

THE LAW OF VIBRATIONS

SECOND EDITION.

By

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DEDICATED
TO MY
BELOVED DAUGHTER
EDNA SHELTON MARTIN,
WHO
SITTETH ON THE RIGHT HAND OF
HIS MAJESTY, MYSELF.

CONTENTS.

- I. THE VIBRATIVE CENTER.
- II. THE BEGETTING.
- III. THE QUICKENING.
- IV. THE SECOND BIRTH.
- V. ISOLATION.
- VI. THE NOT I.
- VII. THE I.
- VIII. LIFE.
- IX. LIGHT.
- X. TRUTH.
- XI. LOVE.
- XII. I AM THAT I AM.

PREFACE TO SECOND EDITION



THIS little book was dictated to my daughter, as "copy" for CHRISTIAN, in 1896. In answer to calls I printed five thousand copies, without stereotyping; the whole edition was sold in less than two years. This opened my eyes to an examination of the book.

I read it over carefully, and found that it was worth preserving. When the statements were first made they were far in advance of my own growth. Many of the high truths are yet out of my reach; but I am growing up to this standard.

This new edition has been stereotyped, and another five thousand copies printed. Ten thousand copies is a great sale for a book of this kind. You had better read the book, at least once a year, and note your own growth; these are condensed statements of Mental Science, and hold whole sermons in one sentence.

T. J. SHELTON.

Denver, Colorado.

CHAPTER I.

THE VIBRATIVE CENTER.

The vibrative center is the sun.

Life is activity.

Activity is movement.

All movement is vibratory. Each solar system has its own center. It is spoken in the written word, "God dwelleth in light which no man can approach unto." As the human mind cannot grasp the infinite, or take cognizance of the creative act, we will deal only with our own solar system. As nature has but one system of laws, we may suppose that all other systems are like unto our own. The sun is the generator and regenerator of all life. The forms of life on this planet first had their ideals in the sun. Through the earth and the moon, the sun has photographed all these varied forms of life; from the tiniest insect to man himself. Man, as to his physical life, is but the image

and likeness of the real man in spiritual life. All spiritual or unchangeable life is the sun. The earth, with its satellite, the moon, is simply a hatching place, where the individual forms of life emerge from the womb of matter, and go forth in search of individual experience. This is the order of being. To enjoy individual life, you must have individual experience. Spirit substance clothes itself with all these varied forms in the material world.

The sun is the Father of Lights, in whom there is no variableness; neither shadow that is cast by turning. It is unchangeable being. When I say the sun, I mean our sun and all the other suns. This is the secret doctrine of the sages, prophets, and seers of all the ages. As we have forms of life on the earth corresponding to the earth, so we have forms of life in the sun corresponding to the majesty of the sun. Mortal life comes up to the standard and measurement of the earth and moon, but no higher. "The first man is of the earth, earthy; the second man is from heaven." The first man is a mortal man; the second man is an immortal. That is not first which is spiritual, but that which is natural; and afterwards that which is spiritual. As we have borne the image

of the earthly, we shall also bear the image of the heavenly. This is the plain truth of the Science of Being. It is the key to the riddle of mortality. It is an explanation to the mystery of the ages. The earth is the womb of the immortals, who are begotten by the vibrations of the sun.

The mortal body has a mortal mind. The body corresponds to the earth, and its mind to the moon. The mortal body is earth; the mortal mind is moon. The earth and moon are perishable. They had a beginning, and therefore will have an ending. I need not go into particulars to prove these assertions. Physical science has demonstrated that the earth and the moon are joined together in the propagation of visible life on this planet. While we cannot take cognizance of the creative act, we may see causes through effects. As man's mortal body has its mortal mind, he is subject to the ebb and flow of mortal life. The one who has lost control of this mortal thought is called a lunatic, from Luna, the moon. Such an one has regular moon periods, the same as a woman in menstruation. In fact, the lunatic is directly under the control of the moon, and his mind is darkened and lightened according to

the phases of this, our satellite. He who is in full possession of all his powers of mind and body is under the dominion of the sun. Such sunlit intellects have controlled mortal minds for good and for evil: i. e., what we call evil; there is really only good. A Julius Caesar, or a Napoleon, sways the thoughts of mortal men as the sun controls the stars. A Jesus Christ, born under the direct vibrations of the sun, through his Father, the God-man (Gabriel), comes forth having dominion over all the earth. He had "dominion over the fish of the sea, and over the fowls of the air, and every living thing that moveth upon the earth." This was in fulfillment of the first commission given to man. It was through a long process of unfoldment; not of the Spirit, but of mortal thought. There is no evolution in Spirit. The evolution is in that changeable thing called the human mind.

This Jesus of Nazareth had a mortal body and a mortal mind; also a spiritual body and a spiritual mind. The human and the Divine are traced side by side through the history of this Wonderful Counselor. We see the human body and mind giving way before the adverse criticisms of men: then we see the flashing light of the immortal shining through this fleshly garb

and striking terror to mortality. He was a Word, spoken into the psychic atmosphere. He did not do any superfluous work. There was not one act put forth, more than was necessary to make the Word stand out clearly before the human mind. If it had been mortal thought acting, there would have been many resurrections from the dead; if it were possible for mortal thought to raise the dead. But, as he was guided by the Divine mind from the vibrative center in the sun, he only raised three persons from the dead. "In the mouth of two or three witnesses shall every word be established." This word of the resurrection was also spoken in regular degrees. First, he raises a maiden from the dead, who has just died; then he raises a young man from the dead, who was on his way to burial; and last of all, he raises a man from the dead, who had been four days in his grave. This is the Word all the way through this wonderful record. Trees, fishes, all forms of life, obey his commandments. The testimony is complete. And, pray, what is this Word spoken intended to accomplish? First, to put before the mind of man the dominion of a Son of God over all material things. Second, to

plant this Word in the human mind so it will come forth and crown man the Son of God.

Now, all of this is to be accomplished through the law of vibrations. Men have been looking for the return of Jesus as a person. Not so! The person comes forth as the sower sowing the seed. The seed is the Word of God; the sower is the Son of Man; the Field is the world. The Sower has already accomplished his work. The seed was sown in mortal thought, on the stony ground, by the wayside, among the thorns, and in the good ground. It has been bringing forth, spasmodically, in the world's thought, such fruit as could grow on stony ground, by the wayside, among the thorns. It is yet to bring forth, from the ground, a hundredfold of spiritual life. When churches, sects, systems and theories have passed away (because they have no depth in spiritual being), then will come forth the resurrection from the dead. The body of our humiliation will be fashioned like unto the glorious body of the Son of God. How is this to be accomplished? Not by the coming forth of the Sower, but by the coming forth of the Spirit of Truth. The Sower said, "As the lightning cometh forth from the East and shineth even unto

the West, so shall be the coming of the Son of Man." It is a vibratory movement. The earth is just now beginning to feel this movement, and it is chemicalizing mortal thought. All the old, buried religions will come forth with moon-madness. They will bite and devour each other. But, in the midst of their hatreds, and vengeance, and fanaticism, they will suddenly feel the vibrations of love sweeping over the earth, and they will cry out, in their anguish, for the "rocks and mountains to fall upon them and hide them from the face of the Lamb." The lamb stands, in symbolism, for pure and innocent Love. This Lamb that hath been slain from the foundations of the earth comes forth, and his vibrations are felt throughout the whole earth. He does not come forth as a dying Lamb; he sits on a throne and has dominion over mortality. To all of those who have ears to hear, he says: "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive forever more, and I have the keys of death and of hell."

This dead one is the living one. This Omega is the Alpha. This one who holds in his hand the morning star, is the one who created the morning star. This Word, speaking in the Last,

is the same word which spoke at the First. There is only one Word. The Word, speaking in Adam, and saying, "I am the Lord God," is the same Word speaking to Moses, and saying, "I Am that I Am."

CHAPTER II.

THE BEGETTING.

Before there can be a new birth, there must be a new begetting. Everything that is born into the objective must first be begotten in the subjective. In the material world, things are born from material seed. In giving birth to wheat, we can see the seed that we sow; and also its manifestation; it comes forth and is ripened for the harvest. But we know very little about seed wheat or any other kind of material seed. We simply name these things, and this is as far as mortal mind can go. So far as understanding is concerned, we do not know any more about a grain of wheat than we know about the sun. We ask the question, From whence came the first grain, the first seed? Our question remains unanswered. Why? Because the mortal mind can not take cognizance of the creative act.

Man is born into the material world. He does not know from whence he came, or whither he is going. He cannot see the Kingdom of Heaven. The mortal mind is not subject to the law of Spirit; neither indeed can it be. Mortality has a law of its own. The mortal body has its mortal mind. Therefore there must be a new birth before we can see the kingdom of Spirit. But there must be a new begetting before there can be a new birth. In other words, spiritual seed must be planted in the mind before there can be a coming forth of spiritual life. What is this seed, and from whence does it come? Is it visible to the mortal eye, or can it be heard by the ear? Is it a substance, or is it a sound?

The seed is the Word of God. Jesus, in illustrating the subject, compares this sowing of the Word to a sower going forth to sow seed. This Word of God is not a mere vision of the imagination; it is a real substance, out of which all other things are made. It is the creative energy of the Universe. It grows in the grass, or, rather, it grows the grass; for it is the growing principle of All-Being. It blooms in the flowers; it sings in the bird; it thinks in the

brain of man, and it shines forth from the faces of the angels of God.

St. Peter, in speaking of those who had been begotten by this Word of Truth, says: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For,

All flesh is as grass,

And all the glory thereof as the flower of
grass.

The grass withereth, and the flower falleth;
But the word of the Lord abideth forever.

And this is the word of good tidings which was preached unto you." The Apostle is speaking the Truth: making comparison between the changeable things of mortality and the unchangeable Word. This Word is real substance. Spirit is the only substance there is that is unchangeable. It is that which upholds all other things. It is God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made

by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men." This explains why, in clair-audience and clairvoyance, we are deceived by what we call "spirits." We cannot conceive that this universal substance called Spirit is intelligent. Therefore when this Word speaks to us, we think it must certainly be a person—an individual. But after we have passed through a certain stage of mediumship, we recognize the Universal Intelligence, the All-Wisdom of Spirit. This is the history of the unfolding of the Word of Truth.

