

Jesus of Nazareth and His Disciples

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By
signature
L. A. FEALY
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*Dedicated
to my
Beloved Disciples.*

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PREFACE.

A GAIN one comes to us from out the boundless All, to speak anew the blessed message of Jesus of Nazareth, the Christ—who gave to the world God's law of love through service, free from cant, creed or dogma. So simple that a child might understand and enter the kingdom and know God.

“Love God with all thy heart, with all thy soul, with all thy mind and with all thy strength,” and “Love thy neighbor as thyself” is the law. This God, this neighbor, this self are one. All that there is, was, or shall be. Just the one life manifesting through different forms.

Knowing this, all hate, greed, gossip, judging, condemning, jealousy and their kin should be forever wiped out of human consciousness and replaced by the knowledge that “As ye do it unto the least of these my brethren, ye do it unto

Me,"—to God; the eternal within you,—yourself!

Again we would know of more fulfilling the law, that we may be known as Christians. Christ said:—"By these signs ye shall know them. They shall heal the sick, cast out devils and preach the kingdom of God." Preaching the kingdom is showing the way to God consciousness as realization that "The kingdom of God is within you." "Casting out devils" is ridding the brain of the tortuous demons, hate, fear, malice, and all kindred thoughts that make one's life a hell. "Healing the sick" is bringing the body into harmony with God's law of life—by word or laying on of hands.

The heart must be pure and the soul ruler of the physical house, before one can serve the Master. Blessed indeed is it to be a servant in the house of God.

After all has been said and done and the life blood spent—the purpose is one—to know God and express God's attributes in love and service. Oh, that the

power within, the word, sign or deed of these Christ servants and disciples shall awaken the sleeping souls of humanity to a consciousness today of the God within them that gives peace, knowledge, power—power to become vital beings, pulsating with All life, living the eternal now!

“Strike off thy fetters! Bonds that bind thee
down,

Of shining gold or darker, baser ore;

Love, hate,—good, bad and all the dual
throng.

Know, slave is slave, caressed or whipped, not
free;

For fetters tho of gold are not less strong
to bind.

Then off with them.

Thus day to day, till Karma's powers are
spent

Release the soul forever. No more is birth
Nor I, nor thou, nor God, nor man. The “I”
Has all become, the all is “I,” and bliss.

Know thou art that.”

LEGARE BOWLES.

CHAPTER I.

JESUS OF NAZARETH.

“**W**HOM say ye that I, the Son of man, am?”

There is much said of Christ, the Son of God; but too little of Jesus of Nazareth, the “Son of man.” The divine life is universally discussed; but the man, born of Mary and Joseph, is seldom thought of or mentioned. Yet it is far more important to know the man who became a God, than to speak of God. In Jesus of Nazareth, the man, the way is given whereby all men can do the works of God:—indeed be of God.

History states that Jesus was born in Bethlehem and had four brothers and three sisters, and that He was a lineal descendant of King David. Born of Mary and Joseph at a time when they had gone to Nazareth to pay taxes. It is recorded that King Herod, hearing of the

birth of one prophesied to be the future "King of the Jews," was troubled lest this be true and commanded that all children two years of age and under, be put to death.

Joseph, being warned in a dream of this impending danger, took Mary and the child and secretly fled into Egypt. There the family remained until after Herod's death.

After the flight into Egypt, there is no record of Jesus, save that "The child grew, and waxed strong in spirit, filled with wisdom" and that "The grace of God was upon Him." In the twelfth year of His life; without the knowledge of His parents, He went into the temple at Jerusalem and entered into argument with the Scribes and Pharisees. There, in reply to His mother's reproach, Jesus made the direct statement of His mission:—"I must be about my Father's business."

For eighteen years after His experience with the doctors in the temple, there is no further record of Him. It is pre-

sumed His life, as a youth, was practically the same as that ordinarily lived, in His day and time. He had the same appetites, desires and tendencies which any youth would naturally have.

At the end of eighteen years, or about the age of thirty, He came down the mountain to the river Jordan where John the Baptist was preaching and baptizing and, there, was Himself baptized.

It was John who made that wonderful assertion, the profound truth of which should be laid hold of by all:—"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost."

After His baptism, He was "led up of the spirit into the wilderness to be tempted of the devil." There, was waged a death struggle with hate, lust, malice, contention, doubt and fear; these and their kind—all swaying tendencies of the mind and weaknesses of the flesh, so strong in their temptation. For forty days and forty nights in fasting and in prayer lasted

this period of mighty test. It was in the wilderness that Jesus mastered the same temptations that must be met and conquered by all who would attain. From it, He came forth Master, with all things of the bodily life, fleeting and vain, in complete subjection. Thus must the passions be subdued until the life is qualified to say: "I am freeborn and of good repute," for no one can attain a master mind as long as swayed by adverse thought currents.

Even as Jesus went into the wilderness to meet His great test, so must all who would master self go into the wilderness of the physical nature; to brave a similar struggle and there remain until every tendency, impulse and appetite has been met on its own plane, conquered and made subservient to the master will: The way to conquer the baser desires of man, is an absolute and continuous refusal to feed them. It is annihilation by starvation; called fasting and prayer.

Various phases of psychic phenomena, such as clairsaudience, clairvoyance, sub-

conscious solving of problems in mathematics, etc., are frequently the result of fatigue; in which the body, being in abeyance the inner self or God principle, becomes active and uses the body as a vehicle of expression.

This psychological fact, the truth of which may be demonstrated by research, gives a reason for the wilderness. Jesus was following a natural law of the spiritual world when He sought conditions in which the body might be forced into abeyance, through fasting and the denial of all appetites; until the inner life could stand triumphant and say to the physical being:—"Henceforth, not as you desire, but as God wills. So be it;—not according to impulses of the flesh, but as the spirit directs. Thus, a wondrous change takes place: for from an instinct governed being, there is a transition to the state of a living soul.

Yet, even after this mighty crucial battle is won, let the disciple be on guard, ever alert; lest that insidious foe, the body, creeps upon him unawares. The Savior,

after He had raised Jesus of Nazareth to "The Christ, the Son of the living God," gave this admonition:—"Watch ye and pray, lest ye enter into temptation: the spirit is indeed willing, but the flesh is weak."

Progress to perfection, entails an eternal fight. In "Light on the Path," it is stated that: after the perfect flower of the soul has opened and the wondrous life has been touched, there is a natural return of physical conditions. Then desire and temptation again assail and the fight must be ever repeated.

