

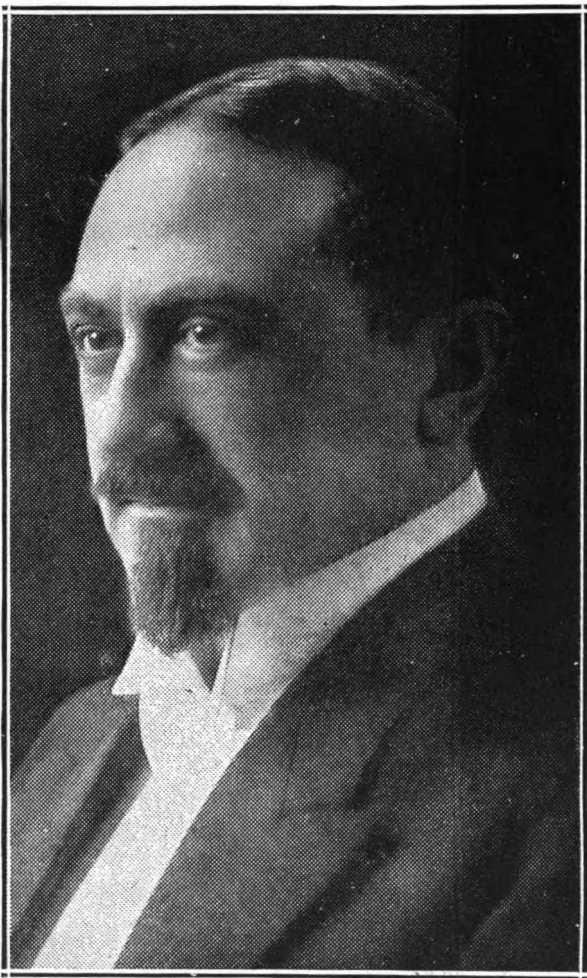
Of
Communion with God.

BY
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COMMUNION.

1. Father, I turn to Thee in this mine hour of need.

There are who seek Thee in the midst of their youth, their purity, their strength, and their aspirations; there are who seek Thee not for any need of theirs, selfishly; who seek Thee because Thou art so beautiful, so pure, so loving.

But I come to Thee because Thou art my last hope. I was young, and am old; I was pure, and am stained; I was strong, and am broken; I was hopeful, and am despairing. My only plea is my utter need.

Turn Thyself not away from me.

2. My son, fear not. Those whom I love, I chasten.

There are who seek Me in the days of their youth and strength; but youth and strength are no less messengers of Mine to them than weakness and sorrow are to thee.

Did I not love thee with My everlasting love, I would not seek thee now that thou canst not repay Me in aught.

But to-day, in the hour of thy humiliation,
anguish and sorrow, I plead for thy love;
and some day thou too shalt love Me unself-
ishly, when thou shalt have seen more of
My beauty, and tasted more of My peace.

Open thy mouth wide that I may fill it;
open the depths of thy heart, that I may
enlighten them.

I will never leave thee, nor forsake thee.

3. Lead me, Father, to Thyself; be my
light and my joy.

Teach me to love Thee and to yearn for
Thee, and it will be well with me.

Teach me to come closer to Thee, and
when I see the burning bush, I will know
that Thou art near.

I.

OF LOVE.

CHAPTER I.

THAT LOVE SHOULD BE UNIVERSAL.

1. My son, learn love.

Learn to love all who are in My image,
and who are striving to attain My likeness.

Before Me, there is neither Jew nor Gen-
tile, rich or poor, old or young, handsome

or ugly, male or female ; for all are equal in My sight.

Before Me, the wicked cease from troubling, and the weary are at rest. Before Me, the prisoners rest together, they hear not the voice of the oppressor. The small and great are before Me, and the servant is free from his master.

2. My love reaches out after every soul, and all who seek Me, find Me.

The only difference in the dignity of any two souls, is that they are far from Me or near to Me.

The age of a soul in My sight is shown in the depth of its love, be it old or young in the years of the world.

This is the only dignity a soul can recognize in another without humiliating itself ; this is the foundation of the reverence My children pay to their earthly parents.

3. By love I created the world ; since that calm Sabbath-day, love is a key which will unlock its deepest mysteries.

The issues of this world are so arranged that a prayer of love will draw from life its sweetest harmonies.

It is on this account that rich and poor,

young and old, learned and ignorant, are equal in My sight.

For, if thou wouldst know which of two courses is the one I would have thee pursue, thou needest only to ask thy heart which is the most loving one; and thou shalt find at its end My own Presence. And as, through My Word, I have given to all souls the power of recognizing love, they all, through Him, and in Him, can find Me, and enjoy My Presence equally.

I have no treasure, no mystery, for the rich and the learned, which I have not also for the poor and the ignorant; for who is so poor or so ignorant that he cannot offer to Me a prayer of love for his richest and most learned brother?

4. My child, love all.

Love no one soul less than any other; love not a few; love all, even as I love all.

CHAPTER II.

THAT WE SHOULD LOVE THE JUST AND UNJUST.

1. I love the just and unjust, for on all I send My rain and My sunshine; for I am good.

Be good too, My child ; love the just and the unjust.

2. Father, how can I love those who are wicked? How can I love those who hate Thee?

How can I love those in whom there is on spark of good?

3. Hast thou looked carefully?

There is no soul so lost, no heart so hard, that I have ceased to love, and have ceased to call it into the desert, that I might plead with it the causes of its own happiness ; there is no soul which does not, in some faint degree, answer to My call.

To say that there is no spark of good left in a soul, means that thou hast not looked carefully, that thou hast not been led by love in the search.

For I am with all, if thou wilt but look for me.

4. Yet, my child, thou art right.

Never love aught for itself ; love it only for the love which I have given to it ; for My beauty imaged in it ; for My light enlightening it. Love Me in everything and all.