For instance, when the Voice spake to Moses, from the Bush, his mind immediately asked the question, "What is thy name?" He could not conceive of a Word coming forth from the Universal Spirit. Therefore he said, "What is thy name?" "When I go into Egypt, I must tell the people your name." Even if Moses could have conceived the Truth as it is, the people would have thought him insane if he had said, "A Voice spake to me from the Universal Intelligence." Therefore this Wisdom answered, saying, "I AM THAT I AM." This is as near as we can come to translating the answer into English. It simply means, "I

am the Universal Intelligence; the basis of all individual intelligence.”

A Prophet of Fire, like Elijah, was puzzled in the same way. He heard this Voice out of the Silence, and knew that it spake from God, or was the Word of God; and yet he wanted it located. Elijah hid himself in a cave, but the Word came to him, saying: “Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; and after the fire a sound of gentle stillness.” Everyone who has sat in the Silence (the real Silence) knows what this “sound of gentle stillness” means.

This incorruptible seed falls gently into the mind. It may come through Bible, Scripture, or other books. Or, it may come to the mind directly from the Universal Intelligence. Of course those who wrote the Bible and the books had to receive the Word from the Universal Wisdom and Intelligence. There is an imitation of this Word in the psychic atmosphere.

It is the mere word of man; the thoughts of mortal mind. The difference is felt in the power of vibration. You read a book and there is no movement in your own spiritual nature. It is because the words of the book are dead words. Sometimes you will come across a single sentence, in a whole volume, which will thrill you. This is because you have touched a live Word. The living Word can not die, though it may be entombed in a musty volume and covered with the dust of ages. The Word of God is always the Word of God, and is as everlasting as God. It doesn't matter where you find this Word, whether in the writings of Mohammed, Jesus, Moses or Robert Ingersoll. It is always the Word of God. It may be mixed with the chaff called the word of man, but you can always tell the genuine by the thrill, the vibratory motion, in your own Spirit. Any man who speaks forth from his Spirit is speaking the Word of God. It doesn't matter about the vessel; the question is, What does the vessel contain? Mortal mind looks at the vessel and says, What a poor rusty thing it is; but the spiritual mind looks *into* the vessel for the gems of Truth. Foolish mortals have looked at Byron, Poe and others, and said, They

are wicked men! And, yet, the world goes on reading what they said, because they spake as the Voice of the Spirit gave them utterance. All words which inspire are inspired. All words which set a vibratory wave of life in motion in you, are words of life. It doesn't matter whether you hear them out of the Universal ether or read them in a book.

This seed of the kingdom falls into the mind gently, and almost unconsciously. Those who receive this seed are not only called the children of the Kingdom, but they, themselves, are called the Seed of the Kingdom. All those who are begotten by the Word of Truth are able to beget others. I have received the seed, and I sow it. The seed is the same everywhere; therefore, if you get this Word from Jesus, directly, or from Mrs. Eddy, it is all the same. If a tramp should speak the Truth to you, he would beget the Truth in you, provided you received the Word. "Behold, I stand at the door and knock; if any man will hear my Voice and open the door, I will come in unto him." How can I tell the true Word from the false word? The mortal word falls dead on your mind. The true Word quickens your Spirit and thrills your very Being. "It is a two-edged sword, piercing

to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart.”

This sharp Sword of the Spirit is the Judge and the Judgment. You need not fear this Sword, for it is the weapon of Love. To the mortal mind it is a fearful thing to fall into the hands of Love. “Love worketh no ill.”

There is only Love; all else is changeable; but, “Love never fails.” It is God in Man and Man in God. This Word is the Only Begotten of the Father.

CHAPTER III.

THE QUICKENING.

The seed is the Word.

The planting of this seed is as gentle as the sunshine. The sower goes forth to sow; and he scatters the seed everywhere. It is an easy matter to sow seed. This mental seed that comes to us from the Universal Intelligence, that falls into the mind from the sunbeams, is the Word of God. I have told you that it may be the seed directly from the Spirit; or it may come indirectly from books, or the spoken word; but when it comes, it always reaches the mind as the Word of God. From this kind of seed comes forth the children of God, the Sons of the Sun. They are born, not of blood, nor of the will of man, but of God. After the begetting, the planting, the reception of the seed, comes a time of rest. This time of rest depends for its length upon the kind of atmosphere surround-

ing the seed. Seed may lie dormant for centuries, like the grains of wheat found in the mummies of Egypt; but if this seed is put into the ground, and proper conditions obtained, it will come forth into life. This seed does not look anything like its product. A chicken doesn't look anything like an egg. A stalk of corn doesn't look anything like a grain of corn. A man, holding a mustard seed in his hand, if he had never seen its product, could never imagine what it would bring forth. Therefore, many persons who have been born into the kingdom of God were very much astonished at the changes that took place in themselves. There are many persons running around now, thinking that they have been born, when they are only so many eggs rolling around in the straw. All their powers are dormant. They have a likeness of the Word, a mere echo of the Truth, and they wonder why they do not manifest in themselves the power of God. A man had just as well wonder why, after reading the recipes in a cook-book, he is not filled with food.

But when the living seed of the kingdom does enter into the mind, and proper conditions obtain, a soul is begotten; and after awhile

the Spirit is quickened. This quickening of the Spirit is the very first sign of life within your inner self. There is a disturbance; a restless motion; a movement; this movement is hard to understand. You move, but you do not know why you stir. There is a new life in you, but the new life only disturbs you. You ask: "Why can't I be let alone? I was all right before, and why was I not left in peace?" But these reflections and movements do not last long at a time. You put them all aside and go on with your regular old routine. The quickening simply aroused you for a short time. Then the regular mortal thought went on its accustomed way. You move among people and think no more of that strange disturbance.

But, O Soul, you have been quickened! There is no possible chance for you to get away from this quickening. It will return again when you are least expecting it. Once more you feel the throbbing of that new life. Once more you are made to see above the sodden hills of mortality. There is a thrill of eternity passing through the center of your Being. You are dissatisfied with your surroundings. You look on the dirt and say, "Am I to remain here amidst all of these signs of decay?" These

feelings come and go. One day you think you are entirely rid of them, and you enjoy the foolish things of the world; the next day, that peculiar quickening comes to your Being. You are in the womb of mortality, but the living seed of immortality hath been planted within you. It is sprouting. It is taking root down in the very depths of your Being. It is becoming a very part of your nature. It is not the mere words of man, the clanging bells of time; it is the vital principle of All-Being. This Word is Spirit and it is Life.

The Spirit is the generator and regenerator of all life. You are begotten by the Spirit, through the Word. This Spirit is God, the Father. This Word is Pure Reason. The product, through matter, is an Individual—a son of the Spirit and of Pure Reason. It is silly to call God the Mother. Nowhere in all the language of the Bible, Hebrew or Greek, can you find the idea of God as Mother. Matter is the Mother, and God is not matter. God is Spirit, and matter is used as the matrix for the forming of individual minds. Let us do away with foolish sentiment and deal with facts. Mortal man is now in the womb of matter, being molded, formed and fashioned into the likeness

of Pure Reason. The Creator, the Father, is Spirit. The seed of this Kingdom is the Logos, the Word: i. e., Pure Reason. This process has been going on forever. The beginning is the end, and the end is the beginning. The Word saith: "I am Alpha and Omega, the Beginning and the End." "I Am the First, and the Last." "I Am He who was Dead, and yet I Am the Living One." This is saying that all things are as they always have been. God is unchangeable Being, without variableness or shadow of turning. What we call time and change is simply our mortal vision viewing a part of the circle. The Father is forever begetting children, through the Word. The Mother (matter) is forever giving birth to these children. The mother is changeable, so far as conditions are concerned; but, matter is unchangeable, so far as its presence is concerned. Material things may seem to pass away, but they are only changing their forms and will reappear again. One hath said that the Sons of God were groaning and travailing in pain, waiting for their adoption; namely, the redemption of their bodies. But the same one hath said in another place: "O wretched man that I am! Who shall deliver me from the body of this death?"

Both these quotations have reference to that quickening of the Spirit which disturbs the mortal man. This new life passing through the nerves of the body, reveals the presence of Death. Then the Spirit cries out for redemption from the dead body. This dead body is nothing more than the womb of matter, and the cry of the Spirit is a struggling life within, asking to be born. It is not an unnatural condition; there has been no fall of man; no catastrophe on the earth. God is never disturbed in His work. Pure Reason (the Word) is never dethroned. There has never been any devil or evil in God's Universe. The quickening life in the womb is perfectly natural. The struggle of the chick in picking through its shell is all right. All these things that have been fearful phantoms in the mortal mind disappear in the clear light of Reason. The key to understanding is to know that God is God, and there is no one beside him. The king is always in his kingdom, and the kingdom of Omnipresent Spirit is a kingdom filled with its king. This groaning and travailing in pain, waiting for redemption from the mortal body, is perfectly natural. Why should a child of the Sun want to remain in the shadow of the

earth? All of this talk about wanting to perpetuate life here on the mortal plane is the foolish prattle of babes. The one who has been quickened by the Spirit is struggling to know the life of the Spirit. The very process of quickening means a movement of your spirit. To quicken means to set life in motion. The life that has been lying dormant within you is set in motion, and you find that it is another kind of life than that which you have been living in the flesh. You begin to see, or, rather, to breathe a new kind of atmosphere. And it disturbs you.

Now what shall you do with this disturbance? Be still. Don't do anything. Just lie in the womb of your mother and let her feed you. And when this quickening comes to you, you will find that old Nature is the very best companion you can possibly have. She is your real Mother. She knows all about your moods, and all about this pulsation that is within you. Go out into the Silence and let the stars talk to you. Go out into the sunshine, and let your Father soothe you. Go out and let the trees tell you about the life that is thrilling you. It is a strange thing at first, but you will find that the trees know more about this quickening of

the spirit than all the mortal teachers on the earth. It seems strange to one passing through this experience, but it ought not to be, from the fact that all life is the same life. It is only the moonshine of mortal thought that thinks it knows all about God.

CHAPTER IV.

THE SECOND BIRTH.

After the quickening, there is no more rest, save at intervals. To quicken means to set life in motion. When this new life is once set in motion, it will go on to perfection. The Seed is the Word. The Word is the Seed. The Word will bring forth the Life.

