what it is to say. You do not "walk" yourself about, getting into all sorts of "wrong streets," when you feel the Power in the

midst of you walking and talking in you. The words that are spoken then are not yours, but are the words of the Voice within, and are right and perfect. It is glorious, this recognition of the Power.

Ah! but you cannot walk if you stop to "salute the man you pass on the highway of life"; he will begin at once to give you instructions, and directions, and tell you all sorts of things about ways and means.

Arise and go to your Father, and my Father, and our Father, and "see" what the Scriptures have to say unto these temples. Get your instructions from the Godhead. "If any man lack wisdom, let him ask of God"; not of John Smith, unless he wants to go the way of John Smith. "My sheep hear my voice" - it is so - and it is wonderful.

When the command is given, "Stretch forth thy hand" (the hand that is withered away), if you do this at all, you will have to do it outside the realm of conscious thinking, since you have already recognized in this conscious thinking that it is impossible to "stretch forth your hand." *Trying* to fulfill the command does not bring anything but defeat and hopelessness. Yet the command "Stretch forth thy hand," if done from the height of understanding, will in reality be a stretching forth of the consciousness. This consciousness will be accompanied by the perfect manifestation, with all the vigor and power. It is wonderful to contemplate this gesture of consciousness. "Open your eyes," sightless from birth; this must be performed in consciousness, with a complete disregard of appearances and all the pros and cons. Stop trying to do it by the way of man and come by the way of God, which is performing it in consciousness and letting the manifestation take care of itself. "Verily ye shall be fed." Fear not. "Stretch forth your hand" "are, do, and be silent. It is all written in the *law*, and not one jot or tittle shall be removed until it is fulfilled.

The roots of your "sycamine tree" are already loosening a bit. Do not try to pull it up. More contemplation on the "mustard seed" will so loosen the earth about its roots that one day you will "stretch forth your hand" and pluck it up, and cast it forever into a sea of oblivion, into a place of forgetfulness.

"Behold!" (that most glorious of words which defies translation, so inspirational is it in meaning). "Behold, the Tabernacle of God is with men" - in other words, "Behold that God is manifest on the earth *now*, and is *right* in your presence and in your midst." Yes, the "Lord is in His Holy Temple" *now*. Do you believe this? Perhaps you have tried so hard to see Him in the Temple of your body that you have lost heart because He did not appear. Job tried this too and failed, but when he stopped "trying" on himself, and beheld it as something real and tangible in another, then it dwelt with him; he "stretched out his consciousness," as it were, and the withered "hand" took form after the manner of the consciousness.

THE PRESENCE

MARY "lived, moved, breathed, and had her being" in the Presence, but not until it became a personal thing did the Annunciation come.

Mary symbolizes every man, living in the midst of the Presence and yet not being aware of it until the *annunciation* is made, the annunciation that foretells the bringing forth of a Messiah.

The beautiful Annunciation which came to Mary urged upon her the need of contemplation and recognition. The thing stirred within her and she became conscious that she was to bring forth that which was to rule. "The government shall be upon his shoulders." The necessity of deep secrecy is so obvious in the symbology which is given that it hardly needs to be mentioned. What would have happened literally had a Jewish girl announced to the world that she was going to bring forth a child whose Father was Spirit, unseen, unknown, and unrecognized? What would happen to the same girl today? The same thing would happen to her that happens to you when you tell the annunciation, when you expose the holy urge of Spirit within you which is awakening the Christ into being. So Mary took the better part and "magnified the Lord within," and knew full well that the manifestation would take care of itself.

Historically the incident is full of interest and daring, but symbolically It is fraught with such powerful revelation that it proclaims itself from the "housetops" of your being.

Think of what it is to find the Christ within yourself. Think of what it means to become conscious of the Presence within you, and to know that you are partaking of the blessed nature of God.

Yes, finally the command "Be still and know that I AM God" becomes something more than a metaphysical affirmation. The glorious, pulsating Presence, like a heavenly symphony, enfolds you. A piece of music must be enjoyed as it is expressed. Waiting to enjoy it puts it off in the fanciful and uncertain place of imagination. So is it with the Spirit. *Waiting* to enjoy it, to live with it, to experience it, and to know it, is like remembering a single experience you have had, which eventually becomes old and stale with repetition.

The lovely sense of the Presence which keeps hovering about you, and announcing the coming of the new idea, is here and now, and must be recognized in the present tense or it is nothing.

This glorious Power hovers over you with its announcement of the New Messiah. Your part is the *recognition* of it, and the magnifying of the Lord within. The coal of fire will have eventually sealed your lips against the possibility of casting that which is holy unto dogs. Curious minds and people who are looking for fantastic results will wait with *empty lamps*. No matter how much oil they borrow, it will never be sufficient to light the way dear enough for them to "see" the approaching Bridegroom.

The deep secrecy of the precious *word* which has been spoken to you is enough to make you experience a joy which knows no limitations. What do you care about the clattering masses who have much advice and thousands of worthless opinions to offer? They are as the woman at the well. The only thing she could see was a man who told her fortune. She wanted to assemble a big crowd to "see" a man.

I cannot come to the curious adult any more than Father Christmas can continue to come very long to the curious child. He will finally destroy this beautiful reality by finding that he cannot fit it into human reason. So with the Presence, the curious mind cannot entertain it because the cumbersome human reasoning and beliefs cannot see how it can possibly be true.

"Be still" it is well. Even at this instant the hovering wings of the announcing Angel, the urge of the Presence, are about you, calling attention to something which is to come forth. "Magnify the Lord" within yourself and let the embodiment take care of itself.

"To the poor the gospel is preached." To those who are "poor" in human reasoning and beliefs "gospel" of the annunciation is preached, revealed, or shown. Their emptiness is filled with the new idea which is to embody itself on earth.

"Be still"; it is wonderful how the Spirit of the *Word* is descending upon you, filling you with the Inspiration of the Almighty. You shall want nothing after this happens. You will magnify the Lord within you and *see* it come forth with power and plenty.

The "gospel" (good spell) is the Power which breaks the "evil spell" of conscious-thinking which has held you so long that it has become real to you.

"The government shall be upon his shoulders." A new day is merging out of the night of thought. A new code comes into being. "Rend the veil" which keeps you from this Presence - the veil of conscious thinking. The more you fight the pictures shown thereon the more the veil, which is only as old as your last thought, becomes a wall of steel. "I come as a thief in the night." I emerge into being quietly, and "my reward is with me." Fear not !

"Put up thy sword" is a command, just as "Peace be unto you." If you are "hid with Christ in God," nothing can find you, and this very place of hiding or oneness makes you a majority, which sends conscious thinking scurrying into the outer darkness of unbelief. It is wonderful what the New Messiah, who is to come *through you*, is to show you. "Be still!"

"Go thou and do likewise." *Likewise* is in a like manner. If you are going to do *likewise* to the Christ Power you cannot do *likewise* to your conscious thinking; and you will soon discover the difference. This does not mean *likewise* to Jesus - that would have been in the manner of a carpenter; but *likewise* to the Christ is a different story. When you go to do *likewise*, see that it is not the *likewise* of a barber, writer, dressmaker, painter, etc., etc.

"As he is, so are we in this present world." Exactly the same, without the shadow of difference. As the Christ in Jesus was, so are we.

"My Kingdom is not of this world." The Kingdom of Spirit, the force and power back of the manifestation, is not concerned with the manifestation as a reality. The person standing before a thousand mirrors is not of the kingdom of the reflections, because they are nothing and depend entirely upon the reflector. So the thing called matter or manifestation is eternally coming and going, but the Power remains untouched or unmoved by these shadows forever.

Just as the law of gravity existed long before Newton became aware of it, so the Power of the Christ existed before Jesus, and "Before Abraham was - I AM." It is wonderful when you begin to perceive life and to know that is is not something that was invented within the last hundred years, trade-marked, copyrighted, and ear-marked by a thousand personalities, all

claiming the right to be the discoverer of God. In the realm of Spirit there is no "personal" brand on God. You may write your initials in fire on the side of a steer and show your possession, but trying to make a personal possession of God shows a feeble understanding of the Infinite. If God is all, what then is the *protection* thrown up about the discoveries of Him?

Losing the personal, you find the impersonal, and it immediately personalizes itself, just as we see in the case of Jesus. When he lost the narrow confines of Jesus, a carpenter, he found the Father, and then we find this same Jesus doing what the Jesus (carpenter) could not possibly have done. Do you begin to see and understand the dimensions of Spirit? It is wonderful to contemplate the truth of "Lose your life." You immediately find the Presence when you do, and then the Presence comes to expression through you; and you, who have been unable to do anything, suddenly exclaim, "I can do all things through Christ."

"Old garments and old bottles" are cast aside instead of trying to refurbish them and refill them. So are the old ideas of man when he becomes conscious of the Presence. It is wonderful! All manifestation is but a limitation of the Infinite, since it could never show forth the *all*. "Loose it and let it go" then. Fear not; coming by the way of God is coming by the way of *Man*-ifestation and not by the way of man.

"My grace is sufficient for thee." Do you hear? What are you looking for?

"These things have I spoken that my joy might remain in you and that your joy might be full."

WISDOM

THAT the wisdom of God is foolishness in the eyes of man is quite as true as the fact that the "wisdom" of man is foolish in the eyes of God. Yet thousands of people are trying to use the "wisdom of God" through the channels of the "wisdom of man." This is impossible at the outset. Jesus found this out very early in life, and did not try anything quite so obviously futile.

For a long time after leaving "Egypt," the human thought tries to fashion the Divine after its own design. Presently it leaves all and follows "*me*." In other words, it comes by the way of God and not the way of man.

The old, trite, and hackneyed statements, which have been reeled off with such glib tongues until they have become little more than mockery, suddenly take on a glorious new meaning when you come by the way of God.

You have tried to come by the way of man and found yourself deep in a bog of relative thinking, from which there seems little escape. Still you ask of man what is best to do.

The command is, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." This must be taken literally if you expect to get anything higher than the advice of your own intelligence.

A radical quality enters into the life of the one who is coming by the way of God and is forsaking the way of man.

You will note that the moment you ask for the *wisdom* of God it is given you, and there is no condemnation, upbraiding, nor any of the little human deceits which would naturally enter in from the standpoint of the "*I-told-you-so*" intellect of man.

Here is a clear case in point:

I received a letter which contained this paragraph:

"I am going to look for you so hard, you will just find yourself leaving everything, everybody and everywhere, and being right here."

That is the way the human mind imagines the Power of God operates. There are thousands in metaphysics who are trying to demonstrate in the same fashion. Have you ever heard, "*I am here, I am there, I am everywhere*"? Have you ever heard, "I go before you to prepare a place for you"? Do you realize that the Principle which you are seeking is right with you, and has the ability to embody itself the moment you recognize it?

"What went ye out for to see - a person or a Principle?"

If you go out to seek a principle and recognize its presence, it will embody itself immediately, and you will understand the profound quality of the Wisdom of God, in contradistinction to that of man. The man wisdom seeks a person or a certain thing. The *Wisdom of God* shows how the Spirit is with you always, and at all times, and embodies itself the moment you recognize it. It is a wonderful revelation. The moment you begin to come by the way of God, all the old trite sayings burst into fruition and become something real and tangible and not something to be *made* real and tangible.

In the case of the letter above quoted, the writer thought that by holding firmly to the personal outline which embodied the message she wanted to hear, she would draw that body with the message to a certain locality. Had she known that the "I *am* here" was *present*, it would have found ways and means of embodying itself and giving her all that she sought.

Coming by the way of God is a new process. We are beginning to "flee from man whose breath is in his nostrils" for a very good reason. His wisdom is foolishness and yet he will insist on trying to work out impossibilities with it.

The deep, fathomless *Wisdom* of God says such contrary things as this:

"By humility and the fear of the Lord are riches and honor and life.

Many a Uriah Heep has tried the "humility" idea and found in the end it led to nothing. The human wisdom immediately thinks, "Well, if humility is all that is necessary to get rich, I can do that. I can be humble on the outside, at least until I get my riches!" And another hears that "the measure ye mete shall be measured to you again, pressed down, shaken together, and running over." So he gives with the idea of getting. "It is safer than investing in uncertain business." And *wisdom* of this caliber finds that what it has given has been entirely lost. You cannot mix the *Wisdom* of God with the wisdom of man.

The Golden Rule is true and operative if it be of the "*Wisdom of God*," but if it be man, with his silly intellect, trying to profit by the words of God, he will soon find it wholly impractical - yea, even worse than that. He will find himself an easy victim for others of his kind, using the "*wisdom of man*" in a more vicious way.

"Awake thou that sleepest, and Christ shall give thee light."

Yet there stands the *Wisdom*, telling you exactly how to become rich and how to have honors and Life. What are you going to do about it? Are you returning as the proverbial dog to his "vomit," shouting to God, "Money, money, money," or "Riches, plenty, abundance," and expecting a shower of gold to drop into your lap?

"Come apart from among them and be ye separate." Be still for a little while and you will know the Presence, and will follow through with the *Wisdom of God*.

You cannot but keep this revelation a secret, for it is so deep and yet so simple that it will be taken away from you by the cunning of man.

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

The greedy human mind cannot conceive of any gladness which would exceed the getting of possessions. Once the *Wisdom of God* enters in, you see the gladness here referred to as not dependent on the increase of material things. The wisdom back of it all is a recognition of the Presence which makes it unnecessary to be excited about manifestation. In the "secret" place of understanding you know why you do not have to center your attention on the accumulation of things. It is wonderful !

You cannot be brought by "a way ye known not of" by the human wisdom. It cannot go by a *way* it does not know, and all the ways it has known of are impassable. What are you going to do? Make a way? Be still! "I *am* the *way*"; I need no pioneers to blaze a trail for Me. I make the

rough places smooth and the crooked places straight. I make the desert to blossom as a rose, and cause fountains to spring forth in dry lands. I cause the harvest to come before the planting. I do not have to explain how this is possible to a "wisdom" which is so limited that it is foolishness.