If thou lovest a soul's flesh, for the sake of the flesh, thou canst never hope to see Me.

If thou lovest a soul's thought and powers,
thou settest up something between Me and
thee.

I am the beginning and end, the source
and meaning of love.

Love thy fellow-souls for their goodness,
their beauty, and their love.

5. This is the only love, my child, which
never cloyes or ages, and through which
thou wilt be able to love the wicked, who
are weak, for My image which is still in
them.

Dost thou love the flesh? Thy love must
pass away with it, for the memory fails, the
thoughts blur, and the habits change.

I alone, dear son, never change; I alone
never fail.

Love Me in all, and thy love for them will
endure till the earth crumble, and the stars
darken.

Thou wilt find that no friendship, no asso-
ciation, no union of souls, can last, that is
not founded and perfected in unselfish love
for Me.

6. And yet, it may chance thou wilt meet
souls in whom thou canst not find any good
at all.

Then, my child, thou mayest know for certain that thou, and thou alone, art to blame.

Thou canst only see that for which thine eyes are fitted; the color-blind can see no colors.

Thou canst only recognize in others qualities that are inherent in thyself.

In the forest the farmer sees firewood; the poet visions.

If thou canst see no good in others, there is no good in thee; cast out the beam from thine own eye, and thou wilt see to take out the mote that is in thy brother's eye.

Only the wicked despair; my saints, who are the jewels of My crown, are filled with rapture with their destiny.

CHAPTER III.

THAT WE SHOULD LOVE OUR ENEMIES.

1. Father, how can I love those who hate me? How can I love those who will not give me an opportunity of loving them? How can I love any but those who let me love them?

2. My son, if thou love them that love

thee, what thank hast thou? For sinners also love those who love them !

There has never lived a being that, even in its lowest estate, did not love those who gave themselves to it.

But thou, who art in Mine own image, must do more than this ; thou must love those who hate thee, who persecute thee, who use thee despitefully, who slander thee, who scourge thee, who mock thee, who torment thee.

Then shalt thou be in My likeness.

For, did I not love thee even when thou didst persecute Me, when thou didst hate Me, when thou didst use Me despitefully, when thou didst slander Me, when thou didst scourge Me, when thou didst mock Me, when thou didst torment Me ?

3. If thou love not thine enemies, it is plain that thou art still selfish.

If thou didst not love thine earthly self, those who injure thy earthly self would not injure thee.

Unselfishness can have no enemy.

4. Purify thyself as I am pure. Love those who hate thee ; pray for those that mock thee ; rejoice in the triumph of those

who call themselves thine enemies . . .
and then, My child, if thou but look at thy
side, thou shalt see Me face to face.

5. Father, blessed Father, how can I do
Thy will? Do I not owe myself some self-
respect? Should I not, in some harmless
way, strive to preserve myself? For the
sake of the encouragement to injure others
given them by my passiveness, should I not
teach them respect for the law?

6. Peace, My child, be still.

Who deserved to have self-respect more
than thy Elder Brother, the spotless Priest
after the Order of Melchizedek, the King of
Righteousness?

And yet was it not He Who turned His
cheek to the smiter; Who uttered no word
when He could have called down a thousand
legions of angels to beat back the betrayer;
Who uttered no sound when the crown of
thorns was driven deep into His flesh?

Was it not He Who uttered no sound
while He was reviled, scourged, and cruci-
fied?

Ah, My little child, go; go to the Cross;
there learn obedience to My Will; there
learn the depths of love; there learn the

blessing freely given to those who tortured Him, just because He died of love for them ; because He died of a broken heart for them ; just because He sought their eternal blessedness, and came to plead with them for their own eternal joy.

7. Go, go to the Cross, and learn how the sinless die

But thou, My child, art thou even sinless ? Hast thou as much right to complain as He ?

Go to the Cross, and pray for love.

CHAPTER IV.

THAT LOVE BEGINS AT HOME.

1. Father, all these things that Thou hast commanded have I done ; what lack I yet ?

2. If thou wilt be perfect, My child, go, return to the home of thy childhood, return to the scene of thy daily drudgery ; there learn to love thy brethren and thy neighbours.

Yea, there have arisen prophets and martyrs, who have done wonders in My name, who have failed in this.

It is easy for thee to lavish thy love on the son of the stranger, whose harshness thou hast never felt ; but to lavish thy love and happiness on the brother who knows he has as much right to his peculiarities as thou hast to thine ; to prophesy before those who have known thee from a child ; this, this is the supreme test of devotion and love.

3. Tell Me, My child, did thy Elder Brother ever stray from the Jews, among whom I sent Him ?

Did He not labour as a carpenter in Nazareth for thirty years ?

Did He not spend the prime of His manhood humbly working among His brethren ?

Did He ever complain or murmur ?

He knew He was sent to the lost sheep of the house of Israel ; for them He laboured ; among them He died ; and among them He arose again, and ascended unto My right hand.

4. My son, the highest duty is always the one nearest at hand.

Dost thou excuse the neglect of thy earthly parents by the plea that thou must feed the children begotten of a wilful marriage, and

dost feel thyself called to be a missionary to the poor?

Thou hast no right to assume new duties, while the old ones are still unfulfilled.

5. Thy word is hard, O God in Heaven.

Are not all souls equal in Thy sight?

What matters it to whom I prophesy, so Thy Word doth prosper?

And if I wait until my home duties have passed away; alas, Lord, I will be too old to do Thee service; I will then be ready to die.

I will have been useless to the world, and useless to Thee!

I will have wasted my life.

6. Hear my word of love, O restless, troubled soul.

When I sent thee forth into the world, I had known thee long before.

Why did I send thee into thy home, and not into another, sending another soul in thy place?

Because I knew thou neededst the lesson only thy earthly parents could teach thee; yea, marvel not, those loving parents of thine have lessons to teach thee, wise as thou art in thy self-conceit!