But all words are seeds, and will bring forth after their kind. Presbyterian words, if they find lodgment in the mind, will bring forth Presbyterians. The words of Mohammed, if planted in the mind, will bring forth a Mussulman. The words from any sect or party will bring forth after their kind. But this is not being born again, or from above. The seeds have brought forth simply a disciple of a dead man, through dead words. That is, the words are dead, compared with the living truth of **THE WORD**. It is true that Protestants, Catholics, Moham-

medans, and all other sects of religion, including Christian Scientists and Theosophists, have a certain kind of life; but all their show of life is mere pantomime compared to the real Life of Eternal Spirit. It is the life of an institution or of institutions. It moves and has its shadow of Being through forms, ceremonies and perfunctory organizations. All of these religious institutions began by leadership and servitude. Men organized an institution, and they, themselves, became the institution. Their followers were deceived and hypnotized by forms and words. Jesus Christ never organized a Church; and he never authorized any one else to do so. He was the Prophet of Nature, and taught that the I Am in Man must stand alone, and vibrate in unison with the universal spirit.

For centuries, men have been speaking the words which huddled them together, and made them look to the institution for their salvation. This huddling together is all right in the nursery, but nursery trees never bear fruit until they are planted by themselves, as individual trees, and left to grow alone with God. Jesus Christ spoke the Word for the individualization of the race. When he was shown the great temple of the Jews, he said, "I will tear down this

temple and rebuild it in three days." This caused the men who were at the head of the institution to gnash their teeth. Because, to destroy the church building is to destroy the institution. It could not live without its property. They afterwards explained that Jesus had reference to the body, and to his own body in particular. I think this explanation was gotten up to mollify the leaders of the institution. It is true Jesus had no temple for any one except their own bodies; and no church except the church within themselves; and no kingdom or government except their own spirit. Under the true teaching of Jesus, a man becomes his own governor, his own lawmaker, his own priest. And thus he stands out where he has room enough in which to grow into the likeness of the Son of God.

This is enough for the effect of words. I am talking to you about THE WORD. It is always singular, never plural. It is the Logos, the Divine Reason; which means the only Reason, the only Truth. After your Spirit has been quickened, you go along in an uneasy state of mind. After awhile you begin to feel the birth pains. You find that the old life is dropping

away from you; you are afraid you are going to lose your reason; that you are going to lose your mind. You are no longer in fellowship with the Church; and, you are sorry for it. It pains you to leave your old associates, and to give up the old words that you have been in the habit of repeating. But you can't go back any more. Everything is lifeless. Sometimes you feel like laughing at the very things you used to call sacred. The minister's actions in the pulpit, his solemn prayers, his groanings over sinners, the whole machinery of the institution is ridiculous in your eyes. You feel sorry for God, because he can't save his sinners, and because he can't catch his devils, and because he can't put out the fires of his hell. The God you used to worship becomes the most helpless being in all of this Universe. You see him struggling and groaning and praying in his efforts to put out the fire at one place, while his devil, with all of his imps, is starting new fires in other places. You get sorry for the poor little fellow, and you begin to pity the people who are praising such a God. And yet, there is mixed with this praise and prayer so much of the sublime, so much of real music, so much of real prayer, so much of

genuine love, that you are ashamed of yourself because you cannot accept it all, wheat and chaff together.

And thus you go on, suffering the pains of the New Birth. I say the New Birth, but it is really the Second Birth; for you are not yet done with Birth, after you have passed the Second Birth. The First Birth is of the flesh. Your flesh is born out of flesh. The Second Birth is of the mind. Your thought is quickened, and your mind is born out of mortality into a conception of immortality. This is what Jesus meant by "seeing the Kingdom of God." You have a mental vision of the Kingdom of God before you enter into that Kingdom. If you will closely study the words spoken in the third chapter of John, you will find that Jesus speaks of "seeing the Kingdom" and then of "entering into the Kingdom." The mind must be conscious of the Kingdom of God before it can enter through the door into possession of the Kingdom. Therefore there is a Third Birth. In the First Birth you put on flesh, with the mind of the flesh. In the Second Birth, you are born out of this mind into a spiritual mind. In the Third and last Birth, this mortal puts on

immortality, and Death is swallowed up in Victory. This is the reason why those who have passed the Second Birth are astonished to find themselves yet in the mortal body. They wonder why, as they conceive in their minds the Kingdom of Truth, that their bodies do not manifest the Truth. They want this mortal to put on immortality at once. Be still, O Soul, and let the mind rest in this Kingdom until you are thoroughly prepared for the change. The new body will come. Don't throw away your glasses and act like a foolish child. When your new eyes come, you will see a planet as easily as you now see a house across the street. The sun is your Father, and the earth is your Mother. Remain on your Mother's bosom until you are able to walk alone in spirit.

But is there no way to get rid of these Birth pains? No. There is only one way, and that is the Way of the Cross. It is the Way of your own Cross, and no one can bear your burdens for you. You must be born for yourself. No tears shed over the Cross of Jesus will keep you from feeling the pains of the New Birth, when you shall have been quickened by the Spirit. Moreover, no one can guide you through

this Way. One may pass along and speak a Word to you which will beget you in the Truth. Then, the work will go on through the power of the Word that is lodged in your heart, through the process of quickening, until you are born out of mortality into full conception of what life really means. You are to be made perfect through suffering. After you have passed out of the womb of mortality, and the pain has ceased (for in this Birth you are both the Mother and the one who is brought forth), you begin to look at your body like a child looks at its mother. You say of the mortal body, "This is my sustenance for to-day, but it is only for a season." You look around over your life, and you begin to gather up the ends of your business, which, perhaps, you have neglected while passing through this process called the Second Birth. You look over your family relationship, which, no doubt, has been disturbed; and you begin to speak the Word of harmony. You say: "I am going away; but, before I go, I must make due preparation. I must conduct this business called life, and make it sustain these mortal bodies. I must care for my family. I must make all things clear before I go

into my new Kingdom." The Sword of Truth has been thrust into your family relationship, and you find that it has caused confusion for the time being. All these things were a part of the suffering and pain of being born from above. Your mind is clear as to the truth of Being. You have no doubts about your own immortality. You know that you are mightier than all the stars and all of the moons. You know that you are more than all of these little, petty relationships of mortal life. And yet you go about all of these things as you never did before.

CHAPTER V.

ISOLATION.

Isolation!

Of course to be born means to be separated from your environment; to come out of one world into another one. In the Second Birth, there are pains running all along until you come into the fulness of your Kingdom. The pains of this New Birth are felt in different ways by different persons. But I think the severest part of all the process is that feeling of isolation which comes to you when you see the old life being separated from your real life. You are being separated from all others, and you feel the utter loneliness of your position. Not only are you being separated from persons, but from ideas; from books; from teachings; from almost everything that you held to be a part of your life. The history of the human race becomes a history of mortal foolishness. Every-

thing connected with mortality is to you as so much rubbish. You have caught a glimpse of a new world and a new life. Your mind has been born out of the old world and its old life. You feel that you are alone, and your heart goes out in search of companionship. Right at this place, a moralist or a religionist would warn you of danger. But there is no danger. You are as certain to go through this process of being born as that the sun shines. All of these movements are vibratory, and are controlled by the Spirit. The so-called dangers at this period of isolation will come to you because you are looking into the objective world around you for companionship. This powerful love vibration, coming from the center of your being, is liable to fix itself upon a woman, or a man, as the case may be; and you will think you have found your soul-mate. In your loneliness you have been looking out for some one to come to you, and you think the one in whom your soul delights has come. But this is a mistake. There are no soul-mates. Each individual in the universe walks alone with God. There cannot be such a thing as mates without bondage. And the kingdom of

God is the kingdom of freedom. Each individual is perfect within themselves. But you need not be afraid of this objective love-making. Love works no ill. No one was ever injured in body, mind or spirit by being loved or by loving. A man is made nobler and grander by loving a woman, though his love may end in what the world calls a tragedy. The uplifting power of love is not weakened because you have made a mistake. It is God working in you, to will and to do His own good pleasure. But God leads you, and does not drive; therefore, you must find out as you go along, where your mistakes have been made. As you grow into the Kingdom, and your vision becomes more in accord with the sunshine, you will find out that you cannot love one person on the earth or in the heavens without loving all others. This is the lesson of isolation. It brings the consciousness of your own individualization; and, at the same time, through your sufferings, makes you understand that humanity and divinity are ONE. As long as you have a consciousness that you are a part, you are in pain. You feel that you are separated and alone. The Spirit lets you bear the burdens of this awful

darkness that you may know the Truth as you enter into the Light.

When you shall have found your so-called soul-mate, you have but doubled the power of isolation. You will soon grow weary of each other, and then you will be more alone than ever before. The Truth never permits any two persons, or any society of persons, to isolate themselves and live alone from their fellows: because this is an unnatural life. And Nature never does anything contrary to her own laws. This attempt in finding happiness in isolation has been tried over and over again. It has always proved a failure, whether it is two or thousands. Churches have been organized, but dissension and strife always enter in and break up their fellowship. Close secret orders have been instituted and bound together by terrible oaths; but to no purpose. The vibratory waves of the Spirit are always stronger than all the methods of man. This two-edged sword of the Truth enters in and sets the oath-bound brothers at variance with each other. Powerful military organizations, like the Jesuits and the Salvation Army, are soon filled with dissension and strife. The fellowship of the Spirit

is not brought about by the bringing together of the physical bodies of men and women in churches, societies, or secret orders. Nature has great respect for the individual. When God calls a man like Abram, He says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee."

This feeling of isolation and this running to and fro on the earth, seeking for companionship, will not last long, if you are true to the Spirit. Soon you will hear the Voice of the Bridegroom. You will hear the Voice of your own Spirit. And then you know that you have never been alone. The I Am in you left you to search in the objective world for your Beloved until you were satisfied that the search was in vain. In the beginning, it is said that the I Am caused all the beasts to pass before Adam, that he might select for himself a companion. But he was not satisfied to associate himself with anything that he had seen of all God's creatures; so the I Am caused a deep sleep to fall upon him, and, while he slept, the companion for whom he had been longing, and for whom he had been searching in the

objective world, was taken out of his side. This is a splendid objective lesson, to teach a subjective Truth. As you come into a knowledge of Being, you hear the voice of your Beloved speaking in you. You answer this Voice, and you go on holding converse with your own. The dual nature of your own Being is revealed to you. And you know that you will be forever At-ONE with the I Am, your own Spirit.