Do you begin to see why the command, "Leave all and follow me," is the opening door of attainment, wherein you find the all which you thought you left, plus the life-substance back of it?

All wonders come under the "Wisdom of God" and are utterly inexplicable to man. For instance, "Ye shall decree a thing and it shall come to pass." What can *you* decree that will come to pass with certainty? You must "knock on wood" every time you say anything good for fear it might not be true. Dare you to boldly and unflinchingly say that certain good is due to arrive, and will arrive in your life without fail next year? Will you preface it with the "God willing" or "I'm not bragging" or some other "charm formula? Seek within the recesses of your "temple" and find the "money changers" and the "dove sellers" hidden in the shadows - scourge them out of the Temple of the Living God.

"Get wisdom, get understanding; forget It not; neither decline from the words of *my* mouth."

The mouth of the Lord hath spoken it. It does not say the mouth of another, but the mouth of God. Do you hear?

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding,"

THE SECRET POWER

"LET there be light, and there was light." We seem to hear those words spoken in English by a great and terrible Jehovah. Unconsciously we think of God as speaking English, and yet the Frenchman, reading the same verse, no doubt hears the same God speaking: *Que la lumiere soit.*" This does not mean a thing to one who cannot understand French. Until we begin to understand that words are only sounds, noises, explosions of breath, which, in limitation, *attempt* to express the Secret Power, we will fail to sense the Spirit and will die filled with the dead letter. Gradually awakening man begins to understand how utterly impossible it is to make anything happen by mere use of words. The Word (the power and the Glory) which is spoken of in the Bible is thickly hung with "words" made by man, like barnacles on a ship. These words are only alive to the degree that they convey the SPIRIT of the WORD. The moment we find the SPIRIT of the WORD, we discard the *words*, as we discard the shell of a nut once we have the kernel. "The still small Voice" is the loudest voice in the world, because it does not speak *words*, but the WORD.

He spake to us in parables because of our inability to grasp the WORD. Yet those parables are as dead and worthless as the mottoes which adorn many walls if the SPIRIT is not discerned.

If it is "words" instead of the WORD you are hearing, you could not understand Jesus if he were to appear and speak to you directly, for he would speak in his mother-tongue - Aramaic. But if you are actually hearing *The* WORD, it would make no difference in what man-made language he spoke. You would understand him perfectly. Hence the differentiation between *words* and WORD. The SPIRIT is revealing to you some of the mystery which is heard by the *hearing* ear. "Having ears, ye hear not, and eyes, ye see not," because you hear only in your own language and cannot understand even that unless it be on the level of your own intelligence.

The Secret Power which is universal and ever-present comes *through* when "recognized," no matter what the appearances are nor in what incomprehensible words or language it is given. Suddenly, by this process of Recognition, the Voice speaks to you in the language you can best understand. Even though you are in hell, this Secret Power is present, awaiting recognition. The moment it is recognized, the manifestation changes from *disease* to ease. The untrue words or pictures painted by the human belief disintegrate in the Presence of the WORD. At HIS coming all things die and all things *live*. All the appearances die and realities live. It is a wonderful thing to "feel" this Word in contradistinction to the *words* of man.

With "words" men try to build a temple reaching to Heaven. Their ignorance as to where Heaven is presages utter failure, and the confusion of words causes the whole thing to collapse. "A house divided against itself shall fall," and so a state of consciousness filled with opinions and beliefs of the human kind is bound to fall. The Secret Power in the midst of you - the WORD, which is all things to all men, is eternally present. The only veil between you and this glorious WORD is your belief about God. You can only see the Power through the limitations of your belief. "Through a glass darkly" you only see the picture colored by your human thinking.

If a so-called miracle were to take place in your presence, you could only see it through the limitations of what you believed. Hence if you were ever present when, symbolically

speaking, "three drops of oil" were filling all limitations, literally and figuratively, you would only see oil flowing from a perfectly natural source. Your human thinking would slow down or speed up the vision, so that nothing but an ordinary functioning of a human law would be taking place. And if the manifestation got a little beyond your human thinking you would charge it off to a phenomenon.

No wonder that the people who are "looking for a sign" cannot see anything. Most of them make the ridiculous proposition of a Man-god: "Well, if I could see something happen", I would believe." What difference to the sum total of Life does it make whether you believe or not?

After finding out definitely that the wisdom of man is foolishness in the eyes of God, you continue to limit the Power, just because you cannot handle it with your hands, or make it come into manifestation to gratify a personal sense of power.

"What have ye in your house?" The answer is always the same: "Only three drops of oil and a handful of meal." "Borrow vessels!" The reaction to this command tells the whole story. If you hear the command you proceed to "borrow vessels not a few." If you hear *words*, you indicate this by asking a question or interposing some ideas regarding the situation. In other words, you have not heard the WORD, YOU have heard words, and immediately the limitations of the conscious thinking makes itself apparent in a thousand ways.

So almighty is the action of the Power that it is described as "terrible." No sooner does it call upon you to "borrow vessels not a few," in spite of the fact that you have only "three drops of oil," than it insists upon a further manifestation of the same unbelievable belief: "Pour." If you consider a single angle of the situation from the standpoint of the conscious thinking, you cannot make the *gesture* which frees you from your limitations. Do you begin to see that the "window" (an Oriental symbol of the most wretched state of existence) could not for one instant "square" anything that was taking place by understanding gleaned through the "glass darkly" of her human mind?

"Believest thou this?" Jesus asking you if you believe the unbelievable. The answer determines whether you are looking through the "glass darkly" and trying to believe, or whether you have suddenly left behind all the "unbelief" of the man-made idea and ascended to the Father within. Jesus could do nothing of himself, and so quite naturally he could not have believed in the *unbelievable* any more than you could. He did not try; he ascended to that state which we designate as Father within. It is the same Power, the Secret Power, which in the beginning said, "Let there be light," without speaking a single word in any language, and yet at the same time speaking definitely in every language, even the remotest unformed language of the savage tribes fast in the jungle of ignorance. It is wonderful when you begin to perceive the Spirit - and do away with spirits; when you begin to see the WORD and do away with words; when you begin to experience POWER and do away with powers. "Before you I place an open door"; the rest is up to you. Can you enter?

It would appear, then, that Jesus was calling upon YOU to believe the "unbelievable." And of course you cannot do this from the limited concept of the human mind, any more than Jesus, a carpenter, could give a banquet for five thousand - yet he did just this. It is tremendously interesting to note that Jesus did not prosper his own family in the way most people imagined he should. There is no personal use of the Power possible. As soon as it becomes

personal it again loses its magnitude and is narrowed down to the limitations of the language which you speak.

Stop trying to "believe" with your human mind. Examine into the teachings of Jesus. See what instructions he has to give for the attainment of this Power. "Awake, thou that sleepest, and Christ shall give thee light."

"I *am* the Light of the world" - that is all you need to recognize in order to clear any darkened veil of human belief from your eyes. It is wonderful to contemplate the Power of the Presence and the Word in the midst of you.

The Name of which we speak so often (the *Name* or *Nature* which accomplishes) is "unutterable," and yet we are told to ask anything in that "Name." It seems a contrary idea, but when you think of a half-dozen men speaking in different languages, each calling on a different Name, you understand why the *True Name* is never uttered "neither can be" - it is the Unutterable Name you are asked to utter, just as it is the unbelievable you are asked to believe.

The human intellect is dumbfounded by the works of God, and the more it tries to "reason," the more confused it becomes, until in sheer desperation it charges everything to imagination.

Do you by any chance imagine that you could feed five thousand? Do you by any chance believe that you could raise the dead? Do you by any chance believe that you could open the eyes of the blind? Until you do you are not obeying the command: "Go thou and do likewise." Until you realize that you can do nothing of yourself you cannot do the "something" that is demanded of you as a follower of the Master. We do not correct the shortcomings of the individual in order that he may do the "works"; his recognition of the Presence will attend to all these minor details. *Getting ready* to serve God is just the procrastination of the human unbelief, and is the surest sign that you will end by serving yourself.

The beggar at the gate was asked to "rise." The blind man was told to open his eyes. These holy manifestations are possible at any time they are accepted. So it is with you. No matter how the mire of human life has closed in about you, you are in a position to serve the Secret Power by carrying out its commands. Stop looking to your limitations or qualifications to *serve* God. Both of these are cast away in favor of the new light which reveals the hidden things - hidden since the beginning of the world. These hidden capacities will be sufficient to release you into the place of manifestation. "Call upon Me" (you, the reader) - "Call upon *Me* and I *will* answer you" (not maybe nor perhaps - "I will answer you." Utter the *Unutterable Name*, believe the unbelievable. "Launch out on to deeper waters - come to *Me* - rise up and walk - open your eyes - arise from the dead." Do you begin to see, to hear, to understand, what is the height and might and majesty of your Risen Lord?

"What have ye in your house?" Nothing? Well, that *nothing* is sufficient to make everything run over with the joy of the Presence. Why should we choose oil as a symbol except that it embodies the joy and richness of Life? "Thou anointest my head with oil" (joy). After that "My cup (the consciousness I hold to the universe) runneth over." And so the symbology goes on. The most wretched state of mind has within itself the necessary "three drops" which can fill everything. Yes, beloved! I say to you, "He that hath an ear, let him hear what the Spirit saith unto the Churches." It is wonderful what this WORD is saying *to you!* You are hearing it

through *your* own understanding - in the language - in the manner - after the fashion; but I *Am* speaking it universally only in the WORD.

Presently the English god and the French god and all the other national deities fall from their niches in favor of the *One* God, the Presence here, there, and everywhere.

The WORD which was the substance, both visible and invisible "in the beginning," remains invisible until it is recognized. Just as God, or the WORD, in a hell of beliefs, which burn and consume everything remains invisible and inaudible until He is recognized. To recognize the WORD as present is to cause it to embody itself, and thus consume the limitation which you are experiencing through the belief in "words." All this may seem to be a play on words - but if you will contemplate the *wholeness* or *oneness* of the unbroken, indivisible thing called WORD, you will understand what is meant. You will also see why it accompanies you always, and why the absent one can be, and is, healed by the WORD. It is as if you were swimming in the Atlantic Ocean near the English coast, and another swimming in the same ocean near the coast of New York, physically apart yet in the *One*. The wholeness and oneness of the WORD in which we all live and move and have our being suddenly comes to light, and we perceive how it is that "if I take the wings of the morning and go into the uttermost part of the earth, still thy hand shall lead me." There is no place you can go, no condition you can encounter that is not filled with the WORD. This very WORD remains invisible, inaudible, impersonal, awaiting recognition. "Call upon *me*"; you have to call from the standpoint of recognition of the Presence, or else you are calling to a God a long way off. "Am I not a God at hand - am I a God afar off?" The answer to your recognition is as certain and as automatic as an echo in a canyon. You have nothing to do with the answer; that is entirely out of your hands, just as the matter of the echo is entirely out of your control once you have "called."

Water takes any shape ready to receive it, without question or comment - and yet it only has that shape so long as the form holds together. It has no shape or form of its own. Spirit, or the WORD, has been likened unto air - the wind that bloweth where it listeth. No man can know whence it cometh or whither it goeth. Everything is filled full of it, and it takes the form and shape of anything, but at no time is it that form. So the WORD takes the form of the idea which has been called out.

It is deeper than the old idea of visualization; it never solidifies. It simply fills full the form placed before it, and yet at no time is it that form.

"Awake thou that sleepest, and Christ shall give thee light! Awake, and rise from the dead."

The embodiment of the WORD, which took place in the beginning at the command, "Let there be," still goes on. When you understand that the purpose of God is not to work out problems, but to reveal, you will also realize that your business in life is not to receive but to give.

The old threadbare psychological trick of giving as a means of getting must be exposed before this *stream of substance* can run into manifestation through you. You give because you cannot help it, and would not once you conceive of the *nature* of the WORD. It does not need to receive; it is so conscious of the *all* substance; and yet in this very giving state of mind it is conscious of receiving everything from the Source, which leaves nothing to be desired. At the same time it does not in any sense of the word turn away from the gift. All this glorious

revelation of giving and receiving will be brought clearly to your consciousness if you contemplate the Presence of the WORD here, there, and everywhere.

Have you not often heard of a person repeatedly going out of his way to help another, being suddenly turned upon and rent sore by the other? What ingratitude! You have only heard what every man experiences if he insists upon taking the part of God and depriving another soul of its own contact with the Presence. The conscious thinking may whine and cry for another to carry its burden; to support its weakness; to sympathize with its negation; but in the end that soul will rise and throw off this shackle, and will claim that it has been brutally treated by acceptance of its shortcomings as realities. It is too common to mention, and yet it contains the marvelous law of "letting" the soul come into its own place of expression.

The "helper" in life is so very often the "hurter." He makes real all the limitations that he would relieve. He is filled with sympathy; he recognizes the evil conditions even while trying to alleviate them. No wonder, then, that the *Soul* held in such a false light, rises and puts an end to this bondage to another's sympathy. The Christ stands with compassion but never descends to the point of recognizing evil by sympathizing with it.

The apparently cold, unfeeling reply to the beggar at the temple gate was the kindest and most loving thing that could be said. Instead of condoning his fearful condition (which had already been pronounced incurable) by throwing him a handful of gold, the glorious "gift of gifts" was given unto him. "Silver and gold have I none (for you; it would only prolong your present wretchedness), but such as I have (the Power of recognizing the Christ in you - or the Presence of the WORD) give I unto you. Rise and walk."