And thou, child, hadst lessons to teach to them.

Therefore both thou and thy earthly parents will develop most rapidly into the fulness of My light by humbly and lovingly learning from each other the lessons I have appointed you to teach.

Lovingly, I said ; for only from those it loves can a soul learn aught.

7. Ever ask for My Will ; sometimes it is My Will thou shalt serve thy earthly parents. Sometimes that thou shalt go out and leave them ; but unless I send thee forth thou mayest know My Will is that thou shouldst serve thy earthly kin.

And if it be My Will that thou shalt love and humbly serve thy earthly parents, wilt thou not be doing more in serving them, than by preaching My Word, or what thou deemest My Word, against My Will ?

What canst thou ever hope to do beyond My Will ?

8. Nay, thou canst ever tell a true from a false prophet, by the love and humble respect he bears to his earthly parents ; for I give not My Word into the hearts of them who love not all, beginning at home.

CHAPTER V.

THAT WE SHOULD LOVE OUR NEIGHBOURS
AS OURSELVES.

1. Thy words are bitter, O Master !

Thou dost demand more from flesh and blood than Thou hast given to it.

Thou dost ask more than Thou hast commanded ; for the New Commandment was this, and no more than this, "Love thy neighbour as thyself."

This Commandment have I kept from my youth up ; I have been just to all ; I have done to all as I would they should do unto me ; why dost thou ask more than this ?

2. Answer me, Master, from the depths of Thy wisdom, though, as I know only too well, my words are quick and foolish.

I said in my haste, My Father is unjust.

For I cannot understand Thy ways in the world, Father of all ; I am weary, I am broken, I am heart-sick.

Enlighten me with Thy wisdom, and in Thy light, shall I see light.

3. Fear not, little child ; I will lead thee into My light.

Thou sayest thou lovest thy neighbour as

thyself; now tell me, how dost thou love thyself?

Answer me, for I will convict thee out of thine own mouth.

4. I love myself with all my heart, with all my mind, with all my soul, and with all my strength. I put my whole trust in myself, I honour my name, I serve myself truly without complaining all the days of my life.

I love myself desperately; all I have would I give for my life.

5. Then, my child, if thou wouldst love thy neighbour as thyself, thou must love him with all thy heart, with all thy mind, with all thy soul, with all thy strength. Thou must put thy whole trust in him, thou must honour him, and serve him truly without complaining all the days of thy life.

Thou must love him desperately; all that thou hast must thou give for his life.

This is the love thou shouldst yield to thy neighbour, measured by thy love to thyself.

6. But how can I do this, Father? What will remain to me? These loves exclude each other!

7. I know it, O tried and faithful servant ;
I know it.

Thou must choose between thyself and thy
brother ; thou canst not love both.

Choose.

8. Father, is there not then a proper love
with which I should love myself, my true
higher self ; a love of my own truth, of my
own honour, and of my own purity ? and if
it is proper, how can I yield it to others ?

My child, if thou lovedst thyself thus,
thou wouldst then be more selfish than he
who loved only his fleeting pleasures of a
day ; he would be selfish for to-day ; thou
wouldst be selfish for all eternity.

My child, hast thou never heard that dis-
interested love is My highest crown ? and
disinterested love can only be yielded to
others, not to thyself.

There is but one disinterested love ; and
that love, weary soul, is to Me. Then, for
My sake, shalt thou love thy neighbour ;
and for the sake of thy neighbour thou wilt
love thyself.

Is not this enough ?

9. O let me love Thee, my strength, my
light, and my hope.

O let me love Thee for Thyself, for Thy goodness, for Thy perfect beauty.

O let me pine for Thy silent Presence in the midst of the angry world.

Let the fire of Thy love fall down from Heaven upon my heart, and burn out all its grossness.

Then shall I joyfully watch for death; death which shall free me from this desolate wilderness here, and let me fly at last into Thine everlasting arms.

O let me love Thee with my whole destiny.

O let me never, never forget Thee.

O God, my Father.

10. Yea, My child, I will teach thee this pure, disinterested love.

I will teach it thee by light, and by darkness; by joy, and by pain.

And when thine hour of trial has come, then seek not to hide thy tears from Me; they are precious in My sight, because they will bring thee calm.

And when thou art weary, I will give thee, O My best beloved, I will give thee dreamless sleep; and when thou wakenest again to the world, thou wilt find thy heart filled with silent, unspeakable peace.

II.

OF THE PRESENCE OF GOD.

CHAPTER I.

THAT THE KINGDOM OF GOD IS WITHIN.

1. My God, I have sought Thee from the days of my childhood, and I have not found Thee yet.

I have sought Thee by day and by night ; but I have not come as close as my love desires.

I have given up all for Thee.

I have abandoned parents, home and children ; I have vowed to leave all for Thee, and yet, Thou hast not come near.

O Lord, I have trusted in Thee ; let me not be confounded, and lost !

2. Where art Thou, O God ?

I went to the West, and I said : There under the setting sun, where darkness threatens, where man is most in need of the help of God, there I will find my Father. But I found Thee not.

I went to the great silences of the Midnight Sun, but I heard not Thy Voice.

I sought Thee in the unknown regions of the South, where the foot of man had never trod ; but I found no trace of Thee.

I went to the East whence all wisdom has arisen, whence the Wise Men came to bring Thee gifts ; but I saw no star to lead me to Thy cradle. I found nought but silence, without and within.

O Lord, in Thee have I trusted, let me not be confounded, and lost.

3. My God, where art Thou?

Hast Thou abandoned Thy suffering creatures?

Art Thou deaf to the cries of agony that rise from out our night?

I vowed a vow ; I entered a monastery ; but within its gorgeous precincts I heard only the passions of men.

I sought Thee in the midst of the howling surge of passions in the world ; and behold, my own passions began to rage.