In the life of Jesus, the soul had assumed its rightful place in His body and God was made manifest. Thus when the individual life has been mastered and all body desires are under control, God is expressed through it in the every-day communication of man with man.

On the contrary, when the tendencies of the body come uppermost, God's works cannot be performed or His righteousness expressed. This is according to natural law. Truly, when love is not the con-

trolling factor, the life activities are swayed by egotism and know nothing save desire to tear down; but, when the fight has been made and the life exemplified by Jesus has been touched, the word "Master" is written over the brow and such a one can say, with the conviction of truth: "I shall see God." Thus is man made more than man and qualified to say, as did Jesus to Simon Peter and Andrew, his brother:—"Follow me." Had Christ not taught and exemplified the love that is an expression of God, He would have lived in vain; for Jesus, the Christ—the Master of Nazareth—would have passed unnoticed, with the death of Jesus, the carpenter's son.

The one great immutable law of God expression is; that man must conquer the body. So, in the story of Jesus' life, soon after the baptism with water; there followed the true baptism, in the wilderness; a baptism "With the Holy Ghost and with fire." The fire of renunciation. This fiery baptism must be undergone; for by it alone is all dross of the nature burned

away and the pure flame of selfless love kindled in the heart. Only by such cleansing can there be preparedness to say: "I am in the Father and the Father in me;" "I am the way, the truth and the life;" "The Father that dwelleth in me, He doeth the works."

There can be no healing, neither can there be any true preaching, unless the spirit that is of God dwells within the preacher. All others are anti-Christ and as the Pharisees—hypocrites, making use of "Much speaking," that they may be heard of men. These are they who will not go within and lay hold of life, all powerful and eternal. They cannot say, as did Christ:—"Thy will not mine be done."

How often has been heard the desire for an assurance of life beyond the grave, when belief would be swallowed up in knowledge? Knowledge is the result of desire and so experience of an after life depends upon "Where your treasures are." If in Heaven, then there must sometime be realization. If it is to be

careful in the days of the now in order to lay up plenty for "The rainy day;" if in order to have material gain, social position and worldly power, riches, name and fame are sought to leave to posterity, there is nothing that is worth while gained and all is a futile effort to perpetuate the memory of a dead past. There cannot be assurance of life beyond the grave from an egotistic body.

Jesus said: "The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He wanted no fear or worry concerning future needs. He prayed:—"Give us this day our daily bread." He wanted Heaven to be here and now, a daily vital experience, wherein the Heavenly Father's will should be supreme; wherein man should meet the short comings of his fellow man with forgiving tolerance. Jesus wanted each life to be a prayer, the spirit of which should be: "Forgive us our debts as we forgive our debtors" and "Thy will be done in earth as it is in Heaven."

Prayer is the unspoken word of the

soul's desire. The spoken prayers are as empty as sounding brass and tinkling cymbals. No wonder that those offering them grope in the darkness of doubt and have but faint hope. There was not a prayer of Christ's or of His disciples but that had the efficacy of direct answer. Their prayers were pure, selfless and luminous with realization of truth and replete with consciousness of God.

To be in the current of a mighty power that sweeps, onward and onward, to a perfect peace, is to come close to the Kingdom. This consciousness, together with that other vital factor expressed in "Thy will not mine be done"—brings life into the very center of this mighty stream. If to these, be added purity of heart; then is attained the sacred privilege of seeing God. After the possession of these three cardinal principles is attained: Consciousness of spiritual force; Joyous co-operation with Divine will and purity of heart; bringing the soul into the presence of God; it will no longer be possible to hold to cant, creed and dogma. There

can be no bowing the head before an empty altar or to a God unknown. No longer will the lips pray: "God grant me this." Before the inner altar of the living God, the true Christ follower prays, from the heart:—"Father, let me do Thy will to all men."

Christ's will was that loving kindness should be the ruling principle of each life. "Love ye one another as I have loved you." The Master said that all desiring to know God must learn obedience to God's will, obedience to the law of all inclusive love, even as He had. It is not possible to keep the commandments without love. Love with all the heart, with all the soul, with all the mind and with all the strength—all the time. This is the transcendent law of love that must be put to the test by loving the neighbor as the self.

Love is the single mind:—life's wondrous sunlight, giving warmer impulses, purer thought and infinite power. Love is the principle that gives understanding beyond that of the body. It is of the in-

dwelling spirit, that doeth the works of God. Love is the current that turns the leper into the man made whole. Love reveals the light of day to eyes that were sightless.

O, that mighty manifested force of love who said: "Let him who is without sin cast the first stone;" wondrous Light, who sought to make the way to Heaven clear; Divine Councillor, who bade mankind put all frailties, all selfishness, all desires of the senses upon the altar; until the purified life should irradiate love, even to the least of God's children!

Jesus taught the simple laws of truth to all who would follow. He taught as a man, going up and down the hills and valleys of Judea. He taught by precept and example—by speaking the word of truth and living the life of love and service—He taught the laws of life through and by prayer. He went "a stone's throw away" from all others, to commune with God; when, with face pressed close to the earth, He sought only the Father's will.

It was after such a prayer that Jesus

preached the Sermon on the Mount. In this most wonderful sermon of all ages, was: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The second statement is: "Blessed are they that mourn: for they shall be comforted;" The third is: "Blessed are they that do hunger and thirst after righteousness' sake: for they shall be filled." Then follows the others: the blessing of the merciful, the pure, the peacemakers, those persecuted for righteousness' sake and those reviled. O, the one making those beatitudes—the "Blesseds"—a part of life shall indeed be blessed; for by their peace shall every contentious heart throb be stilled. If humanity would but put the truth of these teachings to the test of experience, there would be no wars nor rumors of wars. Neither would there be doubting of truth and quibbling about the laws of God. Those having made the test are not heard to say that they believe in the kingdom of Heaven. Such a statement from them would be as absurd as for the mathematician to say that he believed

two plus two equals four. The kingdom of Heaven is at hand to all who have these principles in the heart and who earnestly desire to know God.

Thus Jesus of Nazareth showed the way to eternal life. He gave the theorems of spritual mathematics, by which life's problems may be solved and the way to truth found. Whether these theorems shall be put to the test of experience, or not, rests with the individual; but no one failing to put them to this test can be a Christian, nor attain a master mind. True, a man can be a worker of metal or a hewer of wood; he can earn his bread by the sweat of his brow; but if he wants to be in the forefront of accomplishment, he must train the body and mind according to the purpose in view. Similarly, whosoever would know God must train the body and mind until it is vibrant to the touch of God.