'What a *gift!* How would you like to receive it? The human mind, in its limitations of *words* imagines it would rather have a loaf of bread or the piece of gold than the gift of Spirit. I have often heard the beggar at the *temple gate* asking for revelation when in reality all he wanted was a piece of gold. The dramatizing of the situation of the beggar at the temple gate goes on in the mind of many. "What is all this talk about abundance, anyway? Why do they not give me the five hundred dollars I am trying to demonstrate?"

Even the beggar at the gate had to "take" his gift. If you cannot receive the WORD when it comes to you, it is of no avail.

"Search the Scriptures, for in them ye think ye have Life Eternal." What is the nature of Life Eternal? Could it be a continual fight for existence, for food, for clothing, or for other necessities? You answer the question. When you begin to understand the WORD, and the Presence of the Word, you will begin to see your own innate ability to *give* it freely.

"Freely ye have received, freely give." It has already been given you, and unless you give it away you cannot keep it.

"Be not deceived. God is not mocked." Do not try to mock the principle by thinking to "give" in order to receive. If there were any such possibility, men would cease business entirely, and rush from one service to another giving gold, assured they would receive ten times as much in exchange. Why risk money on the Exchange if you can get such tremendous increase by giving? "Awake, thou that sleepest, and Christ shall give thee light!" It is wonderful how the revelation of the Power comes to you as you go forward into the revelation of the WORD.

"Behold, I come quickly, and my reward is with me." Just as Heaven is in the midst of hell, and abundance in the midst of lack, and all in the midst of nothing, so the reward is always at hand awaiting recognition.

"In the beginning was the WORD, and the WORD was with God, and the WORD was God." Do you begin to *sense* the *Presence*, the WORD, indivisible in contradistinction to the *kingdom* created by "words," which is divided against itself with its eternal pairs of opposites?

"He that loseth his life shall find it, and he that withholdeth shall lose it." When you let go of the limitations of the *conscious thinking* you will find the universal WORD present, and discover vistas, and scopes of expression, which are "unbelievable" to the human mind. Jesus had to lose his life, to let go of the limitations, in order to feed five thousand and to raise the dead. It was not possible to him as Jesus. Only when he recognized the Presence of the Father, and became one with Him, was he able to do that which was otherwise impossible.

When the walls of a prison are knocked down, the putrid, stagnant air of the dungeon becomes one with the universal air and is purified, made clean - reimbursed, as it were, with all the life-giving qualities. It is lost in the universal. So with man the "little" life he has kept shut up within himself, which has yearly become more and more stagnant, suddenly is absorbed into the God-life, and the narrow prison walls of *conscious thinking* crumble away. He is free!

It is wonderful to contemplate the WORD.

Beyond the conscious mind you see and hear and feel the Presence as Substance, as WORD, and this very recognition causes it to embody itself. "The Word was made flesh and dwelt among them." Beyond the affirmation, which to be effective must be the simple expression of what you find true, is the great realm of manifestation. When you look upon a red apple, the only reason you affirm that it is red is because you are conscious of that fact. It is not red to one afflicted with belief in color blindness. It is true, not because you said it, but in spite of that. So is it with the Word of God; it is not true because you say it or affirm it, but in spite of anything you do or say. Learn this at once and for always - that the affirmation which is effective never changes anything, never causes anything to happen. It merely is a statement of that which you find to be true in the WORD. Other affirmations are merely the "vain repetition" against which you are warned.

When you have become conscious of the WORD, even in a small degree, it will "*give magic charm to your companionship. It will idealize your personality. It will make you responsive and receptive. It will give to your smile warmth and depth. It will impart a luster to your eyes that will impel attention. It will make you a finer soul, loved and admired. It will add radiance to culture, brilliance to intellect.*"

The WORD; the Father, Son, and Holy Ghost; the three in one; the I AM; the physical, mental, spiritual; the three measures of meal. It is glorious to see this quickening power of the WORD. "Behold I come quickly, and my reward (or manifestation) is with Me." To perceive the wholeness of the WORD is to understand how it is that "before they call I will answer." It is something outside the human reasoning and beyond the *conscious thinking*.

A child believes the reason for mathematics is to work out problems. He is confronted with a book called arithmetic which is filled with problems - all imaginary. The engineer has an

entirely different viewpoint of the same principle. He looks upon it as a way and means of revealing the unseen thing. Many people believe that the only reason for God is to solve problems which are self-imposed by the individual. If that isn't his *raison d'etre*, then what IS? It is thrilling when we enter the *door* of revelation, which brings to our attention the fact that God is not for the purpose of working out problems, but for the revelation of Heaven on earth. It is wonderful to contemplate this state of consciousness. You cease the going out to "get" something and go out to "give" or "do" or "let."

The uninitiate can only see that the principle must be for helping him out of his difficulties. He tries to believe in God, but in reality he believes in evil. His whole life is spent in protecting, or learning how to protect, himself against the "evil day." He is astonished to discover that the conscious mind has no capacity to accept and to believe in God. It is true that he would lie to, but he cannot. He has seen too much to the contrary, and has coded his life something after this fashion: "As for man, his days are full of trouble"; "earn your living by the sweat of your brow," etc.

Be not discouraged! It is wonderful for you to have arrived at this point. When Jesus arrived there, he said definitely, "I can of myself do nothing." So you see, beloved, if "you can of yourself do nothing," you are in precisely the same position in which Jesus found himself when he began to do the great and wonderful things called miracles. Just as soon as he recognized the helplessness of "Jesus" and let go of the idea of trying to do anything, he became a transparency for the WORD. As the glass of your conscious *thinking* becomes clearer you begin to see things that were otherwise invisible, and hear things that were formerly inaudible.

"A transparency for the Power" gives a faint idea of what we become. There is no possession, no personal idea entering in, and hence no limitations of the personal can keep it out of expression. "Let your light so shine before men." We are beginning to see how some of these commands can be fulfilled naturally and normally.

When Jesus recognized the WORD, "He spake as one having authority," because he spake not of himself but of the HE who had sent him into expression. Jesus ascended into the place of oneness and was a majority. Anyone who recognizes the *presence* of the WORD is in a majority, for it is whole and fills all space. Everything else is but a series of opinions and beliefs, which the world holds in the *conscious thinking*. Yes, beyond your *conscious thinking* lies this great and glorious WORD - the Three in One.

"I was glad when he said unto me, Let us go into the House of the Lord."

A glorious revelation dawns upon you when you realize that it is possible for you to go into the House of the Lord. And what, if anything, do you expect to find, if you go into the consciousness of the Lord? What did Jesus find? "I go unto my Father, and your Father, and Our Father." I go into the consciousness of the Lord, and whatsoever I find there, that can I bring into manifestation.

Do you recognize that in the invitation, "Let us go into the *consciousness* of the Lord," is included the possibility of so doing? Can you accept anything so absolutely beyond the human thinking?

Jesus going into the consciousness of the Father was able to bring forth that which the human

thinking called "miracles."

The "My father, your father, our Father" spoken of reveals the universality of the WORD; brings it to your attention as a common denominator. If you can reduce everything to a common denominator, you can solve the problem and handle the little misfits that are so irritating in life.

The Spirit of the WORD quickeneth, the letter killeth. The Spirit *is* the WORD, and the letter is the "*words*." It is wonderful to contemplate the WORD.

THE WELL OF LIVING WATERS

"GIVE me to drink" - the Spirit tries in myriads of ways to start the flow of substance through man. He is so busy he cannot possibly understand that the moment he makes the gesture of "giving" (in the true sense) he can then *ask* and receive the real substance underlying the symbol he has given.

"Give me to drink" is answered by the limitations of the conscious-thinking, or is drowned out by the constant cry for substance by the one who is asked, "Give me to drink." Can you begin to sense in a vague way the power back of "giving" instead of getting? It is like opening a doorway into a vein of molten gold. With the door closed, nothing can get out or in. Still the insistent cry of Spirit, "Give me to drink." Break your half loaf with me and you shall see it increase. Share your three drops of oil, your handful of meal, your limited life; and suddenly the deluge of substance will overwhelm you. You will not have place sufficiently large to hold it. So is it with Spirit.

"Give me to drink." When you do, you will suddenly become aware of something.

"If thou knewest the gift of God [which is within thee, waiting to be stirred up, recognized], and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked him, and he would have given thee living waters."

The moment you can free yourself from the symbol or the affirmation you perceive the reality back of them. Giving of your substance, however small it may be, does not mean the giving of a handful of gold. It may be all of that; but it means giving, letting go, loosing the bonds of fear and taking the power away from things and placing it where it belongs.

The conscious thinking has been so busy *getting* that it has failed to consider the doctrine of Jesus. The command to "consider the lilies" is charged off as a bit of poetical talk. Why consider the lily? What will that lead to? At best a botanist can only make a meager living. Yet there it stands in the path of hardheaded reasoning.

When you consider all nature, you find it is in the process of giving of itself constantly. It is eternally throwing off its manifestations, leaves, buds, flowers, fruits, seeds. It is this very activity that makes room for the outflowing substance to come forth. The moment it stops the giving of itself, at that moment it ceases to exist. The conscious-thinking cannot understand how you can give out of your want, and yet that is the very thing that is demanded of you. And what are you giving when you give from your want? It amounts to nothing anyway; and yet the gesture to free yourself from it results in the overflowing manifestation of substance.

Could you in reality give anything to God? Only a symbol at best. Do you begin to see the path of the awakened one? He has discovered that getting is not the prime object in life. Giving is recognized as merely a gesture which is making ready for something larger and finer to come into place.

"Lay not up for yourselves," has a reason back of it.

"Signs *follow*," naturally. If you are looking for a sign you are given one, but without a blessing. The blessings are reserved for that one who does not need a sign. What is a gift without a blessing? What is a gift without the giver?

Until you have arrived at the consciousness of being able to give, even though you have nothing to give, you are in no position to receive anything lasting or worth while. It is true that from time to time you may happen in the desert when someone is giving out bread and fish; or you may occasionally find some crumbs under the tables of Life. You might even get a glass of wine made from water. But all this passes; the source of it is all so vague. A wall is thrown up in front of you and you hear, "Ye seek me after the leaves and fishes and cannot find me."

So long has *value* been placed on things instead of the Power back of them, that the very mention of giving makes the conscious mind freeze up and hug its tatters close about it. It is certainly not true from the standpoint of conscious thinking that giving will enrich you, and if it is done from this consciousness, with the hope of increase, only loss and disappointment will follow.

Jesus could do nothing of himself - give, receive, change, or bring forth - neither can you. With the new consciousness of the Inner Presence he could do all things, even give when he apparently had nothing to give, and could ask for out of the want of another. "My ways are not your ways." As soon as you find this out you will stop trying to do the works of God through the limited conscious thinking. You can neither give nor receive through this limited sense. When you do give you are at once decreasing your substance, and you expect something to be given in return. When you give from the Father consciousness, you immediately experience the increase taking place. The value of the manifestation is determined not by anything in itself, but by your relationship to it. A piece of coal and a diamond are equally precious to the Mind of God. You determine just what the value of them will be in the man-made markets of the world. Do you begin to see how it is that the value has been wrongly placed, and that just as soon as you see where the credit, honor, and power belong you will find yourself at the beginning of wisdom?

However, you cannot give until YOU *can* give. You cannot give until after saying "Silver and gold have I none (for you), but such as I have give I unto you." Until you recognize that YOU can give, and why, you will be trying to give, and at the same time waiting for the increase. I say, "Look again." Reaping where you have not sown does not seem exactly right, and neither is it to the conscious-thinking mind. "Look to Me, all ye ends of the earth, and be ye saved" - from the limitations of your human thinking.

"Give me to drink." How often it is said to you, but you are so busy getting that you cannot "give *me* to drink." And quite naturally you cannot "ask me for living waters," because you know that the well is deep and that *I* have no means of getting the water for you. There always has to be a visible way for the human mind to travel. It must reason everything out before it can do anything. That is why it can never "come to Me" across the sea of unbelief.

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the waters that I shall give him shall never thirst." Are you beginning to see the difference between grabbing at demonstrations which you immediately consume, and coming into conscious at-one-ment with the Power back of the manifestation? "Shall never thirst" is very inclusive, and final, and wipes away the intermittent appearing of something and nothing.

"The water that I shall give him shall be in him a well of water springing up into everlasting life."

Think what the Christ is offering you - a well of water in the midst of you, gushing up through the body, the embodiment - watering the garden, flooding the whole of the earth with the life-giving substance and power.

Right *now*, as you are reading these lines, this well which has so long been sealed by human unbelief is beginning to waken. The urge of this fountain in the midst of you is pressing against the thinning walls of resistance. The waters are even now ready to break forth and flood your very being with such a purifying force that the stagnant ideas of a lifetime are carried out of the consciousness. Right *now*, as you read this, a well of living water is bubbling up within you, seeking to fill all the empty measures of your life.

We are always called upon to go against the human senses. To ask a man for a drink when he has no bucket or rope is only a minor detail. You have finally to come to the place where you will ask, nothing doubting. The more impossible it is to you, the more possible it is to Spirit.

"Ye worship ye know not what; we know what we worship." This is a clear statement of the unenlightened conscious thinking trying to worship something, and the awakened soul which knows just what it is worshipping. If you do not know what you are worshipping, how can you definitely ask for anything? The uncertainty of it all baffles you at the outset, and you fall back on the shifting basis of hoping something will happen for the best.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."... "I that speak unto thee am He."

The ambiguity of life disappears when you begin to recognize the *presence* of this Father within you, and to acknowledge the Voice as His Voice. What need of a mediator?

"I that speak unto thee am He" - do you hear? I am speaking to you through the thousands of temples you call man, and if this be not sufficient I shall flame forth in the burning bush. The height, depth, breadth, and vastness of the Presence lifts you into the infinite spaces of rest and peace. It is glorious to contemplate the Presence, untrammelled by the words of man. "Be still and know."