These things all come out right before the mind as you go onward in this unfoldment. But the tortures and hell that you pass through in gaining this knowledge is indescribable. There are no words in any language that can express the horror of isolation. The pains you suffered because of the misunderstanding of friends, and the calumny of enemies, and the general negations of mortal thought, are as nothing compared to what you feel in your own soul as you pass out of the old life into the new. But once more I say unto you, there is no danger. You will soon get to the place where you forgive all of your sins and all of the sins of your fellow beings. You know that what is called sin is exactly what the word means: to miss the mark. It was no fault of your own that you missed the mark.

You were only learning how to shoot; therefore your markmanship was the cause of your missing. When you learned better, you did better. You were seeking for happiness. This is your birthright, to seek and find happiness. You were being led by objective vision, and, therefore, you took hold of anything that promised you happiness. Anything and everything that promised happiness you were ready to grasp; whether it was man, woman, fame, honor, or wealth. By your very mistakes you were made to understand the Truth. Therefore drive out of your mind the idea that you are a sinner; that you are impure; that you are unholy. There isn't anything in this Universe but God, and God is good.

You find out by the pains of isolation that humanity is a unit. You are not a part; you cannot be separated from the Whole. To take you away from the Whole of Being, would be to destroy Being. God cannot dispense with any of His life. Therefore, as long as your mind conceives the idea that you are a part, you suffer pains of isolation. The fearfulness, the loneliness, the awful horror of being alone. Why? Because you are in vibration with only what your mind can conceive; and your mind

has conceived an error. You have thought that you were a part of the Universe, and could be separated from all the other parts. You have conceived the idea that you, and one other person associated with you, can enter into the Kingdom of Heaven and can rest in harmony and peace. Just as long as you hold this conception, your vibration goes no further than your own local and individual surroundings. Therefore you are at warfare with the Truth. And the Truth leaves you to your sufferings, and your cross, and your death. But, as you pass out of isolation, you begin to see that you have lost the old man, with his limitations. You come into vibration with the Whole of Being. And then the I Am, the one in whom your soul delights, makes love to you; and you enter into spiritual bliss. The long night of isolation has passed, and the morning light appears over the tops of the mountains. The whole of your life takes on new colors, and a more glorious vibration. You see all of Being, and cannot see any part. You know that you are the Whole and not a part of Being. You know that God cannot be God without you. And the voice of the I Am in you saith, "I Am the Lord thy God, and beside me there

is none else." You understand the meaning of this statement, not by any intellectual reasoning, but by the vibrations of the Spirit. This is the first flush of the morning light. It is the coming of the sunshine of spiritual Being. It is the opening of your spiritual eyes in the world of spiritual vibrations. The dull, plodding life of the flesh may still hang to you, so far as your movements on earth are concerned; but the vibrations of unspeakable joy, and the clear light of Eternal Truth are with you in the Silence of your own Individuality.

This is a birth out of darkness into Light; a passing from death into Life. We are born into death and we die into life. This is the process of life's unfoldment.

CHAPTER VI.

THE NOT I.

The Not I!

As soon as we have passed through the pains of isolation, we find that there is something in us that is not ourselves. Strange paradox! As soon as we have been born out of isolation, we find that we have more company than we ever had before, and that this company is all within ourselves, or seems to be. Many persons at this stage of their unfoldment believe that their friends who have passed out of this life are communicating with them directly through the Spirit. But there is so much confusion in these communications that we cannot settle on anything certain and sure; the identification is not complete. All of these voices of confusion, and the different dispositions and elements of character that begin to crop out before our own spiritual vision, and

assert themselves as a part of ourself, we repudiate. Why? Because we are coming into our own kingdom, and these traits of character and these voices do not belong to us. And these are not individualities, but combinations. They are parts of many persons. Some traits of your physical father; some of your mother; and even reaching back to distant relatives; all these elements of character from these different persons have been put into your physical and mental being by your First Birth. Your Second Birth brings out before you the fact that you have repudiated many of these traits and dispositions. You say of all of these things that crowd around you and claim to be your own, that you do not want them; that they are even despicable to you.

This is the Not I.

You will understand better when I show you the objective Man. After your First Birth, when you began to look at yourself, you asked the question, "How did I become as I am?" You look into the mirror and see a poor, ugly face, and a little puny body, and then you ask the question, "Where did I get it?" Another man looks and sees in his body a deformed

hunchback; and he says, "Where did I get it?" Another finds himself with all kinds of passions and appetites that rage in his system. He asks himself, "Where did I get them?" There is no use to pursue this subject further. All you have to do is to look at mortality. There is scarcely a man or woman born into this world but is displeased with their bodies; and the vast number of the earth's inhabitants today are physically deformed and diseased in some way. This came from the First Birth; and in the First Birth you were entirely passive. Your mother influenced both your mind and body, your father, your uncle and aunt, and cousin, everybody surrounded you and made their impress upon both mind and body. So you came into this world, not as an individual, but as a combination of individuals. When you begin to awake out of this "body of death," all of this combination of individualities throws you into the very Babylon of confusion; but thro' the power of Truth you learn how to deny and put to flight. You make all of these people hear your own I; but this is where the battle rages. In your own self is the battle now. No one outside can interfere with you, neither from the dead or the living.

You are fighting the great battle of Gog and Magog within your own body and mind. You are saying: "I repudiate all these traits of character that have come up to me from father, mother, uncles and aunts. I utterly wash out of my mind the thoughts, appetites and passions that have been given me by a long line of ancestors. I do not want anything they have given to me. All that they have put into my environment of flesh and mind is no more a part of myself than the clothing they gave to my body." Here is the upheaval of the Second Birth. The Not I asserts itself, and affirms all of these things concerning the I.

Now listen to the words of Jesus Christ!

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

What do these words mean? I struggled for ten years over this one verse of scripture; for I knew the whole Kingdom of God was in it. I know what it means, both by theory and by practice. I know what it means by the pains of death and the joys of life. All of these persons mentioned in the list are in your own body and mind, and have nothing whatever to

do with the persons in the objective world. The traits of character coming to you from father, from mother, from wife, from children, from brothers, from sisters, must be eliminated from your very being, and thrown away from you as no part of yourself. In the First Birth the child's efforts to be born is such a struggle for liberty that this liberty must be gained even at the sacrifice of the mother's life. Even so in the Second Birth, the mind must be made free from its environments, free from its entanglements, free from the womb of mortality, at any sacrifice. You do not say to your earthly father and mother, "I repudiate you." You do not say to your kinsfolk, and to your wife and children, "Leave me!" But you say: "All of you people who have put into me your own thoughts, and your own dispositions, and influenced me by the power of your own vibrations, must stand aside and let me be free. All these things that have come up to me are a part of the Not I." The man with a consumptive body, the dipsomaniac with his raging appetite, the poor, miserably-deformed one—the whole of mortality is declared to be your enemy in this effort to make yourself free. I want to emphasize this point carefully, so that you will

see exactly what I am teaching. All of this opposition to you is in you and not outside of you. The devils and the hells are in you, and not outside. Your red head, pug nose, cross eyes, are in your body; but they came to you unsought, and without your own will or pleasure being consulted. However, in the Second Birth, my beloved, your own will is not only consulted, but the God in you works to do your own will and pleasure.

This is not karma. It does not show that you have passed through all of these different elements of character by going through different incarnations. Instead of you coming through all of these things in your experience, these things have come into you. They came into you from all generations back. But they are not a part of your experience. They are a combination of different persons and different experiences forced upon you in the First Birth. This First Birth of the flesh is all you ever have had in the flesh, and all you ever will have. This one is enough! For, in this one birth of the flesh, you are born out of all flesh. There is in your body and mortal mind all that ever has been in mortality. Not only mortality as seen among men, but all of mortality in the ani-

mal world. Every bird and beast, every fish and reptile, is in Man: and every man stands in this world as the embodiment of every living thing that has ever breathed on the earth. I want to say to you once more that Man did not come up into these things, but he came down into these things. The Spirit clearly teaches that the First Birth is the Descent of Spirit into Matter; therefore, after you have passed through this experience of the flesh, and been born into your own mental world, you "ascend unto my Father and your Father, unto my God and your God." You return to the Father's house, enriched with the experience of mortality. Not only so, but you return with a form and an individuality of your own.

Until you can put away the father, mother, brothers, sisters, wife, children, houses, lands, you have no control over these things. They command you, and you obey. How can you heal your body while you recognize it as a part of yourself? It commands you, and you obey. Not only so in reference to the feelings of the flesh, but the disposition of the mind. You never think your own thoughts; you are thinking over and over again the thoughts of other people. The mortal man is like a phonograph.

There has been spoken into him all kinds of words; and he goes about the earth speaking those words out of himself. But when he begins to come into his own Kingdom, he says: "I hear songs that I know I never sung. I hear words that I never uttered. I do things that I never contemplated doing. I am led suddenly to rash and unexpected actions, which I regret as soon as they are accomplished. I feel sudden anger, which is no part of myself." And this great phonograph carries on its wars, and fightings and strifes, century after century, in the same old way. The enmity sown in one generation crops up a hundred years hence, and there is strife and bloodshed. It all means that "Except a man be born of the Spirit, he cannot see the Kingdom of God." We talk about our improvements, and our mental advancement! All the generations of men have talked in the same way, for we have been going around and around in the same circle. Put your ear to the phonograph of history, and listen to all of it, from the beginning until now; it is all about the same thing.

It is the Not I.

When you come to understand the I Am, you know that God is unchangeable Being, and

that the Light has always been the Light. Strip off this garment of mortality, and stand clothed with the sun. This you will do in spite of the Not I. There is no power in this earth that can keep a soul from being born into sunlight. Not one will ever fail. There is no failure in God Almighty's Kingdom.

CHAPTER VII.

THE I.

The eye!