After Jesus gave the Sermon on the Mount, He brought the same wonderful exposition of truth, down into the valley and gave it freely to those dwelling there.

By His life, this great Master showed the law of love to both high and low—to the outcast in like measure as to the exalted.

Disciple means one who is willing to follow. In His ministry, Jesus, first had two disciples; later seventy; and still later, more than five thousand, out of which He selected twelve Apostles. Yet, after two years of close association with this mighty Master mind; when the great test came, and the poisoned darts of scorn and ridicule were hurled against Him, when confronted with the carping criticism of the Pharisees, a multitude turned away from this Lord of love and life. These men and women who had made a covenant to write "Master" over the contentious body, turned away. Then was the great declaration understandable:—"Strait is the gate and narrow is the way which leadeth unto life; and few there be that find it."

It was at almost the end of His ministry that He questioned His disciples, saying: "Whom do man say that I, the son of man, am?" Various answers were

given. "And they said: Some say that thou art John the Baptist: some Elias; and others, Jeremias or one of the prophets." But when the Master replied: "Whom say ye that I am?" a direct question to those who were His close followers, it was Peter who vouched for the twelve, saying: "Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but thy Father which is in Heaven."

It is a wondrous time in the life of man when, with deep conviction it can be said: "Thou art the Christ, the Son of the living God." It is not so much a realization as an ecstasy of divine life, bubbling up from within—the thanksgiving of the soul, saying "I have fought and struggled until the physical self is at last conquered. Now I know the truth,—“The Father is in me and I in the Father.”

Jesus asked His disciples, "Know ye not that the Father is in Me and I in Him?" Then He said: "The Kingdom

of heaven cometh not with observation; neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you." Of a certainty, the Kingdom of God is within all; but how can it be known, how become a state of consciousness? This can be, only by the mastering of the body, as Jesus did, making it servant to God's will and obedient to the Master's call.

One sign which must surely follow the Christian is the power of healing, yet this is the very least part of the Christ religion. To be able to heal is not enough. Neither it is enough to be healed. Let this fact be heeded—it is mentioned only for the purpose of showing the way:—out of the ten lepers whom Jesus healed, only one returned to glorify God and give thanks. Unto this one, Jesus said: "Thy faith hath made thee whole." The real principle, the very heart of the Christ religion is the attainment of that consciousness which makes it possible to unhesitatingly answer, as did Peter:—"Thou art the Christ, the Son of the living God."

The real thing then is the knowledge, beyond all doubt or question, that the power of God is present to heal the infirmities of all.

There are many, eager to be healed for selfish personal benefit or to gratify idle curiosity; but pitifully few who desire to do the will of God. Alike unto the ten lepers: out of thousands who are healed, only here and there stands one appreciative and just enough to return thanks. Yet, this is not strange. The reason for such cowardice and ingratitude is not difficult to discover. It lies in the fact that the great majority live wholly in the interests of the body life. During some time of stress, when the body is in the throes of deadly disease, the whole physical being racked and tortured with suffering; then comes a desire to be in touch with one representing God's kingdom. Then, having temporarily felt the God power and having been healed, they return to the former ways of life and—forget. Still, the Master's work goes on.

When Jesus went to Nazareth, He was

rejected by those who knew His family. He went again and was rejected. Still again, He returned, only to meet the same rebuff. It was then that He said: "A prophet is not without honor, but in his own country, and among his own kin, and in his own house." He spoke of unbelief in His condemnation of Chorazin and Bethsadia—using the expression: "The mighty works which were done in you." He spoke of prayer as a living force, saying: "Let not your right hand know what your left hand doeth," exemplifying this by a love and service that has since been the marvel of the world.

He spoke of money as a means to growth and as a protection to old age in, "Take no thought for the morrow;" as a hindering modification to the works of Godliness in the words, "Go sell what thou hast and give it to the poor,"—then in condemnation, when money had assumed a usurious place in the minds of men, He said, "My house shall be called a house of prayer, but ye have made it a den of thieves."

It was by the very power of these wonderful gifts, in which the light of eternity reflected upon the acts and problems of men; that later, mighty works followed in the wake of the man of Nazareth, who had grown from man unto God.

Thus the feeding of the multitude, the miraculous catch of fish, and the raising of Lazarus, showed a growth, in which the "Every word that proceedeth out of the mouth of God," becomes a mighty force in the hands of one who had traveled the road from human to God consciousness.

The phenomena of these miracles need not bother. Suffice it to know, the power there displayed of appeasing hunger, and of correlating supply:—and even to the raising of the dead are all problems that came directly under soul powers; and while not understood by the world at large, are nevertheless susceptible of scientific demonstration under the laws governing psychic phenomena. Add to this God knowledge, and all things are possible.

These mighty works of healing some-

times dumbfounded the disciples. So they asked why "They could not do likewise?" He answered, "Because of your unbelief." He said in reply as to the way He cast out a "Deaf and dumb spirit," "This kind can come forth by nothing, but by prayer and fasting."

Another time He sent His disciples away from the multitude, in a ship and then persuaded the multitude to disperse, and "He went up into the mountain apart to pray." While the ship was in mid sea a storm arose, for the wind was contrary. Then it was that the Master was seen walking upon the waters. Then Peter having been invited to come to his Master, walked upon the waters, also; but seeing what he was doing straightway began to sink. When after saving Peter: Jesus said, "O thou of little faith, wherefore didst thou doubt?" Thus by example and precept, was another potent power added to those already given, as real assets in His life work.

If the body possesses this power of great accomplishment as shown by Peter and

exercises it under strong impulse and freedom from fear or when excitement is at a high pitch; then how infinitely greater should be the possibilities of the body, when trained and controlled, like that of the Master.

Peter had not yet worked out the problem of faith. Faith is not blind belief, or an acceptance of the word of God; nor is it belief which, while admitting a lack of qualification, to look God in the face, demands an adherence to that form of worship generally accepted. Faith of this kind leads to nothing and gives the disciple as little chance to enter Heaven as has the Camel to go through the needle's eye. Faith is far removed from belief. "I believe" is the gossip's slogan. The life must go beyond belief, into love and service, when the real basis of this wondrous thing is found.

Prayers are often heard pertaining to food, shelter and raiment. In the parsonage and in the home of the leader of the church, how scrupulously is the "blessing" of food observed! "O Lord, for

what we are about to receive, make us truly thankful. For Christ's sake, Amen." Such petitions are chaff, for there is nothing in this that leads to the principle of prayer, which is of love and service to all humanity.