Having ears, we *hear* not; and even when we have been spoken to by the Voice, many times we rush about saying, "Come see a man who told me all things that ever I did." No mention made of the offer of the Living Waters of Life.

Finally, experiencing the well of Living Waters within is not only a symbolical thing; it is possible to you actually. You can have your thirst quenched by the Living Waters in the midst of you, literally and symbolically. You believe this, don't you? It is one of the things that is possible to God.

GOD IN ACTION

God in action is a never-ending stream of manifestation: In the world of "taking thought" against which Jesus warned man, it is possible to conceive of the action of Spirit *without manifestation*, just as it is possible to conceive of the technique, rhythm, *tempo*, melody, and notation of a concerto and experience nothing audible. "Clouds without rain" is the scriptural language for the thinking *of and about* God and not bringing Him into manifestation. Thinking *of and about* a thing immediately hedges it in with the limitations of thought. One of the first barriers which seems impossible to pass is making the unseen seen, the intangible tangible - except, of course, through the accepted processes of matter. Hence the miracle of the Loaves and the Fishes cannot be *thought out*. It is impossible to approach it *with thought*, because there is no dimension in the thought world which will permit producing substances where there is no substance visible. No amount of study or research into the ways of thought will make this possible. In fact, the more thought that is given to it, the less possible it is of attainment.

"But I say unto you, *Take no thought* for the scrip, the robe, the purse, the journey." No matter how man tries to side-step this and use his so-called "common sense," the injunction stands.

Thought-taking must have its foundation in the wisdom of man, the very wisdom which has been called foolishness in the eyes of God. Pause a moment and clear up the injunction - remembering that God is not a glorified human being, with great eyes, which are looking down upon man's wisdom. The Eyes of Spirit (the perception of Power) find the puny reasoning of man unable to express or understand the wisdom of God.

The moment we begin to think of doing a thing, or having a thing, or going some place, a host of limitations present themselves. Fears of what might happen - the conjuring of possible evils, the inadvisability of the undertaking, so weigh the project down that nothing can happen. All this is intensified by "taking thought" about it.

There is no freedom to be derived, then, from "taking thought," according to the Master. "If ye cannot do that which is least, why take thought of that which is greatest?" Answer that.

There is apparently no escape from the present limitations offered through thought. It is foolish to go against the findings of your own mind, just because you have read in a book, or heard someone say, "You can have anything you want, or do anything you like, if you *think right*." Either the person making such a statement is speaking of *thought* from an entirely different angle than that which was specified as so useless by Jesus, or else he is playing about with words.

Definitely it is bad policy, and entirely erroneous, to go against your own findings. If you have accepted the wisdom of man as the highest and are just *dabbling*, as it were, in what you call the teachings of Jesus, then you will meet with one hundred per cent defeat in going against the findings of your mind. If you find that a man has more power to heal you than God, then you would be foolish to turn to God, and forsake the place of your confidence. If you know or find that a financier has more power to prosper you than God, then you are wasting precious time in turning to God for your substance. In other words, if you are coming by the mental, thought-taking way, you are wasting time to enter the place of inspiration.

Jesus, recognizing the limitations of the human mind, and how the thought works out everything by relativity, and the law of opposites, knew that there was little chance to

transcend the limitations incumbent upon his birth and station in life. What could the *thought* of a carpenter boy do to open the doors of the temples, and to feed the multitudes, let alone to resurrect the body, and open the eyes of the blind? Hence the words, "I can of my own self do nothing."

Thought in action lives, moves, and has its being in the plane of imagination. It is so often defeated in bringing anything to pass that the minds of most men are secret gardens replete with the flowers of unfulfilled dreams.

There are repeated attempts to explain and exploit *that power* which is the spiritual counterpart of thought. Due to the limitation of the language, writers have been obliged to use the words "thought" and "thinking," and we have "As a man thinketh in his heart, so is he" (as a man "finds" himself or accepts himself, or perceives himself in consciousness, so is he).

Thought does not create anything, much less consciousness. Yet we have been led to believe that if we think *hard enough* something is sure to happen. How many thousands have trudged down this road of disappointment no one will ever know. Presently man is beginning to perceive that the "*thought*," which is productive of results, emanates from an accepted state of consciousness, instead of being the *modus operandi* that created that state of consciousness. "Before you ask" "Before the thought even shapes itself - the answer has been given. When you ask in the ordinary sense of the word, you formulate a thought regarding the whole process. The *law* states that before you ask *it is done*, which shows that it was not the direct creation of your thought-taking, nor your asking. Thousands have asked and asked, again and again, for something which never came into being. Something must be out of alignment, or else that which is spoken of as appearing "before you ask" would appear. If must be the something that has to do with the thought of which Jesus warned men. Certainly the "thought of the heart" - if we wish to designate it that way - resolves itself into *pure recognition*.

"My Father worketh hitherto, and I work," is closely allied with the processes of manifestation. Now it is true that the Father working in the way of Spirit (which is above the way of man and his thinking) accomplishes, by a way we know not of, whatsoever it will. Think, then, what it must be to start with a basis of this kind. "My Father worketh hitherto, and I work" - in other words, the creation is already finished, and is merely awaiting recognition. If you start with this basic, then what could it avail you to introduce an avalanche of human thinking founded on the limitations of mankind? "Who by taking thought?" You answer that for yourself, remembering all the while that it is not what Mr. or Mrs. Blank said was true, but what the Master said. Can anyone in your day refute the teachings of Jesus successfully? Has anyone been able to bring out any more of the definite proof than Jesus? So you will answer for yourself this question: "Who by taking thought?" If you can find a "who," then it would be well for you to follow him and not God. If, however, you find in the long list of the possible "whos" no one who can qualify for this place, then turn unto the Godhead and begin to see that "the fear of God is the beginning of wisdom."

Is human intellect of no avail? Should we all entirely drop away from the standards set for us by civilization? Human intellect is the technique which must be baptized by inspiration. The cold, hard, limiting technique of human intellect must blossom into wisdom and inspiration before anything more than a mathematical hypothesis is apparent.

Remember all the while that we are not coming by the way of man, but by the way of *the consciousness* which has arrived, partially if not wholly, to the place of "Take no thought."

The moment the carpenter set aside the thought process with the subsequent limitations, he "lifted up his eyes." The perception went from the level of the appearances to the source of the *all present*, and what the "lifted-up eyes" perceived suddenly came into being. Believing that you could see the whole world through a knot-hole would not in any way change the true nature of the universe.

Because you and your teacher and a host of followers cannot see the Presence of the Power, beyond the narrow confines of your teacher's mind, does not mean anything. It only shows your limitation. Because *you* have not experienced the things of Spirit does not mean that they are not true. Because you cannot make them fit in with your concept of how it ought to be does not argue for anything but your own ignorance. Hence from now on you are merely stating the limitation of your own thinking. When you say a thing is impossible, you merely are saying it is impossible *to you*; beyond that you cannot go. In your conceit you may try to fit the strait-jacket of your limited consciousness over the whole of creation.

The person who is speaking to you never says what you hear him say. You have only a certain capacity for hearing an admixture of matter and Spirit, and you hear what *you* hear - nothing more or less. So is it with the Scriptures; you read what *you* can read. Not many people would think of literally cutting off the right hand if it offended them, and yet it has been done by people who have read the law that way. The Scriptures are full of the command, "Awake, thou that sleepest, and Christ (not some person) shall give thee light"; "Awake, and arise from the dead." All the *taking thought* in the world will not permit you to walk upon water - nor do any of the things which the human mind calls miracles. There must have been something instant in the gesture of Peter which transcended the thought when he obeyed the command, "Come to me." Try to reason this out, and you have such a mass of testimony against it that it simply cannot take place. It is wonderful what the revelation of the Spirit will bring to you once you begin to see the difference between the old *thought processes* and the new revelation of the Master.

God in action is a never-ending stream of manifestation. No man can by taking thought put God into action. This you will probably admit is true, and, since it is necessary for God to be in action before anything can take place in your life, you are confronted with the necessity of approaching something higher than the *thought-taking* process. "Before you ask" is quicker than any human or mental measurement of velocity. "God does not bring to birth and not bring forth"; only man does this. He germinates a perfectly wonderful project in his *thought-taking* mind, and has it almost ready to function into perfection, but he cannot bring it forth because of the limitation of *thought*.

"Take no thought for the body what ye shall eat" does not mean that man must run about eating anything and everything, but it does mean that he is freeing himself from the power which has been assigned to foods. It means that he is beginning to escape from the ridiculous law of "One man's meat is another man's poison." Can meat be poison and nutriment at the same time? It frees him gradually from powers many, and causes him to return unto Jehovah - the One Power.

"Be absent from the body and present with the Lord" - absent from the embodiment which is

the result of human thinking, and present with the Action of God. You will see how Job, after being deprived of everything, had "twice as much as he had before." A pretty piece of mathematics that: a man having spent all his life accumulating a fortune, and then, without apparently doing anything, having "twice as much as he had before." So is it with the Spirit of the Presence.

"Awake, thou that sleepest, and arise from the dead" *thinking*, and Christ shall give thee light, which will cause the manifestation to take place *here and now*.

"I was glad when he said unto me, Let us go into the House of the Lord." Let us go into the consciousness of the Lord, which is not hedged about with the *human thinking*, but is the recognition of the Presence.

Suppose for a moment that Jesus had been obliged to think out a plan for feeding five thousand hungry men. They would all have starved to death. The things that Jesus brought forth were not accomplished because of anything he thought. They were brought forth by a "way ye know not of" in the human thinking process.

Moving in this consciousness of the House of the Lord, we find in these dwellings the lovely things and ideas for which we have longed. Within this House (consciousness) of the Lord are ways of pleasantness and peace, and the song of the soul is, "The lines are fall unto me in pleasant places"; "I shall go in and come out and find pastures."

Yes, "I was glad when he [the Christ within] said unto me, "Let us" (you and me) "go into the House of the Lord." Let us step into this consciousness and perceive that the Father hath worked hitherto and that we are merely going through the mechanics of bringing it forth. We are merely being the stewards for the Father within to work His holy plan into materialization. "Whatsoever ye ask in My name." that is an almost overpowering promise, without qualifications, limitations, impartial and impersonal, made to all mankind. "Whatsoever" - the word includes all the little and all the great things which you have desired so long, and which failed to appear. All your desires shall be given you in their truest and highest interpretation, if you can come to this "*no thought*" place of *Recognition*. "Whatsoever" - the great sweeping wings of its allness seem to encircle the globe and leave nothing out.

But "who by taking thought? - who by taking thought" -can come even within the vision of the heavenly consciousness indicated by the "whatsoever"? Isn't it a glorious revelation to know that the "whatsoever" is not prefaced by "If Mr. or Mrs. Blank approves." We know that when you have approached the place of even contemplating the "whatsoever" you will have long ago passed beyond the place of license into the freedom of the Sons of God.

Yes, beloved! The action of God is a never-ending stream of manifestation. To be absent from the *thought* and present with the *Lord* is to perceive that the Father hath already worked, and that you are merely going through the mechanics - just as I am now going through the mechanics of bringing into manifestation the book that you now hold in your hand. The Father hath already worked - hath already conceived the whole and completed book. It is all in the House of the Lord. Do you see, beloved, why we are so glad when He says unto us (no matter where we are, nor how far we have strayed, nor into what confusion or limitation we have gone), "Let us" (you and me) "go into the House of the Lord?" - the House of the Lord, where all the former things pass away, and are not remembered any more.

"My Father" (do you sense the My - how close it is to you?) "worketh hitherto, and I work."
The idea has already been conceived in the mind of God, fashioned and completed, and is awaiting your recognition.

God in action is a never-ending stream of manifestation.

IF I BE LIFTED UP

"IF I BE lifted up I will draw all men unto me." This "up" state of consciousness is the secret formula for materializing Heaven here and now. The Automatic Power immediately "draws" all manifestation into visibility. It might be likened unto a magnet drawing all things unto it. The quotation reads, "All Men unto me." It says "all men," or "all manifestation," shall be drawn into alignment when the consciousness is "lifted up."

The state of consciousness you are in eternally out-pictures itself, no matter whether it be good, bad, or indifferent, and so the "lifted up" state of consciousness immediately casts its shadow into the world of Relativity, or draws all things to it, thereby embodying itself.

Manifestation must be used when it appears, as was necessary with the symbolical manna. Attempting to hoard the substance shows a misunderstanding of the "drawing" power of being "lifted up," and this cuts the manifestation off from visibility.

You have seen a toy magnet automatically collect bits of steel in close proximity to it the moment it is introduced into a new field; perhaps you have seen a terrifically powerful magnet pull great masses of steel and iron unto itself with the same ease, a magnet which is so strong that everything in the nature of iron immediately feels the "pull"?

"I Will Draw All Men (Manifestation) Unto Me."

The drawing of all manifestation, which is referred to in the Law is quite as automatic and effortless as is the drawing of steel by the magnet. The state of consciousness to which you are *lifted* immediately embodies itself or draws unto itself manifestation. A strange way of escaping the bondage of the former state, and a simpler way than fighting against the limitations, and trying to get rid of them by the way of man.

"If I be lifted up I will draw all men unto me," and yet how utterly impossible it is to be "lifted up" literally. Living and moving and having your being in the Presence which is everywhere precludes the possibility of being "lifted" anywhere. In the poverty of language we use these words to indicate various approaches to the same idea. *Lifting up* is merely another word for recognizing the Presence.

The being "lifted up" or the entering a *New Mansion* (consciousness) is something like going into a warm room. You partake of the nature of it automatically; in fact you become warm; you are one with it, and it is manifested in every particle of your body.

All these illustrations are inadequate to express the glorious Presence. They will suffice until such time as you can throw yourself off the wheel of conscious thinking unto Revelation.