No matter how you spell it, it is the faculty or power which recognizes the light. The one who can see God, is God: for no one can see God except Himself. "No man hath seen God at any time," because a man is not God. Man is the Not I: the objective mortal whom we have described as a combination of individuals; or a combination of the eccentricities, excellencies, etc., of different individuals. This mortal has a form and a name. No matter if he be a freckled-faced, pug-nosed hunch-back, he has a name and a place in mortality. But he is not I. He cometh forth as the grass grows, and disappears in the same way. His name may be Shelton, but he is not I. I am more than a mortal who has been on this earth for a few days, groping in the darkness, searching for the

light. Then I care nothing for this man or his name. I will not trace up his genealogy, deplore his vices, or praise his virtues. He is nothing to me. He says that he has a father, a mother, brothers and sisters: I have no father, for I had no beginning of days, and can not have an ending of life. I and my Father are One. That is, we are the same. For how could I be begotten or born, seeing that I had no beginning? I am, myself, the Beginning and the End. Therefore I have rejected this man whose name is on the title page of this book. I have never had any fellowship with him. My judgment has always been higher than his judgment. His form does not suit me; his mind does not grasp the horizon of my thought. He is not I. Who am I? I am God. How else could I be, without being God? And who is God? God is Spirit. I am Spirit; therefore I am God. Who is this other man? A spoken word; spoken for a day and a time. Why was this spoken word, and why did God descend into this mortal? That he might individualize himself. It is His nature to continually speak forth from Himself. Therefore I descended into mortal form, that I might gain the experience of mortality.

This is what is called individualization; the separating of mortality from immortality. When the I has passed through the first birth, and through the tortures of isolation, and comes into its own Kingdom, instead of getting down on his knees and begging some power, he realizes that he is that power himself. At the first sound of the Voice of the I Am, he is startled, i. e., the mortal is startled. But the gentle voice of stillness keeps on speaking a little louder each time. Soon you begin to understand that to assert the I is to recognize the I Am that I Am of the Universe. To say "I Am God" is the highest praise that you can give to God. The individual I can praise the Universal I Am that I Am in only one way: and that is by the recognition of the personal I. Why should you be afraid to call yourself God? Is it because you have been named by your local name, and therefore you have been confined within the locality of your birth and your mortal environment? Are you afraid to leave your island and your Robinson Crusoe life and go back into a larger life? Are you afraid to name the Only Name for fear that you will lose your own little name? What a great loss it would be for you to lose your mortal name!

What a narrow life man has been living! The earth is one of the smallest stars; and yet we are not content with its littleness. The inhabitants of this little star herd themselves together in little families, little churches, little sects, little lodges, and are afraid to go outside of the lines of their own self-made environments. And yet they want to feel big; therefore they flaunt their banners, beat their drums, blow their bugles, and say, "Great is Diana of the Ephesians!" On one of these banners you will find inscribed an eagle: on another a bear: and on another a lion: representing the animal nature of the mortal man. Yet the millions would stand out and slay each other to protect these emblems of their littleness!

Why should you be afraid to name God, and call yourself by that name? Are you afraid of the vibrations from the Universe, and therefore are willing to confine yourself within the vibrations of your little locality? Why should you glorify the name given to you when you were born of the flesh, and be afraid to speak the name given to you when you were born of the Spirit? When you are born of man, you are called man; when you are born of God, you are called God. Just as long as you confine your-

self to the environment of the earthly birth, you will receive the vibrations of the earth. As long as you say "I am John Smith, and I own a wife, name Jane Smith, and I own a cow, and I own a dog, and I own a gun," you will receive vibrations in accordance with the statement of your possessions and of yourself. The same is true in reference to the defects of your body. As long as you say "I am diseased," and name over different kinds of diseases that affect your body in different parts, you will receive the answer to your own statements. Your word is sent out, and the echo comes back to you with the same tone of voice, and speaking the same words that you spoke. Once more, I ask you, "Why are you ashamed of the name of God?" When you can answer this question, you will know that you have been individualized. You will know that you do not belong to anybody or anything. You can make that high statement in Science which says: "I am not responsible for anybody or anything. I bear no burdens and have no cares."

God respects the individual. Look at the history of the race. Its history has been made by individuals. Every man's brain being kissed by the sun, is born into active individ-

uality. Then he goes forth leading the great masses of the people as a shepherd would lead his sheep. Years after the individual has passed along through the earth, the multitudes still follow in his footsteps. No matter what kind of steps he made, they still follow them, because they are afraid to make steps for themselves. Any man who asserts the I can make footprints in the sands of time that will outlast his mortal being. It does not matter whether he asserts the I for destruction, or for the building-up of mankind, the world stands and gapes at him because he has dared to do something or say something outside of the institution. Why? Because God is in the Individual and the Individual is in God. You may call this individual Lucifer, and say he is cast down from the Heavens. No matter! He has made a record, and the world goes on reading the record. There never was a Lucifer cast down from the Heavens, for no man who asserts the I can be cast down. He is invincible, and unconquerable. Why? Because he is God, and God can not conquer Himself! The story of the Greeks and the Romans (about the gods) is not all fiction. It is simply the poets writing up the story of the dominant ones who reigned in the

far-off days. In fact, the fairy stories are true stories. The mighty ones who are revealed in fiction are the real ones, and the poor, puny mortals, who are afraid to name any other name than mortality, are the unreal ones. Why should you forever grovel in the dust of the earth? Have you not read in that ancient Book where God said, "Let them have dominion." And yet we have been crouching in fear before the very earth itself. It is only in recent years that we have begun to understand that we can command the elements of the earth, air, water, electricity: and these flashes of light have been given to us by the Individual.

Nothing has ever been gained by the multitude, except through the Individual. The institutions of the earth have never brought forth anything except the dust of the past. This dust they are continually flinging into the face of the Individual. They used to use fire to quench the ardor of the Individual; but individuality has become so strong in the earth that only dust can be used in these days. The dust from the musty volumes that have been written by Individuals in the ages gone by. These books written by Individuals have been gathered up by the church and other institutions and claimed as

their own. Not one of these institutions but was founded by an Individual. And yet the institution, in its inconsistency, turns around and proscribes individuality. They use the weapon of ostracism and denunciation against any one who will not bow down to their authority and receive their baptism. Strangest of all features is that when these institutions become corrupt or feeble, an Individual must arise and give them life. Prophets, seers, all men that have spoken a Word to the world, have arisen in the name of God, i. e., the I am in themselves. The founder of all our great religions, and the maker of our laws, and the one who gave us the standard of our morals, went forth from the wilderness in the name of a Voice that said, "I Am that I Am." This Word to Moses simply means the Universal I Am that co-operates with the Individual I Am to accomplish your purposes. A man who is sure of this conjunction between the I in himself, and the Universal I Am, can do anything that he wills to do. This is the Second Birth. This is the coming forth into recognition of yourself. No man can recognize his true self until he has lost sight of the false self, or the material self. I say unto you, Leave all your sorrow and troubles and weaknesses

behind you. Let the dead past bury its dead. Let the dead present go on burying its dead. When you have heard this Voice speaking in you, do not be ashamed of God. Call yourself by the Only Name. There is only one name in the Whole Universe, and that name is your own name, if you have been born of God.

CHAPTER VIII.

LIFE.

There is only God!

This, my love, my fair one, is the one idea. Hold to it with all thy soul and with all thy mind. There is only God. God is alive. He is all alive. There is only life. God could not be and not be alive. There isn't any other way to be. God could not be dead in any of His parts, for He is ONE. *I AM* God. There isn't anything else for me to be, for there is only God. I Am the Living God, for there is no other kind of God. I Am conscious of being, and there is only God; therefore my consciousness is God-consciousness. There is no other kind of consciousness. God is one. "I and the Father are One." Be not afraid, my love, my fair one. Thy being is God. There is no one else for thee to be; and, I love thee, my fair one, with all my heart and with all my soul and with all my

mind and with all my strength. There is no one beside thee.

From whence cometh this sense of limitation? It is grass. Heed it not. There is only life. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." Thou art the Word of the Lord, and thou shalt endure forever. Let the grass wither and the flower thereof fall away.

Life has gone out and death has taken its place! Has it? Where did life go when it went out? How could life go "out" when it never came "in"? All life is invisible. It could not "go" and "come," seeing that it is.

"The things which are seen are temporal, but the things which are not seen are eternal. Here is a "match." God is in it. See! God moves, and his movement consumes the match. The fire has gone out. Has it? Where did the fire go? I did not know there was any place where fire could go, as it is already everywhere. Do not let grass deceive thee. The match went "out" and the match came "in;" but the fire is. "Our God is a consuming fire." But he does

not consume himself. Fire cannot consume fire.

So, then, life did not come in and then go out. It is the same yesterday, today and forever. We saw something move, something coming and going, and we thought it was life. But, my love, life moves things; yet life itself is immovable. Be not alarmed at things floating on the ocean of life; the ocean does not float. "From everlasting to everlasting thou art God." But God is invisible. "No man hath seen God at any time." Cause is always invisible; effects are visible. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

Life is activity, infinite activity, ceaseless motion. Everywhere there is life. But now, my love, my fair one, get ready to go over the Niagara Falls of thought. *Infinite activity is eternal repose.* Steady! Over we go! How easily we passed over! The waters are calm, and the roar of the falls is heard in the distance as some far-off melody. The sum of God's activity must be equaled by the sum of his repose. There is only rest! The Universe main-

tains its own equilibrium. "Be still and know that I am God." Eternal rest. "The peace of God which passeth understanding."

"Peace be unto thee!" is the salutation of the risen Christ. Now we will see work. The Son of Man is risen from the dead and will now go to work in earnest. But lo! this Son of God does not work. Not a blind eye is opened, not a deaf ear is unstopped; there is no compassion for the paralytic, no virtue going forth to the dying, and no voice echoing in the graves of the dead. Why? Because the Son of God is no longer deceived by sense perception. He knows there is only life. To the Risen Christ there is no one to be healed, no sorrow, no death. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine in thee." What a splendid figure this Risen Christ presents! No more toil. All tears wiped away. There is only God, and God is not grieving over himself. There is only God, and God is not trying to save himself. God is delighted with himself. He is full of his own glory. This Risen Christ is ready to call his disciples away from the delusions of sense by claiming all power for himself. "All power is given unto me in heaven and in earth." Certainly. All power

flows from repose. He had entered into his rest.

O, my love, my fair one, there was never anything for us to do. Come away from the stuff and let it alone. Do you remember how we imagined we were in bondage in Egypt? How we toiled! And that day in the wilderness, when we sat down beneath Elim's cooling palms! There is only rest. Cease, O clanging bells of time! There is no hurry. God is always here. God will always be here! Hush! Be still!