Thus is given a wonderful series of laws, the fulfilling of which will cleanse life from doubt, fear and damnation, giving power to "Heal the sick, cleanse the lepers, raise the dead, and cast out devils." The man of Nazareth is in this way changed into the Christ, Son of the living God, who gives love to all alike, the high and low, rich and poor, wherein there are no demarking lines in the Brotherhood of man:—for "Freely ye have received, freely give."

Then comes the time of the last supper, where He admonished His disciples to "Love ye one another even as I have loved you," following which He gave a clear conception of His betrayal and death. It is here the test was given to stability in the work of the Master, for He stated that one of His disciples was to

betray Him by a kiss, which was later attempted by Judas. Then Christ said, "Judas, betrayest thou the son of man with a kiss?" Even a kiss, sacred to affection and the bond of love, can be turned into ignoble use. The Judas kiss of the vain-glorious, the deceitful and the evil inclined is a damnable token of betrayal. Even as Judas betrayed Christ so is affection betrayed by the deceitful smirk of unabated desire. There is indeed need of "Love ye one another" wherein there cannot be betrayal.

Yet in the very betrayal and crucifixion there is that which teaches the supreme lesson of the man of Nazareth. A thief, condemned and ridiculed, another of the same class, asked for forgiveness. To the first as to all of that class He said, "Forgive them Father, they know not what they do," and to the latter He promised, "Today shall thou be with Me in paradise." Thus was written by renunciation and realization upon the brow of the thief,—“Master,” that all who are in sin may know the way to God; and thus,

too, was written forgiveness to the erring, doubtful transgressor, for he “knew not what he did.”

Then follows the resurrection in which He appeared unto Mary, the mother of James and Mary Magdalene. Then followed other appearances after death and at last His appearance before the disciples, giving to them the signs by which disciples shall be known: “In My name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.” These are the signs of the Christian—the only signs. How many, O God, show these signs?

CHAPTER II.

DISCIPLESHIP.

WHEN Christ sent disciples forth to preach the kingdom of God and to heal the sick, He gave the directions found in the 3rd, 4th and 5th verses of the 9th chapter of Luke:—"Take nothing for your journey, neither staves nor script, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them."

In the 10th chapter of Luke, the 19th and 20th verses, is this saying:—"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in

this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.”

In St. John, the 14th chapter, from the 8th verse to the 16th, are the words of the Master in answer to Philip who “Saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work’s sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in

my name, I will do it. If ye love me, keep my commandments."

The very first thing a disciple has to learn is how to pray. Prayer is not an empty jingle of words but a wonderful means to service by a process of love growth. Thus the open prayer, full of words and rounded sentences does not lead to God. Indeed it is this prayer that is condemned, and in its stead is the command given to "Pray without ceasing." Surely this does not mean words, but an adjustment of the body, wherein "going into your closet" is going within the self and there laying all upon the altar that there may ensue that harmony that is a part of the relation of God to men.

Thus Christ went "A stone's throw away from His followers." Alone and in silence He invoked Divine guidance. They knew this and realized that it was necessary to have all the equipment of a master before God's work could be accomplished. So, through Philip, the disciples sought the Christ-way of prayer.

In like manner, does the disciple of to-

day want to know how to pray—not the wordy, hypocritical prayer of the Pharisee, but one bringing the self in touch with real power—and to the kingdom of God.

All have heard the unavailing prayer of “Much speaking”—all have listened to those, supposedly of authority, asking for all manner of worldly things; and know them to have gained nothing thereby. The law of prayer is unchanging, the same today that was back yonder, when the Master taught it to His disciples:—Ask “In My name.” To ask in the name of Divinity is a vastly different proposition from the egotistic prayer, vain-glorious and seeking gratification of ambition and physical desires. Let prayer be offered, by living the life, by giving the best efforts to any in need, and by the knowledge and use of certain dynamic principles—principles wonderful in simplicity and infinite in force, based upon powerful, all-commanding love. “These things, I command you, that ye love one another.”

In two commandments, is given all the law of the prophets:—"And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength;" this is the first commandment. The second is even greater:—"Thou shalt love thy neighbor as thy self." There is no commandment greater than these. To have love in the heart for all the world of men, and a feeling of fellowship that touches the garment of the broken and defiled with eager desire to serve, and the innate goodness that sees no sullyng thing; is to begin to know the rules of love—not the love that holds fast, with the grip of physical desire, but divine love, that yearns to comfort and strengthen all—even the least.

Christ said that those who would not leave father and mother to follow Him were not worthy of Him. He taught to have the God power, the life must be freed from all iniquity, injustice, hate, envy and malice. "By this shall all men know that ye are My disciples, if ye love one another."

A disciple is a follower. He follows that which, to him, means all life. Love is the law. It is the one great wonderful, potent force that will make the physical being acceptable to God. Whosoever would be a disciple, must follow love. The Master said that all who loved Him would keep His commandment:—"Love ye one another as I have loved you."

To love the life of discipleship is to understand that temptation, sorrow, suffering, and all things belonging to the body life are carnal and not of the law of God. To be qualified to do God's will, the self must be put in the same state of love that was the Master's. The closet of prayer must be entered and, there, the body must be freed from all iniquitous desires and purified until it can come forth to look upon all the world without a throb of contention and without a desire to criticise. The life must be washed clean from hate, fear, doubt, and judging. There may exist no feeling that could lead to the harming of another. No enmity, avarice, greed, or envy may lurk in the heart. Let

him who would become a disciple lay all these upon the altar and go away until the earthly habitation and its carnal master have ceased to be in control. Then the physical being becomes changed into a divine expression of the Father.

If the disciple must pray in public, pray:—After this manner:—“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.”

Be it known, that the body is of few years and full of trouble. Experience teaches that the pleasures of the earthly life are but momentary effects, and sorrows are like the passing of dark shadows. The carnal life is full of shadows; the physical existence, full of fleeting sensations. Not a joy but that is a thing of the past almost before its culmination; while

the keenness of sorrow's sting or the ecstasy of joy, both fade into a forgotten experience of yesterday!

The child thinks of the joy that will be his when manhood is reached; but when that time comes, it brings with it intensity of desire for other things. The hot fires of lust call; self demands gratification; and ambition spurs. The cry of the life is:—"I want competence." At last, competence is attained, but in attending it, come pain, sorrow, and unsatisfied desire; and the realization of the uselessness of it all. Thus it is that the physical life is a torment and damnation. None can look upon the tempestuous earth life, in any of its seven ages, and say there is in it a single joy that lasts after death withers the body and the grave opens to receive it. Not so, when battle with the physical has been well fought. Not so, when man, realizing that carnal life is not worth while, goes into the closet alone and, behind its closed door, seeks out the life eternal. There, must the covenant be

made between the body and the eternal Presence.