"I will arise and go to my Father." No outside preparations are made - no changing of clothes, no getting ready. The symbology is sincere and plain. "I will arise." You will come to that place where you will "arise" from your present state of consciousness instead of "commencing-to- begin-to-get -ready- to start" to do it. You will *arise* from the soiled and dirty robes of human belief. You will spend no time regarding the road, the possible obstacles thereon, what reception you will receive, for the moment you "arise," or are *lifted up*, you begin to function in the new consciousness. It is something that is beyond human thinking and planning, for the "wisdom of man is foolishness in the eyes of God."

The effortless nature of God shows how futile it is for a person to "try" to think a thing out. The more he *tries* to think evil out of the pictures, the more it persists in his mind. Humanly speaking, if you would have a person think about a thing, tell him definitely not to think about it; the perversity of the human mind will do the rest.

"In a moment ye think not" does not appear to be a response to *thinking*. The very thinking that tries to create something which it knows does not exist results in futility and weariness. If you cannot "believe," then it is impossible for you to see. If you *can* believe, then nothing can stop the manifestation from coming into visibility.

There is a glorious radiance about the agreement that is made on the heights of the new consciousness and then dropped from mind. It is like the good seed which is cast deep into the ground. In due season (which, by the way, may be immediately) it will bear fruit a hundredfold. You will find it happening all the while. That which you have accepted, and "believed" and released into silence will come to pass. It is the out-picturing of the law which says, "At a moment ye think not I come." When the doubting, worrying, anxious thought is eliminated, and the agreement is *rested* in the secret place, it will burst into fruition unannounced. It is wonderful to contemplate the ways of this Glorious God Power.

All the puny efforts of the human thinking are put to flight the moment consciousness is touched. All the particles from the invisible are drawn into visibility, and the thing that you see and accept in the new consciousness takes body and form.

We cannot get rid of sickness by eternally having warfare over it. The being "lifted up" to the new state of consciousness will bring the healing forth as a natural state of that consciousness. You are, then, not performing a miracle. The miracle only appears so to the mind which is functioning on the mental plane. The functioning of the natural laws of the Consciousness to which you are lifted up seems like a never-ending stream of miracles.

Many marvel at the earning capacity of certain financiers. From the financiers' point of view they are merely functioning naturally. It is not a miracle to them; it is a natural action of the law. So is it with the Awakened Man. He begins at once to "*look again*" and *see*. "Whereas, before I was blind, now I can see." What can he see? Anything that *he* has not already seen? Wasn't all he saw always there? Why did he not see it? You say he was blind. You say in his blind state of consciousness none of these things which you saw with ease were visible. They did not belong in the consciousness of a blind man, and yet they were there all the while. Now, then, suppose you consider this blindness from the symbolical standpoint. You realize in being *lifted up* the same thing happens to you, and you exclaim, "Whereas before I was blind, now I can see," and what you see has been there all the while. You have created nothing. So is the teaching of the Master Jesus. He was able to *see* the Kingdom of Heaven here and now. Every time he explained anything he saw in this *Kingdom*, those who were "blind" thought they were seeing an unnatural law going into manifestation, which they called a miracle.

Remember that the conscious thinking has not seen nor heard, nor has it capacity to know, the things which are prepared for those who *love* the *law*. We can well imagine in this lifted-up consciousness how it was Jesus saw the finished mystery, the fields white, the hungry fed, and the sick healed.

The moment you are in a new state of consciousness, a new set of manifestations come into being. A man running along the road, say, six miles an hour is under certain laws which definitely affect him. He becomes fatigued; he soon comes to the end of his endurance; the road is rough, or the road is smooth, etc. These are all in the consciousness of the runner. Suppose he is picked up by a car going at sixty miles an hour. Instantly an entirely different set of laws come into play. He finds that he moves ten times more rapidly without expending a single bit of energy to do so. None of the limitations of the former state have to be overcome. He cannot possibly get out of breath, and cannot possibly feel fatigued. Rough and smooth roads are only slightly perceptible. The same thing happens when we go from one mansion to another.

So is it with the Power of Spirit. When a man "*arises*," he immediately leaves all the laws of the former things behind. He does not overcome them. The new consciousness does not find that necessary. He is not a sick man made well, nor a poor man made rich. In the consciousness in which he is functioning these things do not exist neither as "*has beens*" nor "*possibilities*."

No wonder Mary magnified the Lord within her. She had good reason to contemplate this Inspiration which we are told will lead into all things.

"The cattle on a thousand hills are mine." Just what do you mean? Is it possible to make this symbolically true by affirming it? And yet it is so, in a certain state of consciousness. It is everlastingly true. The silly mind that tries to "*claim*" things in which it does not believe, and which it cannot handle, even if it possesses them, is thrown into a flurry of futility and confusion. Do you believe that the cattle on the thousand hills are yours?

You see, beloved, the reason for the oft-repeated commands, "Be still," "Salute no man on the highway," "See that ye tell no man." What man is going to understand that the "cattle on a thousand hills are yours" when he knows definitely that you haven't money enough to pay your next week's lodging?

Running along the road at six miles an hour, stumbling and falling with fatigue, is a very good background for you tell about the wonders of the car which goes at sixty miles per hour and which expends none of your energy in doing so. It may be so, but it is a miracle. Miracles are best shown and not talked about.

The Lord's Prayer has been recommended strongly for the simple reason we see that "*Our*" Father is in Heaven. Jesus cleared the whole mystery for us when he said, "The Kingdom of Heaven is at hand," and even closer than at hand, being within us. If you can fulfill the prayer, recognizing that "*Our Father is in Heaven*, He will open your eyes and you will see.

It is wonderful, when we arrive at the understanding that life is not made up of the "*getting*" or "*demonstrating*" things. The servant (the body) has yielded himself to the Father, and is ready and willing to carry out the work that the Father has already done. It is a marvelous thing to *experience* the Lord's Prayer.

The moment we recognize the Father in Heaven, the Kingdom begins to appear on earth, the word becomes flesh. For the Will of this Father is being done. It is wonderful. The *mere* asking for the "daily bread" is met with the opening of the hidden storehouses of substance. In this state of consciousness the old debts are wiped out. The old trespasses have faded into oblivion, for "I am of too pure eyes to behold iniquity." The final recognition comes, for "thine

is the glory and the power for ever and ever, amen." Can you pray this glorious prayer as commanded by the Master? You, who read this line? It is so much more replete with manifestation, for it lifts you up to consciousness, where all men are drawn unto you. The ennobling effect of this recognition of the presence of the Father within, as contrasted by the shouting "Money, money, money - health, health, health," or some other group of words, is too evident for comment. What thinkest thou? What believest thou?

Do you begin to understand the glories that await you when you "arise and go unto your Father"?

As you walk in the Light you cast the shadow of Spirit which men call manifestation, or matter, and which is wholly dependent upon that state of consciousness. Take the consciousness away from it, and it immediately disintegrates. The real, then, is not the shadow, or matter, but the Spirit back of it.

Manna was cast into manifestation as long as there was a need of it, and a consciousness accompanying it. Mistaking it for substance, many tried to hoard it, only to find that it became worthless. Yet that same consciousness of manna is just as present today. It is wonderful when you begin to understand Spirit as reality. It will adjust all your values in life, and cause you to free the symbol. Health that is not used deteriorates and disappears; an inactive body, though it be healthy, will finally tell its own story. The Manna of the Day must be used.

The "temple not made with hands," we are told, is "eternal in the Heavens." What do you think about this kind of a body, as compared with the one which we have been *travelling* in? Do you begin to see vaguely the possibility of merging into this glorious manifestation which is eternal in the Heavens (consciousness), and which cannot perish or fade away, and which is not subject to the laws of human thinking?

The temple can at last be made a fit dwelling-place for the Lord. The temple not made with hands cannot be unmade by hands (human opinions, beliefs, or laws). It is wonderful to contemplate the truth of the glorious statement, "If I be lifted up, I will draw all men unto me."

AT THE FEET OF THE MASTER

"AND they found him clothed, and in his right mind, sitting at the feet of the Master." They found that maniac who had been living in the tombs; who had torn himself in anguish; who had frightened others; "clothed, and in his right mind, sitting at the feet of the Master."

The story of the maniac is the story of every man. It is your story. When the Christ passes by he finds you in the tombs of the past, dwelling with dead thoughts and conditions. Living with the whited bones of past accomplishments, or fears. Hiding behind the tombs of personality. Trying to make that which is dead and done with appear to be alive. Screaming to the passerby in a ghastly voice, swollen with pride and egotism, telling of your attainments. No wonder, then, when the voice of the Christ is heard, you call out, "What have we to do with thee? Go away and leave us alone." The old personality, with its graveyard full of pride of personal attainment, fears to give up its only claim to attention. It has built tombs, elaborate and ornate, to each of its accomplishments. It has dug deep into the stones the records of what it has done, and it hates to see this passing into the limbo of oblivion.

Many a man has awakened to find himself in this graveyard, living the life of a maniac, fingering over the dead things, and wondering why life was so uneventful and ugly. Mentally he lives with the dead. He heeds not the injunction, "Let the dead bury their dead." He has his tombs to which he is bound. There are in every mental cemetery ghastly vaults of ugly things, memories of failure, disease, and limitation. Their history is scratched deep in the cold marble.

"Let the dead bury their dead; follow thou me," must be obeyed implicitly. Nothing in the past is worthy of consideration; nothing that you have done or left undone is worthy of remembrance. "Come out from among them and be ye separate." Come out from the graveyard of your own making, leave every tomb and be free. You give up nothing when you give up the personal idea for the Christ. The new day dawns across the cold marbles of the past, and you awaken to glorious possibilities. The Master speaks to you and says, "It is well."

The dirty rags of personal beliefs and griefs fall away, and you are naked, stripped of your personal impedimenta - everything seems to go away, and then you are "clothed" and in your right mind (the Christ Mind), sitting at the feet of the Master (the Inner Lord). At last "the peace that passeth all understanding" enfolds you, and you rest. The floods of forgetfulness wash away the debris of yester-years, and in the place of the tombs are fields of lilies - fields of fresh attainment and glory. You are alive, and the dead thing has been carried out of your life. "Though a man were dead, yet shall he live," has been made literally true for you. The new life that is surging through your being is the life that has left the past forever.

It is reported that, when the maniac child was brought to the Master, his parents went into elaborate details of the evil from which he suffered: and then said, "If you possibly can, good Master, heal him." The Master replied, "Why did you say 'possibly'?" Whether this is accurately recorded or not, it brings with it the strident, flaming question, Why did you say "possibly"? Why do you, who admit the all power of God, and yourself as the Son of God, wonder if He can possibly accomplish the trifling thing that you are seeking? "O ye of little faith" is the rebuke that comes to us time and time again, as we see that we are constantly returning to the cemetery of past failures - looking among the dead bones of yesterday for a

spark of life, whitewashing the rotten caskets of yesterday's attainments, trying to make them as new.

Caught in the old beliefs, we recite the evils we have suffered at great length. We go into the ghastly details of past accomplishments. We tell what we have done to the glory of God, instead of showing forth the true consciousness of God in the present manifestation.

The Light burns high these days; the Coming of the Christ is taking place in many - not through or by some creed, but through the awakening of the "maniac" in the tomb of dead beliefs. "The wisdom of man is foolishness in the eyes of God." Then the man with this wisdom must be insane in the truest sense of the word. Inversely speaking, "the wisdom of God is foolishness in the eyes of man" - and Jesus was accordingly considered a fanatic or insane man. But, once the glory of the Christ steals upon you and you are ready to "rise and follow ME," YOU will know the peace - the glorious peace "that passeth all understanding."

Beloved, you are not giving up anything when you leave the tomb of yesterday; when you leave the graveyard of relative thought and belief. You are coming out into the new dimension - the dimension of infinity, as it were; the place where you begin to see the naturalness of God's love toward you. This love enables you to see clearly beyond the dead beliefs into life eternal.

What a glory comes to you when you find yourself in your Right Mind. For the first time the feeling of assurance comes to you. The consciousness of peace. The beauty of balance and soundness.

Lazarus comes out of his tomb, and the graveclothes of yester-beliefs are cut away from him. "Ye must be born again." To be born again does not imply a process of making over an old thing. It is a casting off of the old, as it were, and an appropriation of the new. It is a conscious recognition of the agelessness of Spirit in all its glorious manifestation here and now.

Are you the maniac in the tomb? You who read? Have you the tombs of cold marble hidden away in the darkness of your mind? The Master is passing; even now, as you read, I Am speaking to you. I Am calling you to "come out from among them and be ye separate." Leave all the dead things of the past and come out into the glorious sunshine of today. You are not losing anything by this giving up.

When the maniacal thoughts of relativity are cast from you, they are self-destroyed. They are drowned in the sea of oblivion. They are gone forever. And their name is legion. A thousand little dishonesties and conceits disappear before the searchlight of the New Idea. The coddling and petting of the human personality is cast off as so much excess baggage. You stand revealed and free - the Son of the Living God - not asking again "if you possibly can," but rather accepting the glorious gift of "decreeing," of "speaking the word." What is so strange and weird about the fact that a universe evolved out of a God power should be found in full possession of this God power? What is so magical about the fact that you should find this God power operating in your life, and bringing out the natural results of this power? As we recognize the Presence more and more, we realize that its manifestation is only natural, Drink deep, beloved, of the waters of Life - the refreshing sense of joy that comes over you when you realize that you are clothed and in your right mind, sitting at the feet of the Master. It is well. Fear not.

REVELATION

EVERY man is a teacher, after one fashion or another, and many are teachers of the word of Jesus, of Buddha, of Mohammed. All teaching is of and about the subject. It is eternally the letter, dead and cold. Fused with the enthusiasm of the teacher, it becomes alive for the time, but lapses again into the dead, cold thing. Hence thousands today find themselves well stocked with the letter of truth and yet are unable to make manifest the promises that have so richly been made to man.