Life is infinite activity; but, all activity or the action of the All must include all rest. The sum of life's activity must be equaled by the sum of its repose. Therefore there is nothing for us to do, my fair one, but enter into our rest. The only powerful activity is repose. This is the eternal paradox of Being. "He that findeth his life shall lose it, and he that loseth his life shall find it." It is the order of being. "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty." This Risen Christ hath solved the problem of life. "Fear not: I am the first and the last: I am he that liveth and was dead; and, behold, I am

alive forevermore. Amen: and have the keys of hell and of death.”

The world has not known this risen Christ. The early disciples knew him, and so proclaimed his glory and his power; and they went forth, healing the sick, opening the eyes of the blind, casting out devils, cleansing lepers and even raising the dead. These facts are as well established as any historical facts in the history of the human race. These early disciples said nothing about the sorrow, sufferings and shame of Jesus, but directed the attention of every one to the Living Christ. The resurrection from the dead was their constant theme; and, in the name of One who had conquered Death, they went forth conquering all the appearances of death. But, after awhile, these living disciples of the Risen Christ passed out into the Spirit Life, and the Name and power was lost in an institution called the Church. Every one knows that the masters of religion began worshipping the dead Christ; and, from that day unto this, it has been the dead Christ in everything; songs, prayers, sermons and exhortations. The Man of Sorrows has been proclaimed by priest, preacher and poet, until the world is filled with sorrow. We are continually looking

at the bleeding hands and the pierced side; therefore, our hands bleed and our sides are pierced. But who is this Man of Sorrows? Where do you find him? It is your own self. The descending of the Son of God into the earth, and his sufferings and sorrows, but represents every man who comes into the world. Every man is a Man of Sorrows and acquainted with Grief. The burdens of the earth fall on each one, and we go about bearing the cross. Therefore the ideal, whether in picture or poem, is represented in the real. It does not matter what name you call this ideal in speaking of the history of men, whether it is Jesus or Buddha. Every man represents this ideal in his own real life. What is the ideal? It is the mind's conception of Sorrow and Death. But is there no other conception? Is the human mind forever to contemplate sorrow and decay? Are we to look forever and forever upon passing shadows? Is there no place of rest for our feet?

Now what does this all mean? It means YOU. The mortality of every man is Jesus, suffering and sorrowing, while the immortal Spirit is the Risen Christ. As an individual, you are associated with the Universal Spirit

and the Universal Matter. Your mind has been contemplating Matter, and seeing all of its changes in form and in fancy, in suffering and in sorrow. Now the time is at hand for your mind to turn to the conception of your Spirit. Is not this Quickening Spirit already moving in the earth? Every newspaper in the land tells you the story of the Risen Christ, and the expectations of the people are awakened as never before. It is lo! here, and lo! there, concerning every man who comes forward and proclaims himself a teacher of Mental Science. The newspapers deal seriously with the question as to whether man ought to overcome Death. The magazines are filled with articles concerning occult power and the inlook of the human mind into the mysteries of the unseen. Everywhere, and on every hand, men and women are doing the works that Jesus did; not in the fulness but in the beginning. It is a fact that in this year of our Lord blind eyes have been opened, so-called incurable diseases have been cured, deaf ears have been unstopped; in fact, all diseases known to the human family have been cured by Mental Science; i. e., by mind acting upon mind. This is the coming of the Quickening Spirit: the majesty of Man: Life

instead of Death: the fulness of the outlines of manhood made clear on the canvas of history. This is the Whole Man: the Living Man who has passed through Death. It is the only solution of the enigma of life.

CHAPTER IX.

LIGHT.

There is only Light!

God is. God is infinite activity. God is eternal repose. There is only God. But, beloved, God must be alive in the light. The living God must be able to see what he is doing. The Almighty must not grope in the darkness. The mighty All must include in His Being self-illumination. God could not be without being in the light. "In him was life, and the life was the light of men." The life was the light; so you see, it follows that a living being is in the light. As there is but one being, so there is but one light. The one life is illuminated by one light. There is only light. Darkness is not. Look in any direction, my love, my fair one, and there is only light. Thou art the light! Beautiful as the morning, glorious as the noontide, and peaceful as the even-

ing. "And this is the message which we have heard from him, and announce unto you: that God is light, and in him is no darkness at all." How can there be darkness in the light? Shadows are never cast into light. It is impossible. God is not only light, but the Father of all lights. Lights are born of the Light. So we read, "Every good living and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning."

There is only light! Hold to the foundation principle. Do not let the word "Lights" deceive thee. Light is light wherever found, and it is found everywhere. The quality is always and forever the same. Be it ever so dim in its shining, light never ceases to be light. Thy soul, my love, my fair one, must hold this central idea. There is only God. And God said, "Let there be light, and there was light." The light was all the time. God could not be without being light. The "God Said" simply cleared the mists away.

"The morning stars sang together." Oh, yes, the morning stars and the evening stars, the suns and moons, all rejoice in the light. "And God saw the light, that it was good."

God is conscious of himself. Darkness does not know that it is, for it is not. Light carries in itself a recognition of itself; for God cannot be and not know that he is. God, therefore, can see himself. There is no one else for him to see, and he is light. The quality of light, then, is self recognition. Light enlightens itself. God is self-illuminating. There isn't anyone else for him to illuminate. "I am the light of the world." There isn't any other kind of light for me to be. Jesus Christ could not do otherwise than identify himself with God. There was no one else for him to identify himself with, for there is only God. I cannot be in the light without being the light, for there is no other kind of light. Human vanity may think otherwise, but Jesus Christ knew God, and therefore said, "Of mine own self I can do nothing." The only light, then, is God light. There is no other kind of illumination, whether in an arch-angel or a lightning bug. God is God, and there is no one beside him. The man who recognizes this is in the light. The one who thinks he has any light separate and apart from Light is chasing shadows, flitting shadows on the wall. Yes, my fair one, the least

glimmer of light that shines in thee is God light.

Jesus Christ so walked in the light that one day "his face did shine as the sun, and his garments became white as the light." This flash of light, this heavenly searchlight, brought a couple of strange beings to him. Moses and Elijah both had dealings with God. One day Moses was feeding sheep at the foot of a mountain. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." And Moses said, "I will turn aside now and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." The light attracted his attention and the Voice gave instruction and direction. That "light" was always with Moses from that day onward through many trials. The light which shone in the bush was the same light that made the face of Jesus "shine as the sun."

Elijah, the prophet of fire, knew God as the light. "Elijah, the prophet, came near, and

said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and stones, and the dust, and licked up the water that was in the trench.”

There is one stream of light shining through the Bible all the way from the first words of Genesis to the last words of Revelation. God can shine in a bush and the bush is not consumed, or he can send the flames down and consume the very rocks. It is the same fire, whether burning water in the trenches, or illuminating a bush. The same fire in Jesus, making “his garments white as the light,” will cause this earth to be consumed and the elements to melt with fervent heat. It is all owing to the manner in which it destroys or illuminates. On the day of Pentecost, the Holy Spirit fell on the disciples of Jesus, “and there appeared unto them flaming tongues like as of fire, and it sat upon each of them.” There is no

harm in this flame. It is God. Tesla, the electrician, lets a current of two hundred thousand (200,000) volts pass harmlessly through his (for the time being) incandescent body. There is no harm in God, if you understand him. Saul, of Tarsus, on his way to Damascus to arrest God, is himself arrested and bound over to keep the peace. This is the way he tells the story of the Great Light: "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." The same voice and the same light that Moses heard and saw at the base of Horeb. The voice is One; the Light is One.

One who saw the city of God thus writes: "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold as it were

transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

While this city of God is of the mind and Spirit, yet it will have an objective form. This very earth is being turned into a city of light; step by step we are learning how to use God: i. e., Light. The discoveries already made along this line are marvelous. It seems slow work, and, looking upon the shadow side of the earth, it appears as if we were in the very darkness of mental and moral death; but it is not true. We are just coming out of the darkness into the light. In other words, we are learning that there is no such thing as darkness. What is called solid matter is penetrated by the light. The X-rays, or unknown radiations, discovered by Prof. Röntgen, have already photographed the inside of what we had supposed to be solid substance. These unfoldments of the Truth

are following each other rapidly. And some bright day we shall awake to find that the earth is illuminated. It is said of this city of God: "And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Wonderful city this! It is not guarded by policemen, but by light. The gates are wide open, and Light stands as the only guard against "dogs and sorcerers, and whoremongers, and whosoever loveth and maketh a lie." No power can cast a shadow into the light; and the light is always there!

Light is. It is not something that was and is to be. It is. The awful thought must be in thee that Light is unchangeable being, the same yesterday, today and forever. All the books of earth will avail thee not if thou art expecting light to shine into thee from without. "If the light that is in thee be darkness, how great is that darkness!" Thou art God! Thou art the living God. Thou art the self-illuminating One, and in thee there is no dark-

ness at all. There can be no being in thee that is not God being; therefore, the light that is in thee is God light. The light outside of Saul knocked him down and made him blind; the light shining from within caused the scales to fall from his eyes. The light that lighteth every man as he cometh into the world is the same light that lighteth every man as he goeth out of the world. Men may come and men may go; but the light is "without variableness or shadow that is cast by turning."

CHAPTER X.

TRUTH.

There is only God! He is the living God. There can be no other kind of being. His repose is equal to his activity. He moves in his own light and vibrates with his own love. There is no other kind of illumination; there is no other kind of vibration. His love is sex-love, for sex is inherent in being. God is forever generating himself; love is the only mode of being. But this is not enough. It does not suffice that being should be in action and repose, in self-illumination and harmonious vibration. God must know that he is, and he must be able to communicate this knowledge to himself. Love is not a voice; it is a vibration. Music is not a word; it is a movement. Love's lips are silent; only truth speaks. God must not be condemned to eternal isolation. He must break the silence of being and speak

to himself. There is only truth. Error is not. If there was anything other than truth, God would never be certain of himself. There is only the word. If there was any other word than God's word, confusion would reign. There is only the word, for there is only God; and therefore no one else can speak, for there is no one else to speak. There is only truth, for God can not speak any other word than truth, and there is only God speaking. You cannot hear error, for error cannot hear or speak.