In the desert I saw no burning bush.

I sought Thee in a bark on the boundless ocean ; I heard not Thy voice in the roar of the waters.

I climbed to the mountain-peak ; and there also I was alone.

I have sought Thee until my strength and my youth are gone.

O Lord, in Thee have I trusted, let me not be confounded, and lost.

4. O Child, thou hast trusted in Me ; thou shalt not be confounded, thou canst not be lost.

Listen : I was with thee in the home of thy childhood as much as I was with thee in the West, in the North, in the South, and in the East, as much as I was with thee in the monastery, in the crowds, in the desert, on the ocean, on the mountain-peak.

Why then didst thou leave thy home ?

Listen : I was with thee there as much as any where else ; I was within thyself.

Listen well, that thou mayest not forget the road ; the Kingdom of Heaven is within.

It is within.

CHAPTER II.

THAT PRAYER SHOULD BE MADE TO NONE
BUT GOD.

1. Patiently waiting at home, will I seek Thee, my Light and my Strength.

I will worship Thee with my whole heart.
To Thee I dedicate my life.

2. I will go into the congregation of saints
and humbly listen when they speak of Thee.

I will wait at the doors of Thy Mighty
Ones by day and by night, if they will per-
chance throw out some crumbs of spiritual
advice, that I may live, and not die.

I will reverently listen to the cries of men,
if perhaps through them I may receive some
guidance.

3. I will honour them who will tell me of
Thee.

I will serve them who make much of
Thee.

I will count myself as dust before them
with whom Thou art.

4. My God, what more can I do?

How can I abase myself still more?

Wilt not Thou teach me this?

I am not worthy that Thou shouldst
speak to me; I will sit at the feet of Moses,
and he shall declare Thee unto me.

5. Mine own child cease.

Thou saddenest Me in saying thou art not
worthy I should speak to thee.

Am I not thine own Father, who loved
thee before thou wast created? Shall I not
speak to mine own child?

woven garments, the servants and the maidens which thou tookest with thee into the far country, they were not thy true self.

The flocks perished and the camels were stolen. The fine woven garments were all soiled and torn. Thy servants were sold, and the maidens died. Thy true self could not pass away so easily.

Come to thyself, O prodigal Child, and then wilt thou come to Me.

4. The passionate pleasures of the table; the riots, dances, and feasts of the far country, with its weary lusts and dull stupor; these were not thy true self.

Thou wert created for something nobler than this; for something more divine. It was not thyself that rioted and feasted; it was only thy self-willed body.

The Son which I loved in thee could never have sunk so low.

Come to thyself, O prodigal Child, and then shalt thou come to Me.

5. The weary struggles of mind, the wandering restlessness of doubt; the utter helplessness that made thee choose to join thyself to the swine-herd, these were not thy true self.

Nor even the thought of returning was thine own highest and truest self, for My child need never leave Me so far as to need to return.

Come to thyself, O prodigal Child, and then shalt thou come to Me.

Come to thyself, and thou shalt lie upon My Breast.

CHAPTER IV.

THAT GOD WILL NOT FORSAKE HIS OWN.

1. I will lead Mine own through the Valley of the Shadow of Death.

I will lead My own to the cool water-side, in the meadows of tender grass and pleasant shade.

I will lead Mine own to their eternal honour, to their eternal perfection, to their eternal love.

Shall I leave My own beloved children to stray?

2. To those who will listen to Me, to them will I speak.

In the hour of darkness, when reason has done her utmost, and the whole head is faint with anguish, lay down peacefully in faith, and the Word that cannot fail will come.

3. To those who wait for My Word, to them shall it come.

They that sat in darkness have seen a great light ; they that trembled in anguish, are strong as the prophets of old.

I cannot fail those who trust in Me, My own children, My own offspring.

4. Listen in silence, and thy teachers shall no more be removed from thy sight.

Stretch out thy sail, that the Wind of the Spirit may waft thy little bark to the haven where it would be.

To those that stretch their sails shall My invisible Wind come.

5. And I Myself will steer for them, when the clouds have darkened the stars.

While the storm is howling, I will use the violence of the waves to speed the bark in the right direction ; for all things work together for good to them who love Me.

And when I am steering, who shall oppose?

The hungry waves lap with their tongues and lash with their tails for the blood of the sailors ; but if I be at the stern, there is peace within.

6. Where I lead, there is peace. And shall I not lead Mine own ?

I will lead Mine own unharmed through
the Valley of the Shadow of Death.

CHAPTER V.

THAT THE HUMAN BODY IS A TEMPLE OF
THE HOLY GHOST.

1. The Kingdom of Heaven is within. I
abide in the heart. Therefore, the human
Body is My Temple.

Reverence thy brother, for I am with him.
Let thy brother reverence thee, for I am
with thee.

2. Free My Temple from all impurity,
from all fleshly lusts, from all uncleanness.
My Temple must be clean within and with-
out.

Calm all its passions by quiet and silence.
Abandon thy selfish desires for thine own
life and fortune, and thou wilt have lost anx-
iety and fear.

3. My Temple is beautiful ; for within it
dwells My beauty.

My Temple must not be despised, or
slighted or injured, or allowed to become
useless by disuse ; for within it must My
Presence dwell.

4. My Bride is all glorious within,

Her raiment is of gold, wrought about with divers colors. Her garments smell of myrrh, aloes, and cassia, out of the ivory palaces wherein they have made her glad.

I shall be merciful unto her, and bless her, and show her the light of My countenance.

5. My Temple is sacred ; for My Presence dwells within it. Adorn it with reverence, use it with fear ; for I am within.

Ever use the body in reference to Me ; guard it from all unholy words, from all unholy sights.

The presence of My Temples sanctifies, and glorifies the Earth ; as My servants said, "it is not the place that sanctifies the man, but the man the place."