"Physician, heal thyself" is the command of Spirit to the teacher. "What have ye in your house?" is the searching question. The teacher at last learns that if he will teach he must live from his own words, he must eat them, and many times he is unable to do this. He is on an endless treadmill - he traces over and over the same monotonous pattern - he hears himself reiterating the same words and phrases, year after year, and, like a worn-out gramophone record, he finally gives out, never having got within sight of the goal he talked so much about.

Comes the awakening to man, and if he be unafraid he will find that the Christ within is not a teacher, but a revelator of that which is and eternally has been; that, instead of teaching of and about healing, prosperity, and happiness, he is revealing these true states of mind as inescapable - yea, as inescapable as the opposite states were formerly. He then stops the silly attempting to set things right in a universe that is run by law and order, and enters in upon the process of revelation. He reveals the inner things, the secret things that have been so from the beginning of the universe. He reveals, shows forth, that which is true and perfect. He is no more concerned about the letter, knowing that when the revelation is once recognized the letter will take care of itself. He is not concerned about the outcome, knowing that a rubber ball thrown against a stone wall will return without any effort on his part. He knows that a word released from the center of his being is bound to accomplish whereunto it is sent, and knowing this, he is not concerned nor worried about the outcome.

Most of us have spent endless hours trying to make the return action something different from the sending action of the ball; but the ball can only return with the same force with which it was released. There is no chance for the word to go astray or to fail to find its own; all this is under the Divine direction, which is above the frailty of human law and order. Human law changes constantly, but the Divine Law and Order remaineth, and nothing is added to it and nothing is taken away.

Gradually confidence is established in the God power which is constantly revealing itself to the one who is ready to lay aside the human accouterments and accept the glorious Power of the Sons of God. Confidence to stand, having done all - having recognized the eternal rightness of the God universe - he is unafraid to rest. He pushes the borders of his tent farther out into glorious new fields of untried expression, and finds to his joyous surprise that new avenues are opening up to him. Undreamed-of possibilities lie before him - for at last he has come to a place where he *believes* in the reality of the Kingdom as here and now, and himself a revelator.

To the revelator comes the understanding of the Unconditioned Power - that indescribable thing which is seen to operate in a supernatural way, and yet which could never be anything

but natural - that power which set aside the laws of the three-dimensional plane without regarding them as existent.

To a child playing a game a chalk line may represent a prison, and as long as he abides under the rules of the game he will act in accord with that, and will accept it as a barrier to his freedom. When he is through with the game, however, he drops the whole thing and finds himself free, and of course realizes at the same time that he was never anything else but free. His acceptance of that which constituted a prison was all that made one for him. To the grown-up child many prisons exist in just the same way - he accepts certain limitations of health, wealth, and happiness and is hypnotized to the belief, and eventually he finds himself helpless. If he suddenly comes to an understanding of himself as the Son of the Living God, and reveals to himself the Freedom of the Son, then there happens in his life a miracle, or the working of some supernatural power; but in reality it is merely the out-picturing of a natural state of the Son of the Living God - recognized - revealed.

I AM a revelator of the Living Word - I Am the revelator of the Living Word - and I am, therefore, not surprised that the thing decreed shall come to pass. A stone thrown into the air will certainly come down without any aid from the one who threw it; so the word of the revelator will certainly return to him freighted with results, and he will not have to care about its return - that will automatically take place. "My own shall come unto me" - by a sure and certain way. Why worry, then?

And some will say, "What, am I to do nothing?" - and if you have not gone further than to ask this question, I can only advise you to drop the book in the nearest wastebasket; it is not for you.

O glorious revelator within me, let thy light shine out through the beliefs that have bound me !

When you arrive at the consciousness that you are ready to lay your Isaac on the altar, then you find that it is not necessary to give up anything in order to have heaven here and now; but the willingness to give up your Isaac without a question or doubt entering into the proposition can come only to the one who believes actually in God - believes that there is a God who expresses, regardless of whether he prays or not - believes in a God who could not do other than express eternally of His bountiful nature. Understanding God in this fashion will make it easy to let go of symbols in order to acquire the reality.

Many people believe - or at least they act as if they did - that God is perfectly static until they tell Him what to do, what to get rid of, and what to bring into manifestation, and for this reason they recite long man-made prayers, when the true prayer is "Be still" -"Be still." This is one of the last revelations to come to man, because he will not listen. He is so busy telling the world what is wrong with it, and peddling the truth for a price, that he has no time to be still. He feels within himself that if he were to be still the world would forget him, and so he has to keep shouting to the world how much he knows about the truth.

But surely the revelation of the Silence will eventually come into being and man will find that by being still something will be told him which will, from then on, settle all questions regarding the right course to pursue. A revelation as deep as the infinite will be made unto the still soul - something will take place within which will burst the shell of human

consciousness and free him into a new and finer growth-expression.

"This is my beloved Son, in whom I am well pleased," was addressed to a soul that could be silent. Have you ever been called that? Do you want to be? Then be still - cease the chattering of and about, and be still, for when you hear those words pronounced over you, you can rest assured that your expression from that time on will be pleasing in the sight of God and nothing else matters.

"Though ten thousand fall at thy right hand, it shall not come nigh thee," only means that the still soul has heard and is able to understand the indestructible nature of Spirit. No man from the standpoint of reason can bring it about. That, and a lot of other things that man has failed to demonstrate, come with the revelation of the silence. Be still; I have many things to say to you when you are ready to listen - when you are ready to be still.

When in the stillness I tell you the promises, then they are ready for fulfillment. When I say to you in the silence - or, rather, when I impress you with such a thing as, "My grace is sufficient for thee" - you will from that time know that you are no more under the law of former human beliefs, but you are under grace - and this will be a new secret to you, a precious secret. It will be so wonderful that you would no sooner think of repeating it just to make conversation than a fearful banker would leave his vault open overnight. Silence will come to you, and with it the gold, and with it the too, too precious truth that must not be cast to the swine of human thought. It will become so obvious that it will not be necessary for you to relate what it has done for you. Little trick demonstrations may please the child, but revelation is quite another thing.

I have many things to say to you when the burning fiery coal has touched your lips and you are still. I have something to tell you about time and space that no man shall write on paper; but which I, through the man Jesus, showed forth to those who had eyes. Instantly is not soon enough for me to act; but it is the shortest measure the human mind can grasp - be still; I have things to tell you. I will never leave you. I will speak to you through any and every channel. Fear not; I know your every need, and will bring it into manifestation in the easiest possible manner when you are ready to see Me.

Go out, then, and consider the lily - you must be still when you consider a thing - but consider the lily, and, if you have seen what I have shown you there, you will not be running about like a ship without a rudder, asking first one and then the other what to do and how to do it, and getting a different formula from each one, only to become a mass of complexities and confusion. Be still; I shall eventually be able to show you some of the mysteries.

Beloved, when you are still and you hear me say, "My grace is sufficient for thee," then will you know the joy of the Giver of Good - then will you see the veil rent asunder, and you will stand before the throne of your own soul, nothing lacking, not asking favors, but appropriating the gifts of the infinite Godhead which pour out upon you in such abundance, and secret name and in a twinkling all shall be changed. Do you hear? I am speaking to you as plainly as I can through the medium of the printed page. Fear not; I (the consciousness once awakened) will never leave you, and I know all things. If any lack wisdom, let him ask of God and let him know that God is within himself, and that is the only point of contact he can possibly have with God. God within your own consciousness will supply you with every bit of information necessary if you ask and are ready to be still at the same time. If you

contemplate Me, the I AM, as the God within, then you will know that the limitations of the human personality are broken. Be still. Let me reveal myself to you - in a way which will cause you to know the Allness of the Kingdom here and now.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

This glorious change will take place when the new birth takes place, when man realizes that he is here and now a being of Spirit and is willing to walk in new ways. What has a butterfly to do with the ways of a caterpillar? What have you to do with that from which you have evolved? Why turn back and imagine that you still have to rake over the difficulties overcome or not overcome? Why rehearse things of the past which belong to the caterpillar life? You are a new creature, and as surely as you bore the out-picturing of the consciousness of a creeping caterpillar, so you shall bear the image and the capacities of the butterfly. As surely as you have borne the image of the long-suffering human personality, with its tremendous limitations, so you shall bear the image and have the capacities of the Son of God - of the Living God. Dare you to take your good here and now?

How silently the change must take place. Hid away in the cocoon of secrecy, the ugly limited caterpillar goes its way - with a whole avalanche of condemnation, hatred, limitation, and other difficulties. It is not announced to the world that he will transform himself, or else the curious disbelieving world would tear his cloak of secrecy from him and kill him. So will it be with you when you are ready to go into your cocoon of silence - I can bring to you a greater change than that which happens to the caterpillar. When you are ready, I will do the work.

When you can be still, and are ready to lose everything that has to do with the caterpillar, then I will make the transformation. But if you, in your heart, imagine that you shall be transformed for the sole purpose of rushing about calling attention to the fact that you were once a caterpillar and are now a butterfly, and therefore great and wonderful, you may stay in your shell of secrecy from now on and nothing will happen. I am not concerned with the telling of Truth, but with the revelation of its boundless and priceless glories. Be still.

O beloved, presently you shall be lost in the immensity of this glorious power, and the trifling events of the human personality will be so much thistledown before the hurricane. To your opened eyes you will see that such wondrous fields of attainment lie ahead that the village you are leaving must be wiped out of memory. Be still. Let me reveal Myself. Let Me tell you something. Let Me fill you with the Spirit of Fire and Water, and let Me send you forth into expression, a burning flame of revelation and a thirst-quenching fountain of life. You ! You, the little insignificant thing that you are, or You, the great pride-swollen manifestation that knows so much or has so much, or bears such a wonderful name, and are covered with fame. You, you who read - throw off the mantle of this human self and lose yourself in Me; then you will know of the limitless blessings and freedom of the Son of the Living God. Do you hear, you who read this page? You?

ASSUMPTION

"HE Made himself as God" - "I and my Father are One."

It is natural that in making himself as God, becoming One with the Father, Christ partook quite freely of the Divine nature. In other words, he *assumed* the nature of God; the demonstrations of a necessity followed - "the signs follow." When man makes this *assumption*, when he recognizes that all life is God, he will *assume* the qualities of God naturally, and find them out-pictured in his life. He will not then try to demonstrate the various attributes of his Invisible Power, but, by *assumption*, will be able to call them forth into manifestation at his will. "Ye shall decree a thing and it shall come to pass" can only be true of one possession or *assuming* the God nature. As long as this manifestation of God seems unusual or miraculous, just so long will it be little in evidence to him. But when man comes to the place where "he makes himself as God" - not *a* god, but as God: of the same nature and substance - then by this *assumption* the natural flow of God-expression will take place, and he will begin to understand he is "under grace." He will understand and accept the truth of the statement, "Joint heirs with Christ," and Son of the Living God. He will begin to make his *assumption* in the secret place within. He will recognize that, being created of God, he must of necessity partake of the nature of God. His *assumption* of his God nature will have nothing to do with the former idea of wishing and hoping for things to come to pass. Once man is conscious of his true Self, his decrees will be surrounded with confidence and abandon. He will not find it unnatural that the Son of the Living God should appropriate the gifts of Spirit.

Assumption of the God nature, as shown by the Master, is not akin to the old idea of visualization, wherein the person composed a picture to his liking and floated it in the imagination, trying to make it come into manifestation. Assuming the "full stature of Christ" is really contemplating the "vision shown to you on the Mount." You do not create it or imagine it. It is already existent and revealed to you. Assuming the Divine nature (making yourself as God), man perceives the perfect where he formerly saw the imperfect.

The Assumption of the Virgin (single-minded purity of consciousness) brought forth the new idea. The word became flesh - in other words, the assumption became manifest.

From the standpoint of assumption man finds ease more natural than dis-ease. He ceases to get rid of disease as a reality, and contemplates the Son of God living in the perfect ease of Spirit. One moment of this realization and his disease has vanished into nothingness, for the perfect Self is thereby revealed and made manifest.

From the standpoint of assumption, man gains the actual, concrete results he has failed to accomplish by the processes of imagination he formerly used. Are you afraid to follow in the steps of the Master, and assume your Divine rights and see them into manifestation? Are you afraid to accept the results of consciously accepting your birthright?

"The worm of the dust" finally discovers that he can do nothing to change or better himself, for he is a product of the dual belief in good and evil. Working with the body and personality is exactly the same thing.

No matter what you have been, done, or left undone, when the Christ has been recognized as your true Self, all former limitations flee away. Thousands of sincere souls, seeking the light, have spent years trying to better the condition of the "worm in the dust" - trying to make

"John Smith" a better man, healthier, richer, or happier - but have accomplished little. The caterpillar cannot change except from within. No good trying to make a caterpillar fly; it is impossible. A complete change has to take place, a transformation. Jesus the carpenter becomes Christ, the Son of the Living God, with all power. The caterpillar becomes the butterfly.

Certain laws have to be heeded. If the caterpillar fails to close itself within its cocoon, it might have the desire and the capacity to become a butterfly, but would be utterly unable to do so, because it failed to heed the law of secrecy. To lose the personality, secrecy is necessary. The change will be too great for the prying, doubting Thomas to participate in the glory of it. "See that ye tell no man" wraps a cloak about the one who suddenly begins the process of *assumption*, just as the cocoon is built around the grub that is to become the butterfly. Later, that which acts as a cloak of protection becomes a hindrance and is cast off. The scaffolding is torn down finally, in order that the perfect structure may be seen. The secrecy gives up its perfect manifestation, then man may say, "Go and show John."