There is a mortal mind which seems to hear and thinks it can see; but, saith the Truth: "Ye have eyes and cannot see; ears ye have and cannot hear." St. Paul says, in clear words: "For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be."—Rom. 8:6-7. This passage in the revised version reads: "For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Mrs. Eddy translated this, "mortal mind." This is a better translation of the original than either

the common or the revised version. The mortal mind was born with the mortal body. The mortal mother gives both body and mind to her offspring. The body is derived from the mother's body, and the mind is derived from the mother's mind; both body and mind are mortal. For this reason, "Except a man be born again," he cannot see (or hear) the kingdom of God. Mortality hath no place in a statement of being, therefore we will not discuss it here.

"In the beginning was the Word, and the Word was with God, and the Word was God." This Word of God is the thought of God. It was made flesh, that is, man. Man, the mortal, is an incarnate star; man, the immortal, is a sun divested of matter and bright with infinite holiness. Man is God-with-us, Immanuel, and hath dominion: "And God said, Let us make man in an image after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth the earth. And God created man in his own image, in the image of God created He him; male and female created he them." This was an eternal

word, for God said it. It was a good word, for it was a God word. It was the truth, for God couldn't speak anything else. Therefore, man can never become a "spirit" and disappear from the objective world. His dominion is in the thought of God, and God's thought is visible. Be not alarmed! God is spirit and he can only express himself in thoughts, and, "thoughts are things." Thought always assumes objective form; spirit is never visible. Thought is the Word, and cannot be without being visible. Thought is never invisible; spirit is never visible. Spirit is God. Thought is the word of God. Man cannot think otherwise than by words. You may repose in spirit and be silent; but the moment you think, your thoughts take the form of words. Matter is man's sphere of being; spirit is being. God acts in mind; man acts in matter. Man thinks God's thoughts by signs and symbols. Man is mind in matter. God is spirit; and spirit is the only being. Being is not seen; it is subjective. "No man hath seen God." Man, male and female, is the likeness of being, the image of God. Man is the Word of God; therefore, man is the truth. There isn't anything else for man to be, for

he could not be and be anything other than God's spoken word; and God's word is truth.

There is only one kind of man, and that is the truth man. No other kind exists, for God made man in his image and after his likeness, and God is truth. There is no other kind of likeness of God anywhere in the universe. Angels and archangels, seraphs and gods, all are men, and all are words of truth in the likeness and image of God. There is no possible chance for any other kind of intelligent beings to be, for no being can be without being in the thought of God, and God's thought is truth. The Spirit of God is the "Spirit of Truth," and God's Spirit is all there is in being; therefore, all is truth. The idea of there being any other word than *the Word* came from the noise man has made in learning how to think. It is simply man, the potter, breaking vessels of clay. Heed him not. He is learning to think God thoughts and take his place of dominion over the creeping things of the earth. He gains dominion by identifying himself with Dominion. When man learns to know God he knows that God is All; then is man known of God. "The words that I speak unto you, they are spirit

and they are life." To be real words they could not be anything other than spirit and life; for there isn't anything else for them to be. There is only the Word. This "Word made flesh" explains: "He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." Certainly, no real word could be "mine," for there is only the Word. "The Words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." The Son of Man is himself a Word, and, therefore, he could not create words, seeing that he himself is a creation of God. "Thou gavest me" and "I have given" is the order of communication from God to man and from man to man. Even the Comforter, the Spirit of Truth, does not speak for himself. "Howbeit, when he, the Spirit of Truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and declare it unto you. All things

whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you.”

The Word is the only begotten of the Father. There is only God and his Son, the Word. “The Kingdom of God cometh not with observation; neither shall they say, Lo, here, or there, for lo, the kingdom of God is within you.” There is no other place for the kingdom of God to be, for the kingdom of man is in the objective. “Let him have dominion.” The Word killed a fig tree, caught fishes, stilled a storm, made loaves of bread, cast out devils, cleansed lepers, healed the sick, unstopped the ears of the deaf, opened the eyes of the blind, and raised the dead. The Son of Man hath power on earth to forgive sins. The Word of God has all the power that God has: for God and His Word are ONE. The Word is the Son of God: the offspring or manifestation of Being. What you call your own word is the Word of God. It is the Word of Truth, because it will accomplish the will of God in every instance. There is no such thing as a lie; for if you speak what is called a lie, the effects of that spoken word are sure and certain—there-

fore it is the Truth. You condemn your body, and your condemnation is a Word of God, spoken by you. Therefore, you see, there is only Truth. No one can control the Word. A man speaks one word, and thousands of men rush together in battle. Is this the Word of God? Certainly. There can be no effects without a cause, and there is only one Cause. God is Being, and the effects of all movements in life are through the Word. Men are permitted to handle this Word, the same as they are permitted to breathe the air, and to walk in the sunlight. God has an ocean of waters, and winds to stir these waves, but He does not attempt to keep Man from risking his life on the waves. Why? Because Man is the spoken Word of God, and, as God is free, His spoken Word is free. Let there be Light! But you must learn how to use the Light. Let there be power! But you must learn how to use the power. How do you learn? By the Word. What is the Word? It is the Power itself, manifested, put into action. The invisible Almighty is forever in repose, until we speak Him into activity. And as far as your Word reaches, your power will go: but it is the Power

of God, no matter how you speak the Word. This is the Truth, and there isn't anything else in the world of mind except Truth. These statements of being must be fastened in your mind, or life and all of its workings are darkness to your thought. Julius Cæsar speaks the Word, Napoleon Bonaparte speaks the Word, and, as far as their negative Word reaches, just that far their power is felt. You speak to one burning with fever, and your Word goes just as far as your thought reaches. If you know by your thought that the Word you are speaking is the Word of God, the fever disappears before your spoken Word. This is the secret and keynote of all healing, and of all power.

CHAPTER XI.

LOVE.

There is only God!

God is Light, and in Him there is no darkness. God is Life, and in Him there is no Death. God is Truth, and in Him is the Eternal Word. God is Love, and in Him is Eternal Happiness. The Universe is happiness. God's mode of being is Love. This is the way God lives. Life and Light are vibratory movements of the Eternal Love. Therefore, when St. John summed up all the nature of God into one word he said, "God is Love." All the poets, seers, prophets and evangelists of earth have proclaimed that God is Love. This is the way, the manner, the how, of God's being. Take Love out of being, and life would go down to death. Take Love out of being, and light would become darkness. Take Love out of being, and truth would speak the word of falsehood. It is ut-

terly impossible to have an existence without love. The man or woman who ceases to love shrivels up and becomes a wrinkled object, moving about without any real life. This is the story sung by all the sweet singers of the earth; and this is the same song that was sung in the Heavens. There isn't anything in all the Universe that can be compared to love, for there isn't anything like it. It stands alone as the one Divine essence.

“Strong Son of God, immortal Love,
Whom we that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

“Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest Death; and lo! thy foot
Is on the skull which thou hast made.”

Love is the one and only conqueror of Death; for love is life's generating fluid. It is that peculiar vibratory movement from the sun which causes the earth to live. It is sexual in its nature, because the sun is the father of all life. You may look into the invisible for

a sun that is back of the sun you see in the Heavens, and call it the spiritual sun if you wish to do so. But, nevertheless, it is the sun to whom we look for life and light. This generating power of the sun is felt in plants, animals and men. Open your eyes and look into the objective world, and see the effects of this mighty Father of Lights. Among the animals, see how this generating fluid flowing through the veins causes brightness of the eye and strength and power to the body. The mighty stallion tosses his head and treads the earth as if he were lord of all. The bull sends his voice out across the plains and walks with the majesty of the sunshine. The ancient Egyptian worshiped the bull as the visible representative of sex power—that is, spirit power. The ancient worshipers of the sun, who were the children of light, used the serpent as the emblem of sex power and earthly wisdom. All these symbols are but symbols of his majesty in the skies. But the sun is so common to us that we forget his majesty. The idea I am giving you is that you must know that love is not a mere sentiment, but the very mode of existence itself. It represents God, whether it is

found in a flower or an angel. And, even in the abuse of what is called love, we have the same idea that is given to us in the decay and loss of energy in those who destroy their sex power. In the ancient Hebrew religion a man who was mutilated or had lost his sexual power in any way was not permitted to stand in the congregation of the Lord. Why? Because he could not represent God; and the congregation of the Lord meant the congregation of those who were God's Sons, the offspring of the Almighty. All who are familiar with the Old Testament and the history of the Jews know how this idea came up and was made prominent in all their ceremonials and ordinances. I need not enter into a discussion and give the historical view of all the earth's religions; for this idea is prominent in each of them and stands out as the central thought. Those who have passed through isolation into the truth of the I Am do not need any instruction on the sex question; and those who have not passed through this ordeal cannot receive any instruction.

Love is the healing power in God. It is the sap in the tree. It is the essence of life, flowing

everywhere. The man or woman who understands the spoken word, and can set these vibrations going, can heal themselves and others of all diseases. Love's vibrations will drive out of the mind all troubles and sorrows. Love's vibrations will drive out of the body all abnormal conditions. Let us see some things that love does and does not do.

"Love thinketh no evil." How can love think evil? The reason why we have had no love flowing through the earth is because we have thought evil. Our minds have been divided between good and evil. Our thought has been dancing a zigzag line between an imaginary evil and a real good. No one ever really loves in the Godlike vibration of love until they have lost sight of evil. The bitterness of that empty thought called evil always drives love away. The men and women who professed to love God with a peculiar high and holy love are the ones who have been bitterest in their denunciations of the devil or evil. I know of no feeling in the human heart that is so full of poison as that which condemns a part of the human race to perdition. I have experienced something of the hate and bitter antagonism

of persons who thought other people were going to hell. There is no love in such persons. They are entirely negative, and, therefore, they have all kinds of diseases and are prompted by all kinds of fears. It is utterly impossible to hold in the mind two principles of Being and maintain your equilibrium. No man can serve two masters. He will certainly turn towards one or the other master in his heart. Therefore it is impossible for you to maintain the balance of mind necessary for love's vibrations to flow through you, while you hold to good and evil. Love thinketh no evil, because love knows there is no evil to think. Love knows that a God and a devil could not live in the same Universe.