Those who think that God is way out yonder—and their number is great—have need of listening to the Master's words when questioning Philip:—Do you not yet know Me, or yet understand that He who has seen Me has seen the Father? Do you not know that of Myself I can do nothing? “The Father that dwelleth in Me, He doeth the works.” Be it known, that the God principle must be a possession, before any conception of Divinity is possible.

Of what use is the bending of the knee in idle worship, for creed and dogma but close the door leading to the God presence. Of what avail are words, when they shut off mental conception of the life that manifests in works? “How can I know God by experience? Have I come into the Divine presence? Have my prayers been answered?” These are the questions, pertinent to discipleship. God knows, Divine presence has not been experienced, nor prayers answered as long

as those prayers have been wordy expressions, offered to a God afar off. The important thing to realize is that God is all-powerful, all wise, and omnipresent; that His presence becomes a part of man's consciousness, only when the body has been made amenable to it—a servant of God. Ten thousand times ten thousand bow the head and bend the knee in worship, idle and vain as that of idolaters of old; while, all the time, the spring of eternal life is seeking an avenue of expression through the human form.

How can realization of the Divine Presence be gained? It can be gained by cleansing the mind from all those torturous things that hold the body to earth life. If the tendency is to spend the time in talking about the neighbor, instead of making the controlling impulses clean; then the door to God's kingdom is being held closed. To hold fear is to go away from God; for fear is only the trembling tendency of a life gone wrong. To hate, is to shut out knowledge of God; for "God is love." O, it means the crucifixion of all

evil, egotistic desires! That one who, strong in will, is seeking the Divine, shall put the physical frailties into the purifying fire—even as the tree that was barren of fruit—and burn them until they no longer torture the flesh. There is need of being free born and of good repute and this cannot be, while life is encumbered with uncontrolled tendencies.

No special dispensation is needed to the Heavenly Kingdom. In prayer and meditation, let the directness of Christ's words be remembered:—"Blessed are the poor in spirit: for theirs is the kingdom of heaven." The Master ever enjoined humility. It is the greatest boon ever given to mankind. Jesus, Himself, was spoken of as "The lowly one," because He found as much joy in giving love to the sinner and service to the Publican, as He did in consorting with those of high degree. He experienced as much joy in cleansing the poor woman at the well as in the most sacred converse with His apostles. He was as tender in His admonition of the fallen woman as He was in giving com-

mands to His beloved disciples. Jesus knew, that all must be bound together by sacred bonds of love, wherein caste, creed, color and sect exist not and wherein, no hypocrisy disturbs. There is, then, no special dispensation, nor vicarious atonement. Neither is there a special road for any. All must cleanse life of everything that holds back from divine understanding—God knowledge. All must become “as little children.” To be humble, is to be meek. These are the teachings of Christ and let this fact be marked well:—in telling His disciples these things, Jesus was showing them the way to eternal life.

He who would become a part of the great, throbbing principle that leads to the realm divine, must indeed be meek; for meekness leads to purity and to the pure in heart is given the blessed privilege of seeing God. “Blessed are the pure in heart: for they shall see God.” This promise is not one to be fulfilled after the physical life is over and the grave has claimed its own; but its fulfilment is, even now.

There should be no contentment in belief. Rather, should there be ceaseless seeking for facts—for the two plus two of (spiritual) arithmetic, that shall change self from the recumbency of physical existence to the upright state of manifested Divinity. To this end, let the heart be pure and the self free from cant and hypocrisy. In creed and form, is found nothing of worth to God expression.

The pure in heart are living in the kingdom of Heaven and the Father is using their bodies as vehicles of expression. The pure give light to those in darkness, strength to the weak, peace to the sorrow-laden, and sight to the blind. Purity makes whole, the broken limbs; straightens life's crooked places; and gives power to speak "The Word"—that Word which will cleanse the body from all disease.

Purity of heart cannot be attained, until the test of fire can be endured—the fire of spiteful usage and persecution. Not until derisive word and defaming lie directed against the life can be endured without a word of self defense, is the heart

pure. Moreover, love must be given to those who vilify and condemn. Courage to “ Turn the other cheek ” to the contentious must be attained. In this way, is exemplified that law given by the Master to His disciples, as the most powerful of all—the only one that will bring the body to the state of God knowledge. Stilled, must be the impulse to say that this one is unworthy, or that one speaks untruthfully. The fangs of the serpent dragging at the personal life, must be drawn. Desire to say that this is not so, or that is not good, must cease. No word may be spoken of those who are spiteful and to this end, the lesson of silence must be learned. The disciple must be silent concerning those who hurt him—or rather, who hurt the feelings of his personal, egotistic self. The higher nature cannot be hurt.

How can all these requirements be fulfilled? They can be fulfilled by following this rule, simple as it is wonderful:—if the word that carries love and that builds cannot be spoken, speak not at all; if the word cannot be spoken, that will help others to

see something beside the "Worm-wood and gall" of existence, be silent. This does not mean that venomous aspersion and stinging word are unnoticed, but that the self has passed beyond that state where in it can be affected by them—the state in which such things are soon forgotten, because it has not been a part of life to speak of them. The down tearing word that would destroy life and render it inert is forgotten, when this law, of love and silence rules the life.

It is said that many of the world's calamities are caused by the vindictive word of some one person. This dynasty of Rameses went down by the revengefulness of his wife's daughter. Solomon's temple fell through the malice of two workmen. The Ganges dynasty is said to have been destroyed because two disciples forgot to love each other. In Christ's time, is the picture of Judas forgetting the need of a silent tongue, even when the Master's life was in jeopardy. The reign of terror swept over France because of vindictiveness and the same cruel

passion caused the dark time in old Ireland. Nations are, even now, being disrupted because the lesson of silence has not been learned. If it must be, let vindictiveness and the lack of silence tear down and destroy nations; but man should not let these evils destroy the soul and cast him outside the kingdom of God.

Silence is the way. It is the means by which to overcome the sway of the physical. This does not mean absence of speech; but it does mean that not a single destructive, cutting word shall be allowed to escape the lips. It means that the tongue shall be so controlled that it can give utterance to no word that could hurt any living creature.

Christ's great laws apply today, as truly and forcefully as they did when given to the disciples. "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on one cheek offer also the other." Thus is learned, the lesson of meeting evil with good—of meeting spite-

ful usage with service. Desire to strike back is overcome by desire to know God and to become a part of infinite life.