Sacred are My Temples, and him who defiles them, him will I destroy ; for the human body is My House, the only true Bethel, the very gate of heaven.

CHAPTER VI.

THAT THE SIGN OF THE PRESENCE OF GOD IS PEACE.

1. Lord, I am not worthy that thou shouldst enter in under my roof,

I am a sinful man ; depart from me, O Lord.

What have I to do with Thee, O Thou Holy One? Now let me die ; I am not better than my fathers were.

Depart from me, O Lord, I am a sinful man.

2. Yet, leave me not, O Lord !

Thou art the God of my health, the light of my life.

Depart not from me ; abandon me not to my sins.

Grant me this alone, that Thou wilt not withdraw from me the love I have to thee ;

Grant me but this, that I shall never cease to struggle to become pure and loving ;

Grant me this, and only this, that I may never cease to seek Thy face.

I ask Thee not for victory and success ; I ask Thee only for the strength to struggle on.

3. Fear not, My son.

Shall I not inhabit My Temple within thee, shall I not seek the Bride that is ready for Me ?

I shall be with thee ; I shall never leave thee nor forsake thee.

I shall fill thy soul with light.

4. But how shall I know, O Lord, that Thou art with me, that Thou hast heard my prayer, and art within?

5. My son, thou shalt know it by faith, not by physical disturbances and signs.

The more perfect My Temple is, the more harmonious it is, the more it obeys all natural laws of health.

All natural laws are expressions of My Will; shall I stultify Myself by interrupting their operations?

It is not I who rouse hysterical convulsions and physical movements. I am spirit. I am not flesh.

6. My son, thou shalt know that I am near when the rest and quiet of health have given thee perfect peace.

Thou shalt know that I am near when all is at rest without and within, when sleep has restored thee from weariness and tears have humbled thy pride.

Only with spiritual senses mayest thou behold the intelligible light; only with the inner sight mayest thou behold the glory over the Mercy-Seat.

7. I dwell ever in My Temple by day and by night, in youth and in age. There,

within thyself, in silence, mayest thou ever
find Me, and commune with Me.

CHAPTER VII.

THAT IT IS HIGH TIME TO AWAKE UP OUT
OF SLEEP.

1. Awake, awake, thou that sleepest, and
Christ will give thee light.

It is high time to awake out of the slug-
gish dream of the bodily life, and the wild
disorder of the mind.

Awake from thy lifelong dream of sensual
comfort.

Awake from the darkness of the lusts of
the flesh, from the pleasures of the table,
from the pride of the eyes.

Awake from the troubled nightmare of
self-conceit, of anger, passion and hate;
from the terror of guilt and the horror of
crime.

2. Awake, awake, thou that sleepest, and
Christ will give thee light.

Awake to the presence of God in the
world, in the heaven above, and in the ocean
beneath, in the mountain and in the valley,
in the forest and on the stream,

Awake to the Divine Fire in every bush,
and the Still Small Voice in every cave.

Awake to the Divine Love that may be
found at any place at any time by the re-
pentant heart.

Awake to the Kingdom of Heaven that is
within, to the Presence of the Lord within
His Holy Temple; and the realms of life eter-
nal, in which we live and move and have our
being; where is the only true home of the soul.

3. Awake, awake thou that sleepest, and
Christ will give thee light.

Awake to a contemplation of the man-
sions of heaven, where there is no night,
where there are no tears.

Consider the joys of heaven by day and
by night, how worthy they are of our utmost
labour and sorrow, how fleeting are the
things of to-day.

Consider the joy of being united for ever
to God Himself; awake to the longing and
yearning for the courts of the Most High God.

Awake, awake, the night is far spent, the
day is at hand.

Awake, awake thou that sleepest, and
Christ will give thee light.

He will give thee light.

III
OF ADORATION.

CHAPTER I.

THAT THE PARABLE OF THE SOWER TEACHES
THE MEANING OF ADORATION.

1. Lord, I would worship Thee with a holier worship.

I would know how to adore Thee, how to lose myself in contemplation of Thee.

I would come to myself; teach me, O Lord, for I am ignorant and weak.

2. Listen, my child, I will tell thee how thou shalt worship Me.

The sower went forth to sow. He sowed his seed broadcast, over the road, over the stony ground, the thorny patch, and the well-tilled ground. Everywhere he sowed his seed.

But the seed that fell on the hard beaten road was picked up by the fowls of the air straightway, and lost forever.

The seed that fell on the stony ground struck root, but soon it withered away and died.

The seed that fell on the thorny patch

grew up, but the thorns took from it light and air, and it fainted, withered and died.

But the seed that fell on the good ground prospered, and bore some thirty, some sixty and some an hundred-fold.

3. The sower sowed his seed over all kinds of ground. On the good and on the bad he sowed it; for I send the sunshine and the rain on the just and the unjust. Broadcast did the sower sow his seed.

The seed which fell on the road and on the stony ground was as good as the seed that fell on the well-tilled ground; the difference was not in the seed, but in the receptivity of the soil.

Why did the seed that fell on the road not prosper? Because the roadway was so hard it would not let the seed find a resting place in its breast.

Why did the seed that fell on the well-tilled ground bring forth some thirty, some sixty, and some one hundred-fold?

Because the well-tilled ground had been so thoroughly plowed that it lost not a single grain.

The difference then was a difference of receptivity.

4. But the process of cultivation was painful to the ground.

First the ox trampled all the beautiful grasses of the field under his foot. He was not intelligent enough even to understand their beauty. But he trampled them on the ground none the less.

Secondly the iron of the plough-share cut deep into the heart of the earth. Silently and without a noise the whole breaking up of the earth was accomplished. Then the merciless iron tore apart all the natural relations and ties of the ground, and the secret treasures of the earth were exposed to the careless stare of the sky and sun.

Lastly the foreign-looking seed was harrowed into the ground, and forcibly became part and parcel of it.