“Perfect love casteth out all fear.” Love is not afraid of anything. Even what is called love on the lower plane of life (and it is love) is full of courage. Yet here we have people claiming to be the chosen of Almighty God, and filled with the fullness of His love; and they are afraid of every wind that blows and of every rustle of a leaf. They are startled at thunderstorms, scared at sickness and afraid of death. Yet, in theory, they tell you that Death

is the door into the paradise of God for all who are like unto themselves. But, verily, verily, I say unto you, "There is no love in that kind of theory or that kind of life." Love is not afraid of the devil, because love can see clearly the one principle of Being. And love cries out in the midst of the storm, "Though thou slay me, yet will I trust in thee." Love drives out all fear. Not through some theory, not through some intellectual perception of a doctrine, but through the actual essence of Divine Being coming to the soul through the influx of the Spirit. A man drinks from the fountain of waters and quenches his thirst. There is no more thirst. Not because he believes in a doctrine concerning thirst, but because he has had water to drink. Love drives out all fear by filling the soul full of God. The very essence of life flows into you in reality, not in theory, and you walk the earth knowing no fear. This is a condition, and not a theory. You actually know that the influx of Divine life is coming to you as fast as your demands call for it.

"Love believeth all things." Do you know what this means? Love never enters into a dispute. You state your own case, and love receives the same. This simply means that love

has no disposition to deprive you of your liberty. Look at the clamoring debates, strifes and animosities between religionists, and see the difference. Love believeth all things. You can't get up a dispute with love. Let the Mohammedan state his faith. Let all the different sects in Christendom state their beliefs. Let all the world, in a congress of religionists, speak in their many tongues, and love will hear all, and receive all, without controversy. Why? Because it is the nature of love to avoid controversy. "Controversy sharpens the intellect, but poisons the heart." Love never lets any poison into the heart. It is non-resistance. And non-resistance is the mightiest weapon, and the only real weapon in the universe. The stars that glide through space around his majesty, the sun, obey this law of non-resistance. It is the law of love. How peaceful and calm is the life of love! No anger, no wrath, no enmity—simply the calm walking through the earth as a son of God. It is the smooth vibratory movement of the music of the spheres. And yet how deep is this mighty ocean of happiness! How glorious is this contemplation of the All-Good? A man doesn't really begin to live until he begins to love with that real love which elimin-

ates every element of evil. It is not the life of seclusion, of a hermit, of a recluse, but the life of one who moves through the earth without controversy. "Love vaunteth not itself." Therefore it does not stop to defend itself. It is not interested in any defense whatever. Therefore, one who loves may pass through the world with all mankind pointing at his defects; yet he makes no excuse and offers no apology; he is simply silent. Love knows all the battles he has fought, and, as love is his daily companion, he needs no one else. In fact, there is no one else; for there is only God, and God is Love.

CHAPTER XII.

I AM THAT I AM.

There is only God!

The name of God is I Am that I Am. Now, names are used to designate and define. We say a cat, dog, cow, horse, and this gives us a definition, and points out the animal named. We not only see the word, or hear the word, but we see the animal named. Either by objective vision, or subjective vision, it appears before us. If some one names an animal that we have never seen, then he must describe it, and tell how it looks. Often he will describe it by some other animal. The same is true in reference to men. Men of renown fix their names in the history of the race; and, as soon as the name is mentioned, the man, with his historical character, shows up before the mental vision. The name of Washington calls up before every American the whole history of that

illustrious man. When we name Jesus Christ, the face that has been painted by the artists of old comes up before the mind, and the character (the historical character) of Jesus is at once thought of by those acquainted with his history. This is true of all things in the objective world; but when we name God, what does the mind see? For centuries, the world has seen a man when God was named; and, not understanding this, or being able to grasp the idea of the Universal being confined to an individual, they have substituted Jesus of Nazareth for the person of God. This has given the world a suffering, dying, and a dead God. They have seen the face of Jesus on the cross; and, as that is the last look at the dying Christ, it has been fastened on the minds of men. The new thought called Christian Science—Divine Science—has given us another definition, and called God the Universal Spirit, Universal Mind, Universal Being. This is nothing new. The world has had this definition in Pantheism. But what idea does the mind grasp when you say Universal Spirit? There is no definition. Nothing is defined before the mind's eye. You say infinite space, and the mind is simply lost. What we are seeking for in this new thought is

to find ourselves, instead of losing ourselves. We have been lost long enough. Therefore, to swim out, or sail out, into the unknown ocean called Universal Spirit, is simply to lose our own individuality in the Universal. What shall we do? Get a correct definition of God. How can we get it? By getting His right name.

The founder of all metaphysical thoughts—or, at least, the one who gave the key to the interpretation of all religions—was a Hebrew named Moses, who was a prince in Egypt, and learned in all Egyptian religion. He was also the son-in-law of a priest of Midian. He spent forty years in the wilderness, studying under his father-in-law, after he had graduated in the Temples of Egypt. The historical records of this man Moses have recently been confirmed by the Egyptian inscriptions and manuscripts found on the bodies of the very men who were his contemporaries in the Royal House of Egypt. He found the name of God, and he gave that name to his people. Often they would lose it, and wander back into superstition; but a prophet would rise up among them, using the Name, and the power would flow to him for the redemption of the people. This name was always the bugle-note of victory. Sometimes a

prophet, who came in the name of the I Am that I Am, would be one that had fled to the wilderness; and, coming out of his retreat, he was more powerful than kings and their armies.

After forty years of contemplation and study in the wilderness, Moses came one day to a place where the ground was holy, and he saw a bush illuminated by fire; and, seeing that the fire was not consuming the bush, he turned aside to see what the phenomena meant. A voice from the bush told him to take off his shoes from his feet, in token that the ground whereon he stood was holy. Then an order came to him from the Voice, commanding him to go to Egypt, and, in the face of the king and his army, to liberate the Hebrew people, who had been four hundred years in bondage. The only weapon that Moses had for the liberation of his people was a shepherd's crook—simply a crooked stick. The Voice had to convince him of the power in that crooked stick, by putting power into it. Then He had to convince him of the power in Moses' own right arm, by taking power out of it. After the mind of Moses was convinced of the power behind the Voice, or in the Voice, he asked one question, "What is thy name?" The answer came, "I AM

THAT I AM." What does this mean? I Am, the Universal I Am, hath chosen thee as an instrument and agent to accomplish His purposes. The I in the individual co-operating with the I Am of the universal. The personal I, and the universal I, make up the I Am that I Am. The Voice saith unto him, "This is My memorial name unto all generations." This simply means that God has said to Moses, "I will never have any other name." No matter how many Jesus Christs may come to earth, no matter how many prophets may arise, the name of God forever remains "I Am that I Am." And the key to the understanding of this definition is to recognize the personal I, and the universal I, working in conjunction with each other. The Universal Intelligence is not only universal life, but universal love, and the universal Word. It has power to speak to you in the silence as distinctly as any human being could speak with the mouth. The Silent Word is more easily understood when once you come into the place of God than any other word in the universe. Let the foolish ones sneer at the written Word given by Moses and the prophets; but the wise ones receive the Truth from all sources. The Almighty, speaking out of the

silence, says to a man with a crooked stick, "I will go with you, and co-operate with you, until the children of Israel are free from the bondage of Egypt." Every man who has come into occult power, and felt the vibrations of this Spirit, knows exactly what that crooked stick means. It means that God will use anything at hand for the accomplishing of His purposes. Moses moves in accordance with law—the law of vibrations—and the great multitude, the vast army of Hebrew slaves march out from under the yoke of bondage into the freedom of the wilderness. The Almighty says, "I, in you, and you, in Me—I, the universal, and you, the personal—will accomplish this mission."

When you begin to see that there are two I's, one at either end of this name—one representing yourself, the personal; the other representing the impersonal—you have the name of God. This is nothing new, but it has simply been overlooked and misunderstood. The individual has been made to get down on his knees before the Universal. It is true there was an objective being, in the form of a priest, or preacher, standing before this individual, representing the Universal. Either this, or an idol, made out of wood, or stone, or gold. The indi-

vidual has been afraid of the Universal. He was afraid the Universal would do him some injury. The priest, and the preacher, turned God's universal fire into a local place of torment for all who did not obey the Universal whom they named God. This name, "God," didn't mean anything, and doesn't mean anything now, except an indefinite idea incorporated into an institution. But when the leaders of this New Thought came, directing the individual to the Universal, and telling him to go and help himself, it was like a new revelation. But, in their zeal for the Universal, the teachers of Christian Science began to belittle the individual, and so we were once more lost in the ocean of the Infinite. Now, this means to lose the name of God; for the name of God is I Am that I Am. It means the individual dealing directly with the Universal, and the Universal dealing directly with the individual. You need not give any of your attention to the salvation of God. He does not need any saving, any redeeming, and he is not lost. It is the personal, the individual, your own self, that must be the center of the universe to you. What is the good of universal life to me unless I can live? What is the use of universal light to me

if I cannot see it? What is the use of universal love to me unless I feel its vibrations? What is the use of the Universal Word to me unless I can hear it? What is the use of universal air unless I can get my breath? I must draw out of the universal my own, or the universe is nothing to me. Persons have come to me who were starving to death on the theory of universal love. I tell you that the I Am in you must be in conjunction with the I Am of the universal, or you are not in the Kingdom of Heaven. This means the exalting of God in your mind. When I walk through God's light, and feel the vibrations of God's sunshine, I am receiving my own from the Universal. When I say that I have no superior anywhere in this universe, I am simply speaking the truth. The universe is not built on the idea of superiors and inferiors. There is one universal life, and it is appropriated by the personal and individual I Am. Therefore, if the I in me is in conjunction with the universal I Am, surely I am God, and beside me there is no one else. Now this does not mean that I Am the only individual in the universe. People throw up their hands at the idea of the I Am in me being God, as if I were appropriating to myself the whole

universe. When the I Am in me says, "I Am the Lord, thy God, and beside me there is none else," it means that God and I are one. I do not need any one else. It does not mean that I Am the Lord, thy God, and beside me is the priest, to whom you must go before you can get to me; it does not mean I Am the Lord, thy God, and beside me is your soul mate, whom you must find before you find me; it does not mean that I am the Lord, thy God, and beside me is the Church, which you must enter by the door of baptism before you can find me. It means just what it says, "I Am the Lord, thy God, and beside me is none else." God and I are partners, and no one else can enter into the firm. I breathe the universal air for myself, and no one can breathe it for me. This is the recognition of the I Am in me as ONE with the I Am of the universe.