The way to the culmination of this great lesson is by loving and by putting love into actual service to all—the same love and the same service to the least, as to the greatest. Let the highways and byways be searched, that all who seek the way home may feel the gentle guiding touch of sympathy. Remember:—"They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but the sinners to repentance." The Master came to save those who do not know the simple law of life. What is this law? It is to constantly make manifest, the God that dwells within. That individual in whom every physical tendency is controlled by God need have no anxiety concerning bodily life.

The great test of discipleship—the test of true faith and devotion—lay in Christ's directions to His disciples, when He sent them forth to minister; telling them not to burden themselves with extra apparel, or

anything else, but to go their way with no thought save that of preaching the kingdom:—"Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of Peace be there, your Peace shall rest upon it; if not it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.—"Heal the sick—and say unto them, "The kingdom of God is come nigh unto you."

To say "Peace" is not enough. The word, in itself, counts for nothing. Let "Peace" be said, aye repeatedly, but back of the word, let there be intense desire to give the life's best in loving service. The Peace that Christ meant, whether uttered or unexpressed, is a vibrant force that gives blessing to the house wherein the disciple is sheltered and points the way to love, hope, and purity of life; so that all within the home are made better by his

coming. This is the peace that gives Christ power—peace so transcendent that it removes fear, doubt, and dread from the heart and replaces them with love, confidence, and strength.

Thus, is the work commanded by the Master made plain and the path of discipleship made clear. One who, while desiring to tread the path and do the work, cannot yet meet the Christ—given requirements; must enter the solitude of his own, inner nature and, through renunciation, cleanse and master the physical self, until prepared and qualified to ask only in the name of Christ. “And whatsoever ye ask in My name, that will I do that the Father may be glorified in the Son”—“If ye ask anything in My name, I will do it”—“I am in the Father and the Father in Me.” Let the disciple lay fast hold upon the meaning of these mighty words and learn, well, their lesson; that all things, truly asked in the name of the Christ, shall be granted. Then shall come the peace that is a dynamic, infinite force. When the bitter dregs of misunderstand-

ing, doubt and ignorance are found in the home, indeed and fact can it be said:—"My peace I give unto you." Through the giving of such peace is harmony restored and broken lives are made glad and whole. If the "Son of Peace" dwells not there and the rich boon is refused, then must the disciple let his peace return to him; but first let him say to those, blind and erring:—"The kingdom of heaven is near"—not heaven out yonder, beyond the grave; but heaven at hand in this life, and now. "The kingdom of heaven is within you"—"The Father that dwelleth within Me, He doeth the works." These are simple statements that all can grasp.

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Let him who would find God, understand this truth and make it a part of him:—the only way of qualifying for discipleship is by learning to love and serve ("In My name.") This means to kill out hypocrisy, to be single-minded and true,

and to realize that prayer is not of words, but deeds—acts of loving service. It is better, far, to have power to express “God bless you” through sincere kindness and love, than to have all the acclaim and rare jewels that the world can bestow upon its high potentates.

Christ gave His disciples power “To tread upon serpents and scorpions,” unharmed and gave them power “Over all the power of the enemy.” “And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall recover.” These truths are read and preached of in the churches, as wonders belonging to the “Days of miracles!” When is the day of miracles? In very truth, miracles, so called, belong to any day in which God’s power is manifested. When God is expressed in these ways, the disciple does not do the works as a man; but as an eternal presence, which manifests

through him and makes him a part of God. Christ told His disciples to heal the sick, cast out devils, and preach the kingdom of God, not as men—but in His name. “And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.” Complete and wonderful, simple, and direct are the teachings for the disciple: “And no man, having put his hand to the plow and looking back, is fit for the kingdom of God.”

The great central theme of Christ's teachings was love: unswerving love for the Heavenly Father and sincere love for one another. It is a strange—aye, a monstrous thing—that those seeking the same God should war with and despise each other, one thinking himself to have a little more power, a little more ability to serve in the Master's Cause, than another. Yet, each is seeking a part of the self-same love principle. Verily, it is not possession of power to cast out devils or heal the sick that should be the disciple's pride.

“Rather rejoice because your names are written in heaven.”

Sometime, the body will be laid in the grave and return to dust, from whence it came. Every individual is going the same way. Each life must reach the same conclusion. All petty things of the egotistic self, concerning which disciples war with one another, must follow the body in its dissolution; but within the earthly being, is eternal spirit, immutable life, that has all power;—and its name is “written in Heaven,” for it is of love.

The shining way of discipleship lies through prayer and purity to truth, for to pray, is to be humble; to be humble, is to be meek; to be meek, is to be pure; and to be pure, is to know God. “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” “Blessed are the meek: for they shall inherit the earth.” “Blessed are the pure in heart: for they shall see God.”

CHAPTER III.

MATTHEW.

THE text is taken from the 2nd chapter of Mark, beginning with the 5th verse and continuing to the 17th. A little farther in this same chapter, in answer to the question, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" the Master gave the picture of the bride-chamber in which He said that there was no need for them to fast while the bridegroom was with them. Still farther on in the chapter Christ tells about the uselessness of sewing new cloth on an old garment, or putting new wine into old bottles. Attention is directed to all this for the purpose of telling why Levi, while sitting at the receipt of customs, was called by the Master to follow Him.

When the scribes were reasoning about the words of Christ, when He healed the

one sick of palsy, He answered them in a peculiar manner: "Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, 'Thy sins be forgiven thee,' or to say 'Arise and take up thy bed, and walk?' But that ye may know that the Son of man hath power on earth to forgive sins."

It is readily seen that those preaching today, like the Scribes and Pharisees of old, think more of the words than they do of the work. They had rather quibble over a word, its derivation, its affix and suffix, than to get at the heart of its meaning. The heart of the thing, in this case, is to be free from palsy, from inertia, from cant and hypocrisy and to gain possession of a word so strong and vital it will raise the life from the dead level of physical life to soul consciousness.

As Christ was teaching this truth by precept and example, He passed by the custom house in Capernaum and calling to Levi, the son of Alphaeus, said to him, "Follow Me;" and Levi, who from that time was known as Matthew, immediately

followed. Oh! how often has that "Follow Me" been given to the hungry soul who stopped to question, "Where?" or "Why?" or, "How?" instead of giving implicit obedience and following with the confidence of Matthew that will raise man from the physical plane to a receptive soul.