How the ground that was being cultivated must have envied the stony ground, that still boasted of its gaudy thorns and luxurious brambles!

5. But when the harvest-time was come, when the golden wheat gracefully waved in the wind, then did the cultivated ground rejoice that it suffered all those pains, for now

it had borne some thirty, some sixty and some an hundred-fold.

6. The more cultivated the ground had become, the more receptive of the seed, which was sown equally over all kinds of ground ; and the reason the cultivated ground brought forth more than the roadway, lay not in the seed, but in the receptivity of the ground.

Thus is it, my child, with man.

To all do I give my light, but the reason that all do not bear fruit lies in their own hardness of heart and lack of receptivity.

If thou wouldst bear fruit and raise thine head into heaven, then open thine heart, and wait not for the Divine Ploughman Who, for the sake of those whom He afflicts, will come with His iron plough to break the hearts of the stiffnecked and open the eyes of the blind ; that even if as though by fire, they shall in spite of themselves be saved and at last rejoice in My light.

CHAPTER II.

THAT SILENCE IS THE DOOR OF ADORATION.

1. I would learn to come to myself, O Father, teach Thou me the way

The door of thy inner self is silence, O My child.

The threshold of My Temple is silence, and within its halls dwells peace.

My living temples are ever in harmonious rest ; nought troubles them, for I am ever with them. The light of My peace ever streams out from their hearts, for within is My Presence, the fulness of silent light.

2. There is a silence of the flesh which all those who would become My living Temple must learn.

When My Temple in Jerusalem was building, there was heard in it neither the sound of hammer or of axe ; and the building of My living Temple takes place in quiet and peace.

I will not have to listen to the howling surge of passions, to the ceaseless moan of desire, and to the endless noise of anxious fear.

3. There is a silence of thought which all those who would become My living Temple must learn.

Each thought wakes up desires and passions, affections and feelings ; I will have

.

then from asking me for definite things, if thy heart be strong enough to do so.

Often thou dost ask me to free thee from the external want and sorrow and humiliation which I have sent thee that thou mayest learn from them some lessons of which thy soul is still in need. Shall I hear thy prayer to thine own hurt, O My blind child, My beloved, but wandering son?

Yield thyself silently to My will, O My child, and it will be well with thee.

4. Thou knowest not that which is best for others.

How dost thou know that what is good for thee is good for the soul of thy brother?

His development must needs be different from thine; how canst thou warn and advise Me, Who know all?

Hast thou ever thought, when thou prayest thy brother may be set free from the bonds of some evil habit, that thou dost love him at best much less than I, Who am his father? Will I not continually seek to lead him to the light?

If thou shouldst ask Me to force him to overcome his passions, his responsibility would be forever lost; and he would have

lost more than ever he could otherwise gain.

And yet, pray for him, I love to hear thee seek his good ; but wouldst thou help him most, then yield thyself utterly and silently to My will that I may use thyself as an instrument for his salvation. ☺

5. Uttered prayer is good, My child ; but silent adoration is far more excellent still.

When thou prayest in formulated words thou thinkest it is enough to pray just so often and just so long.

Thou wilt forget that prayer is not the petition of a moment, but the attitude of the life, by day and by night, awake and asleep.

Yield thyself silently to My will, O My child, and it will be well with thee.

6. Yield thyself to My will, O son.

The prayers of uttered desires are only powerful before Me inasmuch as they fulfil the conditions of silent adoration. What thou prayest against My will is ever useless ; and while thou art praying that My will might be fulfilled thou mightest be already yielding thyself to it in silent adoration.

7. Pray, pray, ever pray ; for prayer is the only hope of any soul ; but better than uttered prayer is silent adoration of My will.

needest to do is to clean out the stopped-up holes which connect thy organism with the ocean of light and life around and within thee.

My Holy Spirit is ever tenderly dwelling within thee, waiting an opportunity to breathe through thee, waiting to inspire thee with love much more than thou seekest to be inspired by It.

6. Thus in perfect love and trust wilt thou lie down before Me, that I may cast out all fear and anxiety.

How canst thou fear when thou knowest I am omniscient, all-loving and omnipotent?

And when thou art filled with darkness and fear lift up thine eyes unto Me, and peace shall return to thee.

7. Thus contemplating Me as omniscient, all-loving, and omnipotent, thou wilt let Me do My will in thee; and I will give thee peace.

CHAPTER V.

**THAT SILENT ADORATION IS NOT OBEDIENCE
TO GOD, BUT CONFORMITY TO HIS WILL.**

1. Speak the word, O Lord, and I will obey Thee, for Thy servant heareth,

Whatsoever Thy words shall be, that shall I do ; I shall listen for Thy command, even if it were to make me foolish in the sight of my adversaries.

I will obey as a little child ; I will serve Thee as the hand serves the arm ; obedience shall be perfected in me. I will ask for no reason for Thy command ; I will obey unquestioningly. . . .

2. Cease, My own son.

I asked not for obedience ; I asked thee for conformity of will.

Obedience such as thou offerest Me degrades thyself and Me.

Such unreasoning service the brute creation, the winds, the waters and the earth, afford Me ; but thou art in My image, thou art a man.

From thee I demand not obedience : I seek for conformity of thy will to Mine.

3. The power of will is thy noblest crown. I would not shatter it, in order to make thee My slave ; thou art not My servant, thou art My friend, if thou desirest to be such.

My service is perfect freedom, and the perfection of every individuality of which will is an essential part.

I would not have thee My slave ; I would have thee My friend, conforming thy perfected will to Mine, that, in the strength of My will, it may be strong too.

4. As a man thou must serve Me in perfect voluntary freedom of responsible manhood ; thus shalt thou attain My likeness.

CHAPTER VI.

THAT ALL TIME IS WASTED WHICH IS NOT
SPENT IN ADORATION.