The change that is made between the grub and the butterfly is tremendous, but it is nothing as compared to the change that takes place in the one who evolves from the "John Smith" personality (the worm of the dust) into the Son of the Living God. What was impossible to "John Smith" is divinely natural to the New Idea. As the butterfly seeks a new mode and means of expression after it has given up its caterpillar state of existence, so the man who has *assumed* his Sonship, and seen it out into manifestation, moves into a new heaven and a new earth. The butterfly takes no cognizance of its former expression - no worrying over its mistakes, shortcomings, omissions, and fears. They are nothing. The new expression is so far removed from the old, it is as a dream. "The former things are passed away" - "they shall be remembered no more, neither shall they come into mind." So the new Son of the Living God moving into his *new* kingdom of expression drops off all worries and fears, the cause and effect of the "John Smith" personality.

"Be still and know that I AM God," takes on a new meaning: Be still and *assume* the glories of this new estate. *Assume* them in the secret place - easily, naturally; *assume* them and rest them in the silence. "Be wise as serpents - harmless as doves." Know nothing, see nothing, hear nothing, then you will know all, see all, and hear all.

Come away from the noisy personality who wants to change the "John Smith" and heal him and make him prosper. You are the Son of the Living God, and when you recognize this you are through with the foolish idea of making demonstrations, and you will see the constant out-pouring of the substance of God through the new idea by the *assumption* of the Son. "One in All and All in One." Be still and serenely assume the God-given qualities, and hide them deep in the cocoon of silence. Then will they burst forth as glorious freed expressions. "Be not afraid; it is I" - the very "I" that is able to *assume* its God inheritance is at this time speaking to you. "Behold, I stand at the door and knock." It is already there, awaiting recognition. It does not need healing, prospering, being made happy or joyous. It is already these things. Identify yourself with It. "Acquaint now thyself with HIM and be at peace." "Know ye not that ye are gods?" Do you know it? If so, when will you *assume* the God-like qualities and see them into manifestation? Be still - build the secret cocoon about you presently you shall be transformed by the renewing of your mind.

THE MECHANICS

WHEN YOU come to the place of recognition - and by that I mean when you have actually accepted the fact that the universe is under the direct control of a Power designated as God, or Life, and not subject to the limiting laws of evil belief, then you will see that before the chicken or egg, before the flower or seed, is a Power which conceived the thing in its totality. The supposed evolution from the invisible to the visible is only the sluggish action of the human thought, trying to account for everything through the elements of time and space.

An idea does not have to be worked out in the Universal Mind. As in the single grain of wheat lies the substance which eventually sustains a whole army of people, by a somewhat slow process of growth, so wrapped up in every idea is not only the means of expressing itself, but the complete expression in its entirety.

It is by looking at a single grain of wheat - putting it through the limiting processes of human estimation, and then pitting the findings against the power of consumption of the army of people - that man comes to a full stop and says that it cannot be done, or that if it be possible there is such a great time-lag which intervenes between the single grain of wheat and the thousands of loaves of bread necessary to sustain the mob, that it is hopeless to expect anything from that source. This may be true and reasonable from the limited human concept - it is merely used as an illustration of comparative sizes. An idea as small, symbolically speaking, as the grain of wheat, has within it the substance sufficient to fill the greatest cavity of human belief - not by a slow process of evolution from the invisible to the visible, but by sudden recognition of the Allness everywhere. How it will come into manifestation is not known to man - "not even the Son, but the Father knoweth." The Son of you in this respect might be judging from appearances, and in a manner waiting for something to take place - might be speculating on how it could take place. The Master, recognizing this, knew that if the Son conceived the thing as complete and finished, and rested it, the mechanics of how it would appear would take care of themselves - and the idea would have within it the means of bringing itself into full expression. "Take no thought" is the command - after having laid carefully before the mind the fact that taking thought could not add one cubit to one's stature, and asking the pungent question, "If ye cannot do that which is least by taking thought," why do you try to change the eternal ideas?

Man is beginning to see that all the thought in the world is not going to change the eternal laws of the universe. Nothing shall be added to, and nothing taken away from, that which is all and in all.

By this sensing of the eternal facts of the universe the feeling of perfection and completeness of the idea in its entirety becomes a constant experience. Out of the chaos of the night of belief, in the blackest mire of human thought, man conceives light, and suddenly the darkness is absorbed - it has disappeared - and the experience not only seems to have been a dream, but actually has been a dream - a semi-conscious state. The experiencing of any evil is but a semi-conscious state. Man is conscious of some action, but his interpretation, through his belief in evil, causes him to experience what is termed evil.

"It is well," if conceived as a reality, will set everything right in your universe. How? I know not - I am not concerned. It is so. "Believest thou this?" It cannot be reasoned out; all the

human intellect in the world cannot explain how you can be prospered and yet have no increase of symbols or things, but the use of the invisible substance of the All. The unseen substance is part of that which "eye hath not seen," but it is there, and man senses it. It is not necessary for him to have an outward sign; he finds that he has in reality experienced the use of substance - done things, gone to places, expressed himself - and actually his bank account has not had more symbols of dollars and cents.

So he finds eventually that his acceptance is pushed to a point of accomplishment. "Only speak the word." A word of itself would do nothing - "Peace, peace, and there is no peace" is a fine illustration of what the empty word may accomplish. The living Word, the Word of God, is not clothed in any language. A hundred men, all speaking different languages, would understand the Living Word, whereas by merely hearing the different noises made by one another, to represent what the Word is, would be a veritable Tower of Babel.

Come, awake! a new day dawns, so far removed from the trying to make things happen by jabbering words at God. What have all the words accomplished? How often have you pleaded with God - begged, beseeched, beaten at the gates of heaven, and been turned away empty? Thousands are waiting in the desert for drink that you alone can supply through the new plane of recognition. You can give only that which they have already, as it might be said that Jesus gave life to Lazarus by calling his attention to the eternity of life. "And man became a living soul" - everything into which the breath of the living Word is breathed becomes a living manifestation of God. Breathing the breath of life into a man-I-festation is only another way of stating the power of recognition. It is a far cry from the glorious truth, "Ye shall decree a thing and it shall come to pass," to the "How to have prosperity, health, and success," by rattling off a lot of words in *tempo* or out of *tempo*.

"Prove me and see if I will not open windows of heaven and pour out a blessing ye cannot receive." You will see that the ME is the Christ within your consciousness that is to be proven, and that the windows of heaven must also be in your own consciousness, for heaven is a state of consciousness - a state of self-expression or revelation. The blessing that is to descend to the Jesus is then directly out of the consciousness of the Christ - not in some far off locality, not something that has to be made to appear out of the skies or through some strange treatment.

Prove it you cannot, until you become fully convinced of the Presence of the Power of God, life everywhere - complete and whole, merely awaiting recognition. Then the ideas containing in themselves the complete expression will, to the human sense, appear to evolve into manifestation. But the whole thing - the how, why, when, and where - is in the NOW, and is done at the instant the recognition is made.

Man has nothing further to do with the proposition, but to lend himself as an instrument, a willing instrument, to bring about the manifestation through the beliefs of time and space. There is, therefore, no concern about the outcome; it is sure and certain, and has not one chance of not appearing, for in reality it is already there, invisible to the double eye, but plainly visible to the single eye of the I Am.

"Believest thou this?" Do you think it possible with this God Power, or will you still interpose a lot of traditional ideas and things that you have gained from going up and down and to and fro in the universe of changing, shifting belief? Yes or no? Either you do or do not; no middle

ground is possible. All or nothing. God is, and is All, or you have two powers. What is the good of trying to fence with the idea any longer? If your eye is double to evil and good, then you cannot expect to experience the power of the Christ. Evil seems more real than good to most people, because they actually have accepted it as so, although they emphatically deny it. The least thing that happens to them they exclaim, "Just my luck!" - not that the exclaiming of this means anything; it is the accepted power back of it.

The mere words would mean nothing to a Frenchman; in fact, a whole string of negative words would mean nothing to him unless they were in French. We must get back of the symbol. A gramophone record has no power in its word, any more than the praying machines used in the Orient.

Be still, stop trying to tell Me what to do - stop trying to arrange the outcome of things. Be still - be still - accept the unspeakable Word of life which shapes in your mind as "It is well," and lend yourself, a wholly willing servant, to perform the mechanics, if any be necessary, to bring this idea into manifestation. Do you hear? You who read? God is - you are - it is well. Get that woven into the fiber of your mind, and glorious melodies, complete symphonies, will be played across the strings of your heart, and you will become so busy appropriating the glories of heaven here and now that you will have neither time nor need of demonstrating the power - it will be a continuous manifestation of one glory after another. "From glory to glory," from revelation to revelation, not in the impractical, intangible, emotional way, but actually "the Word made flesh" - the actual manifestation in daily life. You will be found walking in the garden - your garden - gathering fruits and flowers where you will. Not as a special favor for a few moments, after which you are to be turned out again in the desert of human experiences, but as an heir - an owner - one who appropriates that which is.

Came Jesus and stated the nothingness of time and space - "A thousand years in thy sight are but as yesterday" - "instantly he was on the other side" - disappeared when in crowds. Dare you to think on these things? Not as a glutton who would consume the food in order to show his size, not as one who wishes personal power, but as one who travels alone into his own kingdom of self-expression and finds it normal and natural, as well as convenient, to be possessed of these powers.

"Be still." If I could not tell you everything in Jerusalem because you could not bear it, I shall not always withhold it from the ears of those who are ready and who have washed their robes clean from all this self-seeking and this attempting to shout, "Look at me - I am holier than thou - let me show you my bag of metaphysical tricks." Come away! Be still! Leave your nets - you cannot catch many fish, anyway, until you know that the substance is there in its entirety, and you have only to accept it to find the nets breaking with manifestation. Not for show, beloved, not for talk - do you hear? Be still, be still, be still. It is well - fear not. Everything is all right. Do you hear? You who read this page? This word Now? You?

In the twinkling of an eye it is done - so quickly the flurried human thought has not time to flash an answer. So overpowered and bowled over is his reasoning that he exclaims, "A miracle" - "Some supernatural power at work." What difference what he calls it or how he tries to explain it? He has to admit that it made itself manifest, not through his best accepted chain of laws, but in spite of them, and that those best and finest laws that he has conceived for himself have been completely ignored. Why will you examine into the human laws to find

out whether it is possible for ME to express? Fold up your tent and steal silently away from the noise and clatter. I have something to say to you alone - I have something to show you - something to make your heart so full that it shall run over into the whole universe. It is wonderful! Do you hear? You who read? You?

You make and break all human law; it has no basis. A traffic law in one town may be broken in the next, while fulfilling the laws of that city. It is nothing but a human limitation. If it were an absolute law, it would be the same for ever, and breaking it would automatically produce results. This is true of all the laws of sickness, poverty, and evil.

Be still - I have much to say to you. When you are ready and willing, I will perform the works in such a beautiful, easy manner - even now as I write this book - even now as you read this page. Even as you now hold the finished manifestation in your hands, so I hold it finished and complete in consciousness, and am going through the mechanics of belief to bring it into manifestation, and to bring it into your hands. Do you begin to see? Do you begin to read between the lines the message that I cannot put on the lines because of the limitations of belief? Be still - be still. It is so - it is well with you NOW.

THE BLAZE OF LIFE

"THE Lord in the midst of thee is strong and mighty" - the Lord, the Power, the Life, in the midst of the burning bush which blazes forth and yet which consumes not - which at the same time consumes that which is not - is strong and mighty. The Blaze of Life which you have heretofore thought of as a destroying flame proves to be a dazzling white light which shows the nothingness of that which it formerly seemed to consume.

There is nothing in the Kingdom of Heaven that needs to be destroyed. A seed that has expanded through the time and space belief of the human thinking has not been destroyed, but fulfilled. The grub that, through the slow motion of time and space thinking, becomes a butterfly, is not destroyed, but fulfilled. So you will find that you have not great areas of evil in your mind and life to be destroyed; but vast amounts of unreleased joy, happiness, and expression to be set free.

As long as the eye is double you are a believer in hell - a purifying fire which is to consume something which you promptly say is nothing. What kind of mental gymnastics is this? You may say that you can prove that it has to be destroyed - you can cite Scripture to that end - but, having the double eye of good and evil, you have never yet read the real Scriptures.

The Blaze of Life within you, if misinterpreted, may cause you to commit that which is designated evil. A bank robber's original idea is good. He desires to inherit the substance of mind, expressed in the symbols of the workaday world; but his interpretation is bad. Immediately upon receipt of the desire to possess substance he translates it into terms of his limited universe. He finds it impossible to attain in any of the legitimate avenues, and so he proceeds to break human law in order to obtain it. His wanting the substance is not wrong; where he falls down is in looking to the appearances, and finding them limiting and impossible, accepts them as real and attempts to set them aside.

The first tendency of man, after he has felt the urge of the oncoming good in his life, is to look out in the world of illusion and see the limitations that are about him. He immediately judges - decides whether it is possible or not - whether it is reasonable or not. If he finds it reasonable with the human understanding, he proceeds to bring it into manifestation by human channels; but, if not, he may turn criminal and attempt to produce it that way.

No wonder, then, that the Master said, "Judge not from appearances, but judge righteous judgment." If you are looking to the appearances of the human life, almost anything is impossible, because it is subject to chance, destiny, fate, or what you will. When man learns that the life within the temple, body (embodiment), is a Blaze of Life, he will be able to see with this Blaze past the human barriers, of whatever nature they may be, and perceive the object of his desire in full manifestation.

Judging righteous judgment is accepting the words of the Inner Lord, "Before ye ask I will answer, and while ye are yet speaking I will give it unto you." Is this so, or is it a lie? Answer - you who read this page. Are you still playing with words? Do you still reel off metaphysical statements, and find your coffers empty and your life cold and unexpressed? I am the Blaze of Life. Can you see how the light of this Blaze can search the joints and marrow, and how the stupid repetition of words will fall like shadows on snow? Can you see what "Be still and know" will do for you, instead of rushing about to find a healer or teacher - or copying a

statement down out of a book or a lecture to repeat a thousand times?