Hear this call of the Master and understand the truth—no one has ever reached God's kingdom by asking questions, no one has ever followed the path to mastery by argumentation, no one has ever entered into the realm of divine life except by giving implicit obedience to Christ's commands. These commands can be known by reading the records given by Matthew: "Blessed are the meek:" "Blessed are the poor in spirit:" "Blessed are they which do hunger and thirst after righteousness:" "Blessed are the merciful:" "Blessed are the pure in heart:" "Blessed are the peacemakers:" Blessed are those who follow, even blindly. Matthew followed blindly, perhaps, at first; but through the law of obedience he gained

the power of mastery that made him a beacon light among men.

Then follows the other portion of the picture where the Master and His disciples sit at meat with publicans and sinners. The arbiters of society accused Him of being a consorter of the publicans and the sinners. To them the answer was given that rings down the ages to the Scribes and Pharisees of today, "I came not to call the righteous, but sinners to repentance," not to reach those who know the way to the life eternal but those who have turned away from the straight course, and are hemmed in by darkness, doubt, misconception and preconceived ideas.

Look at the customs and dictates of society and the churches and see if these are centered upon the saving of sinners, or if their purpose is not that of separating the human family into sects, castes and cults. Why are pews rented and why is the question of clothes of such moment? The Master gives the answer—these things belong to the outside shadows of an Infinite principle. The laws of God

are set aside in their zeal to teach the creeds, the rituals, the traditions of men. "I am not come to call the righteous, but sinners to repentance," those who hunger and thirst after righteousness. And Matthew was with Christ at the time this truth was given by the Master.

The Pharisees then questioned why the disciples of Christ did not fast as did the Pharisees and the disciples of John. The answer was given that "The bridegroom was in the chamber and the children of the bridechamber had no reason for fasting while He was with them to uphold them when they knew not the way and tell them what they had need of. But the time would come when He would not be in the chamber, when He would have laid down His body and gone from their midst. At such time there would be need for them to fast, this being a means of purifying the body. The ordinary way of man when he is sick in body is to go to a doctor for relief. A simple medicinal remedy may be prescribed, but the doctor will give him a system of die-

tetics in order to free the body from hurtful effects. Likewise, to fast in order that there may be growth of the soul is to free the body from the clogging effects of impulse, tendency and desire, making the body receptive to the law of God. Fasting is for the purpose of building the self into one-ness with the law of Infinite life. If hungry, there is no need to go without food, neither, if thirsty, is there any necessity to go without water; but understand, and mark this well, the necessity of living in exact accord with the law of God, the law of selfless love, is absolute. For the one who cannot give obedience to this law there must be the season of going into the wilderness of his own life and there remaining until, by fasting, sacrifice and prayer, his thoughts and acts of life are made sacred to the service of every living creature and his body, having become amenable to the call of the Master, will do the Works of the Father which is in Heaven. Therefore it was the Master said that when He was not present to

admonish and guide there would be necessity for fasting.

Then Christ gave the picture of the futility of putting new cloth on an old garment. Every one through experience ought to know the reason, yet all ask, "Why?" Old cloth is worn out and there is no similarity in its strength and that of the new cloth; therefore, unable to stand the strain of the new, the old breaks away and the rent is worse than it was before.

To put new wine into old bottles is as vain, for the new wine has not the conformity of the old bottles; neither have the latter the strength to withstand the strain of the season of fermentation through which the new wine must pass, therefore old bottles cannot hold new wine. It is just as impossible to put the new, vital religion of Christ, the one of action, into a body weakned by the malpractice of ages of inaction, man-made tradition, superstition, doubt, greed and fear. Do not listen to cant and hypocrisy, but find out the truth by following the only possible

law to its experience—the law of induction—and know the truth as a crystal power within the heart. This law of God is not found in “Do’s” and “Don’ts,” not in quibbles and assertions, not in much speaking, but it is the vital force of love within the heart.

Men of today speak of belief as did the Pharisees of old, and turn away from the very things that make belief a vital factor of life and make their belief a negative condition. They glibly say, “I believe in God the Father Almighty, maker of Heaven and earth; and in Jesus Christ His only son our Lord.” But though they say the Apostle’s creed until it is seared into their brain, they do not believe it. To them it is dead sea fruit, because of trying to put new wine into old bottles. The wine has broken them asunder and they do not believe. If they did believe that Christ was the only son of God, they would say, “God made me in His image or likeness, therefore, I am a son of God; and as the Holy Ghost descended upon the Christ, the son of

God, as it descended upon the Apostles and upon the Pharisees, the publicans and sinners, as it descended upon all who qualified themselves to receive it, so will it descend upon me, when I have made my life amenable to the will of my Father which is in heaven."

The cause of unbelief is in the persistent clinging to terms and giving no heed to their meaning. Nothing is hard to believe when the term is understood. Man is so prone to think of an Infinite force as a finite principle—a thing of length, breadth and thickness. The Holy Ghost is thought of as a dove, something of tangible form, descending upon the one designated as qualified to receive it, when, in truth, the Holy Ghost is a principle that is a continuity of life, consciousness of which each one can have just as soon as he develops his body into a condition of receptivity to the Force of God. This condition is attained, not by argumentation, not by much speaking or giving compliance to the dictates of creed and dogma, but by loving God with all the heart, with all the

soul, with all the mind and strength and the neighbor as the self.

Religion does not depend upon creed or false assumption. It is a great irradiating power that takes possession of the individual who has made his body a worthy and fit receptacle for it. It is the covenant between the body and the life that is of God. Its object is continuity of life and the desire to know that life which has no ending. This covenant does not consist in bowing the head and bending the knee to idle worship, to ritual or to cult. It is just law based upon love—the love that seeks for no reward, the love that knows no failure, and that never gives up in the effort to serve. Where love is there is no fear, no discouragement and no discontent, but instead there is continuity of peace and joy. He who knows this principle in the heart that is the one thing giving entrance into God's kingdom will feel an obligation to Matthew greater than is felt to any of the other Apostles for giving the Beatitudes to man. To Matthew was given the great privilege of re-

cording the inmost thoughts of the Master, the laws giving one-ness with God. To him was given the recording of, "Greater love hath no man than he lay down his life to save a friend." To him it was given to record, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." To him it was given to record the twelve verses of the 5th chapter of his Gospel, the greatest truths ever given to mankind. Why was it the other Apostles just touched upon these things while Matthew gave them in completeness? This was because Matthew was the recorder of the words of the Master Christ. He placed page after page of the Master's thoughts upon his memory and later gave these priceless treasures to the world of men.