1. Come to Me, my child, I have waited for thee so long !

Day by day I have stood beside thee, hoping to catch a moment's adoration that I might fill thee with new spiritual strength ; but thou wast more interested in thy human companions than in Me.

My child, I have waited so patiently for thee ; I have waited so long !

2. Day by day thou hast eat and drunk and dressed and undressed thyself, and attended to the needs of thy body in sleep ; but never a moment hast thou given to the needs of thy soul.

My child, I have waited so patiently for thee ; I have waited so long !

3. Come to Me, My child, who knowest not that every moment spent otherwise than in adoration of Me is wasted and lost forever.

I loved thee and brought thee into the world that thou mightest come to adore Me, and that thou mightest strengthen thy will by conforming it to Mine ; in doing this thou wilt be fulfilling the end and purpose of thy life.

Come to Me, My child ! Let me no longer knock at the door of thy soul in vain ! Open to Me before it be too late for thee !

4. Open thy soul to Me each day, each hour, and each moment.

Rather omit thy meals and thy sleep than thy season of adoration.

Let this become the natural attitude of thy life ; let not My communion with thee be an extraordinary occurrence ; rather let every earthly need be something which distracts thee only for a moment from the natural posture of thy soul, prostrate in adoration of Me.

5. Open to Me, My child, before it be too late for thee. . . .

My child, I have waited so patiently for thee ; I have waited so long !

6. Come to Me in health and in sickness, in joy and in pain. Come to Me when thou art good ; come to me when thou hast sinned, and hast the greater need of Me.

Come to me when I seem far away ; I give spiritual joys only to the beginner on the path : to those who have come closer to Me I seem to be far away ; but if they only knew it, I am closer than ever.

Come to me by day and by night, in winter and summer ; I am closer to thee at night and in danger than at any other times ; for the greater need thou hast of Me the closer and the tenderer am I.

CHAPTER VII.

THAT THE HUMAN SOUL, MUST BE SWEEP
AND GARNISHED.

1. Thou art the temple of the Holy Ghost, My child ; sweep it and garnish it, and keep it clean, sweet and pure.

Thou canst not do that work thyself.

I alone can reach the recesses of thy heart and cleanse them with My intellible light.

This work I cannot do in one day ; I require time for it.

Solomon was seven years in building a temple of stone ; and shalt I build one of flesh and blood in less time than that ?

Come to me each day so that My work may progress in thee, and be regular, and perfect.

2. I will do all the work. Thy part is to keep still, and not to obstruct Me in My work of purification.

However long My work may be with thee, there is only a certain definite amount of it to be done, which will be finished in its own due time, and cannot well be hastened or drawn out.

While thou art being purified thou dost not know how the process of purification is going on, and often thou wilt think that no progress is being made because the work is pointless and useless.

Every hour of adoration which thou wilt give to Me, will count just so much in the finishing of My work in thee.

Thou art not doing Me any favour in permitting Me to purify and perfect thee. The favour is from Me to thee.

Thou canst not boast to Me how much thou hast sacrificed in order to spend an extra hour in prayer. Thou shouldst be glad enough to have an opportunity to be purified by Me ; and shouldst be thankful that I am willing to do so.

Thou dost not know enough about thyself or thy destined perfection to dictate to Me what methods I shall pursue in purifying and sanctifying thee.

My perfecting thee is not an end in itself nor is this process alone thy destiny. I purify thee that thou mightest purify and sanctify the lives of those around thee.

Trust Me that I will do My part ; for I love thee with an infinite love ; a love deeper and higher than that with which thou lovest thyself.

3. Then, when thou art purified, when thy soul is swept and garnished, then will I come to thee in all the glory of My Being, and I will dwell with thee, and we shall never part again.

So be it, O my Father.

IV.
OF PEACE.

CHAPTER I.

THAT ONLY THE HUMBLE ARE AT PEACE.

1. I would have peace.

I am weary of the strife of my passions,
and of the restlessness of desire.

Above all things, grant me Thy peace, O
Lord.

2. Be humble, then, My child. Only the
humble can ever hope to be at rest.

For while the heart is proud it seeks
honour and glory ; and this lies in the sight
and adulation of ever-changing men.

While the heart is proud it is at the mercy
of all who praise or condemn it.

While the heart is proud it seeks to retain
its power over others ; and this can only
take place by conscious self-consideration.

3. If thou livest in the sight of men who
are ever changing, thou too must be forever
changing.

But if thou livest in the sight of Me, Who
am ever the same, thou shalt have peace
and quiet and rest.

I change not, neither do I fail.

4. If thou be humble, thou wilt not be alarmed at aught that may happen ; for if it be evil, thou wilt not be disturbed, and if it be good, thou wilt be exalted.

None can ever hope to be at rest until the heart be willing to receive aught that the Lord may send, for good or for ill.

5. When adversity comes nigh, then be willing to receive it ; be willing to leave this earth if it should be My will ; think of My love that is waiting for thee beyond ; it is better to be with Me than in the desolate world below.

6. Think not that humility is thinking meanly of thyself, or thinking of all thy past sins.

Humility is not self-humiliation and self-slander.

The body and the mind thou hast, I made ; they are beautiful, they are divine, because in My image.

7. Let thy meekness proceed from thy utter devotion to My will.

Let thy meekness proceed from the unselfish emotions of divine love of others, so that thou forgettest thyself.

Let thy meekness proceed from tender

sympathy with the sorrowful and the afflicted.

Thus shall thy humility bring thee peace.

CHAPTER II.

THAT HUMILITY AFFECTS EVERY DEPARTMENT OF LIFE.

1. Be humble, My child, and that will bring thee peace at the last.

2. Be humble when thou thinkest of thy devotion and love to Me. Pride not thyself on thy goodness, or thy adoration of Me.

Pride not thyself of the words of love I have spoken to thee when thou wert in need.