Can you see what the Blaze of Life will do for you? It is sharper than a two-edged sword. It catches you eventually as you ride along on the way to Damascus, all proud of your attainment - you, the official stone-caster - you, the consecrated one. Is one more consecrated than another? Are not all of the same substance of life? Is not the Blaze of Life in every man who will turn within and find it?

So wonderful, that Blaze of Life within you which is the perfect expression of your True Self. Without Life and Light there is no expression - other than this it is but a borrowed light, a flicker on the mirror of the human mind. The Blaze of Life within you is that White Dazzling Light which illumines all you say; the most commonplace words become alive and full of fire - the most ordinary events become great way markers on the path of the new pilgrim. You, even though you be a simple carpenter or tender of sheep, will with this light find the gates of the King's palace flung wide open to you. You, though you be a fine nobleman, shall find the Blaze of Life dispelling the hateful bondage of a *poseur*. Your fatigue of always keeping up a pretense shall cease, and you shall find quiet and peace, and pearls and rubies shall drop from your lips rather than the hard worthless gold which formerly bought you nothing but the fawning of monkeys.

You, with the picture of your self-expression hidden away in the shadows of limitation, shall suddenly find it illumined by the Blaze of Life - it will become alive and active, and, strange as it may seem, you will find that all the waiting you have done will have amounted to nothing - you shall take up the expression at that point which will cause you to know that nothing has been lost - not even time. O glorious Blaze of Life, that looks through everything, and sees the Reality of Being - the Now of Life and Light.

The halo is not something projected by supernatural vibrations, but a perfectly natural emanation of light which escapes and is visible even to the eyes of the double minded. He wishes to fall down and worship Jesus, and gets the stern rebuke, "Call not me good." Seeing this emanation in terms of success and joyous abandon, the human mind tries to flatter it and fails - tries to destroy it by every way and means he can contrive, and fails. Might he as well try to destroy the light of the sun by thrusting a sword into it, as to destroy the Blaze of Life which proceeds from the I AM within - the soul who has awakened to his true identity.

As light consumes darkness and yet does not consume it, so the Blaze of Life consumes the darkness of human thinking, and the glorious Divine indifference to appearances from this height always brings results. The sick are healed and the poor are fed and the good spell (gospel) is preached without any conscious effort. What is all this worry and flurry about making the world good and getting rid of evil? You can only get rid of that which is within yourself. Perhaps you do not like this - more than likely you are one of the consecrated ones, one of the appointed ones - but remember, I stood not in pulpits, but in the stable, and was associated with those you called harlots, wine-bibbers, and sinners. Remember that I AM not any more in your holy churches, with all their rules and regulations of who and why, than I AM in the lowest dive. Dare you to deny this? Then you dare to say to Me that I AM not omnipresent. You dare to say that I AM more present because of you and your chattering words or your idle thought about making Me appear. You shall see in good time.

I AM the Blaze of Life within you - I give life to the dead and dying by recognizing the

eternality of life - I AM that which can again establish the Lazarus, even though to all the human reasoning it is impossible. I AM the Doer of the Impossible - I AM the one and only expresser - and I do not find it exciting or miraculous that my good should come into manifestation without effort. I AM effortless, like the light breaking across the skies of night - your skies of night. Even as you read this I AM ready to break across your consciousness and cause you to see beyond the limitations of your human thought. I AM the Blaze of Life. "If ye be in the Spirit [consciousness] ye are no more under the law." The law of what? The law of your own belief. If ye be in the Spirit, do not fall down and say it is hard to be in the Spirit. You are at this instant, and always have been, in the Spirit of Life - only the holy torch which is within you was not fired into flame by pure recognition of the God Presence in everything, here and now and always.

Awake, thou, across the black night of trying to make Me appear; behold, I stand at the door and knock - not as some strange historical character, but as a living, breathing, pulsating life - a Blaze of Life which has come finally into expression. Do you hear? You who read this page? Yea, this line? I AM looking through your eyes; let Me illumine the page for you - let Me illumine life for you and cause you to see the flower before the seed and the bird before the egg.

Be still - do not attempt to blow the Blaze of Life out, or make it flicker to suit your poor human capacities. You will begin now to appropriate some of the things which I could not tell you of back in Jerusalem. You will begin to absorb some of the good which is all about you. You will be quiet. Yes, you who read this page, your chattering will be over - you will feel My presence, and after that nothing will matter, and all the idle trying to demonstrate Me will pass - will be lost in the Blaze of Life which will reveal to you that there is little need of demonstrating that which is present in all its fullness. You will go by the way giving - giving - giving - such a precious substance that even your gaze resting upon so-called evil will transform it. The halo which will emanate from you will not make you an impossible saint of the early-day Christians, but will be the light which you will carry into the everyday world, and which as you go on your way will fall into many a basement dwelling and make it a palace.

Again will come to your remembrance (for when you recognize the Blaze of Life you will not be a healer, but a revelator of the Isness of the Kingdom here and now) the glorious and Divine indifference - Divine indifference because it does not recognize the two powers, one good and the other evil, but the Oneness of the Spiritual Universe, which by reason of its oneness and unity becomes indifferent to beliefs amassed from the judgment of appearances. Healing will flow into expression as naturally as light dispels the shadows. Why should one, knowing the nature, then, of shadows, not be indifferent to them - regardless of how real they may appear? He is divinely indifferent to them, and knows that nothing he does or attempts to do with a shadow will change its essential nature; but, recognizing the truth that with the coming of light the end of the shadow automatically takes place, he turns his attention to light.

I AM the Light of this (present) world. I AM always very near, as near as you yourself are to any condition or situation. I AM a light which is set upon a hill, thereby illuminating all the valleys and ravines of human belief. The light piercing the dark caves of the earth reveals

precious stones, unseen by the human eye unaided by the light. The Light of the I AM pierces the deep recesses of your human thought, and finds hidden there royal diadems of jewels of attainment - such jewels as are beyond all price. They are there in you, awaiting the recognition of the Light within.

When you identify yourself with this glorious Light of the within, and are God-conscious of its presence, then will your words shoot forth on streams of lightning and illumine the way for not only you, but for countless others. It will be with the impersonal and impartial giving of this Light, that greater effulgence will come to you - the halo shall be extended, ever caking in newer and fresher mansions in the Father's house. In the language of the Scriptures, you shall enlarge the borders of your tent.

You cannot bring the Light as something you carry in your hands or something you force into expression by so much thinking, but you show forth the Light by reason of being the Light yourself. The whole process will become more and more unconscious, and hence more and more natural, reliable, and productive of results. "Blessings, blessings, blessings - so many you cannot count them" will become true. So automatically will the Power of God function in your life; you will presently be swallowed up in it, and be unable to sort out demonstrations of the Power and talk about them. So many blessings you cannot count them, you will not be seeking little gifts of the Spirit; you will come and lave and drink and eat.

"Eat my flesh and drink my blood" has small comfort to a helpless sinner - as taught by theology; but it is a wellspring of beauty, a gushing fountain of life and vitality, to the awakened soul who once recognizes that the flesh to be eaten is the substance of Spirit made manifest - the heavenly manna - and the blood is the inspiration of God Almighty coming into his life with a great Blaze of Light.

You who are silently reading this, do you hear what I say unto you? You who read - you? Be still; that which is back of all thought is a thinker - and the thought is only the farthest reaches of the impression, put through the limitation of the intellect. Be still, then, and I will impress you with something so wonderful that it cannot be put into words. You will begin to accept some of the new proportions of the new heaven and earth. Be still - do you hear? Learn to accept your good. Leave the dry letter of the word and imbibe the soul - it is well with thee Now - do you hear?

I have strange and wondrous things to impress you with. My promises are kept - do you hear? Read, then, one of them, and see for yourself. Are you afraid to trust Me wholly and alone? I give nothing to cowards, because cowardice has narrowed down the aperture to such diminutive proportions and only the tiniest ray can penetrate. Listen:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Do you hear? Believest thou this? You who read this page? You? As a servant of the human beliefs you knew not what the Master or Overlord of chance and fate did; but I call you friend, and make known to you all things that I have heard of My Father. That is, I AM ready to reveal to you the depths and heights of the True Word of God which is above all the human laws and opinions. Be still - you who read this. You.

If you give the "cup of cold water" you will not go unrewarded. If you give to the perishing soul the glorious freshness of the Presence of the God Power here and now, and if you bring to him the Kingdom of Heaven as present, this will quench his thirst and moisten the parched lips so long in the desert of human reasoning.

"Seek not what ye shall eat ... neither be of doubtful mind," but "seek ye first the Kingdom of God ... and all these things shall be added unto you."

This is just the reverse of the strange idea that by reeling off words you can get things, or that the reason Jesus came to earth was to give man a power to work magic and get prosperity and all sorts of things. Jesus came to reveal the Kingdom as here and now, where everything is already in manifestation and does not need to be re-created by a thinking man.

Be still - you who read this page. You. Do you believe that "all these things will be added unto you"? Yes or no? What can you do about it? Can you make them appear?

Blaze of Life - Blaze of Life within you who read this page - shine forth - shine forth, dissipating the shadows of disease and inharmony - shine forth. Shine forth in all thy splendor - reveal the Kingdom as here and now, complete and whole.

WHO ARE YOU?

Who are you" And to what end were you born? You who read this book - to you I come. I ask you the question you read because, if you are willing, you shall see the answer written in fire over the portals of your universe. Slave! Arise from the pigsty of your prodigality, and return to your Father.

You have done a deal of talking and reading - taking lessons and listening to lectures. What is the final result of all this research in the material husks of reasoning but a few grains of truth? Do you believe one percent of what you say? Why prate about the healing influence when before you opens a door of no-healing? Who are you to be healed, and of what?

Beloved, why will you wait longer for the realization of that which you have been telling of for years. When will you arise as the Son of God, of the Living; God, and assert the freedom that awaits you? - above all treatment; above all worry or wonder; above all trying to make it so. When are you going to accept what you are saying?

"I AM the Son of the Living God." Do you believe this? If so, you are at this instant facing radical change in the outward expression which will be so far above the old concept that you will stand in amazement at the glory of it all.

Just what do you believe? Is there a God, an All god, in your universe? Or is the devil of your belief more powerful than the God who created everything? Are you still getting rid of evil? Do you still insist that evil is real and true? You say "No" to all this, but what do you do each morning? Do you recognize God as present and give thanks, or do you run to some person who is supposed to be ordained to speak the Word of Truth and see what *he* has to say about your problems?

When will you have the courage to jerk the curtain away from this hypocrisy and see that the "holier-than-thou" has left a home full of disease and unhappiness to come to his office to advise you how to live and be?

When will you come to Me? When will you open the door and let Me in? When will you thrill with the realization of the present - the now? Do you not see that man needs no mediator between himself and God? When will you awake to the sovereign truth that God Is? How much longer will you sit with the swine and ask for that which is poured out to you in abundance?

When will you awaken to the full truth that is here and now? When will you say within the courts of your own being. "It is wonderful"? When will you recognize the God Universe, and begin to live?

When will you realize that God is always present, in spite of the harpies who insist that you must have a special training to know this?

When can you arise and say within your soul, "It is wonderful"?

What is wonderful? Life is wonderful when you come to Me, the I AM - that which existed before Abraham - that which is and always shall be - that which cannot be sold, or preached, or put into print - that which is.

It is wonderful. Bless you - fear not - I have led you along the path - I have proved to you the

folly of seeking help through man; you have finally been humbled before the stable of your own True Self. Take off your shoes (human understanding); you are on holy ground. Be still - very still - and bring your gift. You have arrived at the point where you do not seek Me for a gift, but seek Me to bring a gift. You bring the self and lay it at the manger of My birth (My realization), for in reality I was never born and never died, and I AM YOU.

When I come to you I come free - untrammled and above all the petty cares of life. I AM - do YOU hear? - and I have no name but the I AM. I AM He that should come - and when I come you cannot but realize that all schools, names, persons, and places are wiped out of the picture. I bring a new day. Do you want to give up the old day, with your past wonderful achievements? Do you want Christ? Or do you want to impress people with the trifling thing that you did or that you left undone, but that you now glorify? Are you a glutton for praise? Are you afraid that someone will not remember that you did a good deed? Who are you, and what is the authority which makes your deed so glorious?

Be still, beloved! You have passed through all these states - you have told me ever so often of the wondrous deeds you have done. You have tried to write your name on the sands of time. You have paraded in my robes, holier-than-thou - I know you.

What matter? Beloved, I know you are tired. One system after another has failed - even your desire to destroy Me has failed. I AM and always shall be and though you would slay Me in one unexplainable way or another, rest assured, your efforts to destroy Me are naught. Bless you. You are tired. Why do you not let go of the prodigal and return to your Father's house?

When will you come, beloved? - out into the sunshine of realization - the Presence of the God Power here and now?

Do you believe one-tenth of that which you speak? Are you a man of matter? Or Spirit? Who are you? What is the end of your appearance on this plane?

I come with light and healing in my wings, beloved. Why will you kick against the pricks? How much longer must I speak to you and have you turn aside? How much longer will you divide my garment among you? How much longer will you set yourself up as the holier-than-thou? When will you be the Son of God? When will you act like the Son of God? When will you de-hypnotize yourself from the belief that your knowing or thinking will do anything?

"Awake, thou that sleepest, and Christ shall give thee light." Do you believe that? Or is it a fairy-tale? When will you begin to say, "It is wonderful - it is wonderful"? When will you begin to realize the Truth of Life?

All the pathetic ideas that you entertain about Me and My Kingdom will fall away when the light of the heaven here and now appears - when your soul automatically arises to the point where it can say, "It is wonderful," and mean it.

[FINIS]