Let My love and favour make thee humble; let My tender care make thee gentler and sweeter.

Be humble, My child, and that will bring thee peace at the last.

3. The more thou speakest of thy powers, the smaller they must become.

The strong man is the silent man, who does not boast of his resources.

Only the weak are proud enough to boast of the little they have gained.

whole being to Me thou hast purchased the right to omit thy small duties.

The nearer thou art to Me, the more perfectly wilt thou do the trivial tasks of home.

Be humble, My child, and that will bring thee peace at the last.

8. Seek not to teach thy brother what thou hast not learned thyself.

Tell him not of spiritual heights thou thyself hast never seen.

Seek not to heal thy brother of the disease that still clings around thee.

Thy word will be void of power until thy life shall show it forth.

I know, dear soul, that the sorrow and the sin of the world lie heavy on thee. Thou longest to speak some word of healing and strength to the weak and the afflicted.

Yet, I bid thee keep thy peace until thou hast attained.

If thou wouldst help thy brother, then thou must thyself become as perfect as thou canst.

Only for thyself art thou responsible; only over thyself hast thou the power of life and

death ; only for thyself canst thou vow eternal purity.

Be strong, for in thy strength the universe will rise ; in thy sin the universe will fall.

By thy attainment all thy weak brethren will be made stronger and more divine.

Each deed of love will make My courts more bright and loving ; every weakness of thine will stir the fires of misery of all.

Be victor thyself before thou preach to others.

Be humble, My child, and that will bring thee peace at the last.

9. My son, thou must be meek, and lowly of heart.

Thou art not the only soul that I created in My Image.

To each soul I entrusted a different message ; to each I entrusted a different note.

Thou canst not then expect that thy brother will learn thy message, or that thou shouldst sound his note.

Go, tell to My wandering children the word I have given to thee, and that is all that thou canst do ; I will water the seed as is best for all.

Look not at the faults of those who do

not agree with thee, nor close thine eyes to the sins of those who accept thy word ; be righteous and just as I am righteous and just.

Think not that if thou lovest Me, thou shouldst love My friends and hate Mine adversaries. Love them too, My son, for thou must love them that hate Me, as I love them.

And often thou thinkest that those who oppose thee are enemies to My truth, when they are My instruments to perfect thee and purify thy heart.

And often thou thinkest that men oppose My truth only because they oppose thy interpretation of My words ; be meek, be humble, be easily entreated.

Be humble, My child, and that will bring thee peace at the last.

10. My son, be meek and lowly of heart.

Let not revenge or anger enter into thy soul ; be loving, be easily entreated, and be kind.

Think not of thyself as of some great one, as some one sent to be a leader of the people, to gather them under thy guidance.

Think not of thyself as some great Mes-

siah for whom the ages have been waiting long in vain.

Be humble and meek : for as soon as thou dost think that thou wert sent into the world to accomplish some great thing, thou showest thereby thou hast already wandered from the path and art no more able, even if thou so desiredst, to lead others on to the Door of the Kingdom of Heaven.

Be humble, My child, and that will bring thee peace at the last.

CHAPTER III.

THAT THE HUMBLE SHALL INHERIT THE KINGDOM OF PEACE.

1. The Lord is King, be the people never so impatient : He sitteth between the cherubim, be the earth never so unquiet.

In Heaven there is peace while the storms of life are blowing keen and hard.

In Heaven there is peace before the face of the King : who will trouble the Kingdom of Peace ?

2. To those who are humble and meek of heart shall the Lord reveal Himself, sitting

on the throne of Peace, which is founded on Love.

The innermost self is ever before the King, and though the fierce storms of passions rend the body, there is peace within.

Through the door of silence shall the soul be admitted to return to herself, to return to the face of the King of Peace.

3. Blessed are the souls whose strength is in Him, in whose heart are His ways.

Who going through the vale of misery use it for a well; and the pools are filled with water.

They will go from strength to strength, and unto the God of gods shall every one of them appear in Sion.

And when all things shall be subdued unto the Son, then shall the Son also Himself be subject unto Him that put all things under Him, . . .

That God may be all in all.

Amen.

If desirous of keeping informed of Dr. Kenneth Guthrie's recent achievements, send a dollar subscription to his bi-monthly Magazine, GOOD NEWS FOR ALL, Teocalli, Yonkers, N. Y.

Choral Lord's Prayer

As sung at Saint Mark's Church, New York City.

Dedicated to Wm. Norman Guthrie, who suggested the arrangement,

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CHOIR



MINISTER

p Our Father, who art in heaven, Hal- low-ed be Thy Name.

CONGREGATION *ff*



f On earth as in heav'n. Thy kingdom *f* Thy King-
come, come, -

Attack these Refrains firmly. Tenor stressed

pp Congregation *ff*



dom come, *f* On earth, as in heaven. Thy will be done

Choral Lord's Prayer,—II

Choir *Congregation* *ff*

p On earth as in heaven, On *f* earth as in heav'n.

Choir *grazioso*

Give us this day our daily bread, As we give un-to them

that ask in Thy Name. Forgive us our trespasses,

p As we for- give them that tres- pass a- gainst us. *pp*

Choral Lord's Prayer,—III

Choir *p*

Lead us not into temptation, Lead us not in- to tempt-a-tion,

f

Tenor solo:

Not in- to tempt-a-tion. Not in-

pp Without Organ, Voices alone

to tempt-a-tion, Not in- to tempt-a-tion.

f Promptly, as if interrupting,

But deliver us—de-lit-ver us from

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Choral Lord's Prayer,—IV

vi, *f* For Thine is the king-dom,

f The pow-er, and the glo-ry,

Full Swell *rallentando molto* *p* Tremolo *smorzando*
For e-ver and e-ver,

Trumpet, Full *f* *Organ off. f to end* *Lento*
On earth as in heaven in heaven in heaven,

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