No one has ever discovered the teachings of Christ unless he has lived them. Among the many, many thousands who profess to be Christ's followers only here and there is one who has experienced the Christ religion. These rare ones know that only the humble and pure in

heart are able to open the outer portal through which they must pass to a knowledge of God and His kingdom. To this end it is absolutely necessary to still the thought and make the self as nothing before the dawning of realization. This is the same as to say—still all passions, all impulses which sway and bind the self to the sense life, until the Infinite Power manifests itself in the heart and the kingdom that is ever near is known. Realize that it is not worldly fame and gain, but humbleness that makes life truly worth while. It is only the meek who are worthy to inherit the earth. It does not matter how hate and greed are curbed, but it does matter how God is served. It does matter how the individual treats his neighbor. It does matter whether every thought and act is dedicated to the service of God and man. Love is the only power that will make the life's acts sacred. Blessed are the meek for they can inherit anything and feel no hate or a contentious throb. No one can inherit the earth as God intended he should until he knows

love. In the records of Matthew it is written, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

When love has seared its way into the heart, and nothing is left there save purity, then the things of the earth as well as the things of heaven will be the rightful inheritance of the individual. Muttered prayers of great length are offered on every side and much speaking about God is heard; yet there are those with hoary heads going down to the grave who are asking, "Is it possible to see God?" They ask this notwithstanding the fact that the outer covenant, which makes seeing God a possibility, has been extended to every human being. This covenant is just a question of being pure in heart and of expressing works of love in the daily acts of life. This, only this, gives the power to see God. Those who follow the laws recorded by Matthew will have no question or doubt about God. Neither will they find it difficult to comply with the Christ given direction to turn the other

cheek to those who smite them on the one cheek; for it means to withhold the self from all contention. No one can quarrel or carry on an argument alone. The saying of the worldly wise, "Let us thrash things out" is one of the miserable, egotistical contentious principles to which man is heir. If there is the desire to know a thing, get the self in the state necessary for receiving the knowledge. He who desires to know truth must individually live it and not depend upon the saying, "I want to know," for its attainment. Faith is a simple thing as given by the Master and all the Apostles. It is just—"Follow Me." It matters not the condition or place in life, simply "Follow Me" and know the kingdom of God that is near. Mighty works will follow the one who does respond to this call, just as surely as two plus two equals four in the law of mathematics.

Love God with all thy heart, with all thy soul, and with all thy mind and thy neighbor as thyself. "Do this and thou shalt live." Leave father, mother, brother,

sister and friends; leave their preconceived ideas, their forms, their traditions, their family pride and know God. Every one wishes to know God. Every one wants to put down in experience what they put in words and they can accomplish it by the simple law, "Follow Me." They can do it by the three cardinal principles of healing the sick, by either saying, "Thy sins be forgiven thee," or, "Arise, and take up thy bed, and walk," casting out devils, straightening out the crooked places that veer from the line of truth; and preaching the kingdom of God, the kingdom that is "within you." These are the marks the Christ follower must bear. By these the individual is marked as a part of the bride-chamber, wherein creed and cant are swept away, wherein the Sabbath was made for man and not man for the Sabbath. All things are made for him who has built the principle of love in his heart, and has followed Matthew until he has become a Master in deed and in truth.

It is well worth while to give all that physical man holds as dear in order to

experience one ray of the peace felt by Matthew when he gave immediate obedience to the call, "Follow Me." It is worth giving all that has heretofore been a part of existence in order to know that by touching the garment of "Even the least of these" they can be brought back to a state of one-ness with the life that is of God. It is worth while to realize that within the self is a life divine that can heal and bring the kingdom close to every creature. It is well worth while to know by experience the things that were recorded by Matthew.

It was given to this Apostle to "Sit in the East" to record the truths of life and to ask, "Is all well in the West? Is it well in the South? Is it well in the North?" And when he found there was unity in all these places he gave the words of the Master, beginning with, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," and continuing through the fifth, sixth and seventh chapters of his gospel, sacred truths that by being whispered from lip to ear had built a

force divine in the lives of those early followers of the Christ.

Christ died at the age of about thirty-three years. For two hundred years after this His teachings (that have been recorded by Matthew) were closely followed, and healing the sick, the lame, the blind, and casting out devils were essential to preaching the kingdom of God. Then came the reign of Constantine and religion, the most sacred possession possible to man, reverted to priest craft and man-made tradition. For two hundred years the sick were healed by the power of the Lord—and every child of God had power to do His work. Then this sacred thing, given with lip to ear, cheek to cheek, breast to breast and knee to knee, was buried under form, cant and hypocrisy and the sacred truths given by Christ were lost to man. It is well to resurrect these truths and make the covenant, understanding there is no sacrifice that can be too great to make in attaining knowledge of being truly a part of God.

CHAPTER IV.

MARK.

IN the study of Mark, it is well to read a portion of the last chapter of his gospel, for it shows just what was expected of the followers of Christ.

This chapter outlines the death of Christ and His burial in the sepulchre. It tells that when the Sabbath was past, Mary Magdalene and Mary, Christ's mother, went to the tomb carrying with them sweet spices with which to anoint the body of Christ, and entering the sepulchre, which to their surprise they found open, they saw a young man, garbed in white, sitting there. He said to them that Christ, whom they sought, was risen; and he directed them to tell Peter and the other disciples that the Master would see them in Galilee as He had promised them. The two Marys amazed, hurried from the

sepulchre; but they said nothing to any one of the message for they were afraid. After this Christ appeared to Mary Magdalene; but, when she told the disciples that Christ was alive and she had been with Him, they would not believe. Then Christ appeared to two others and these, too, when they told of the fact were not believed. When Christ, a little later, appeared to the eleven Apostles He reproached them for their unbelief and hardness of heart in refusing to accept the tidings others had brought them that He had arisen. The disciples were astonished at Christ's appearing, but they could not believe what they did not understand any more than man today accepts as real that which he cannot comprehend. Truly, perception is the laying hold of material objects or characteristics through the body or mental senses, it is cognizable, a sense thing.

The last six verses in the last chapter of Mark record the directions coming from one not in a physical body. They are a direct command from Master to

Apostle: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If there is any thing vital in the Bible, these few terse statements recorded by Mark make it worth while to every one who is seeking the way to the realization of God.

Mark was one of the four in the Lodge who were recorders of the sayings of the Master. Matthew sat in the East, Mark in the West. From the recording came the teachings of love and service to all mankind that would make the whole world kin. At the close of the Gospel of Mark are the words: "Go ye into all the world, and preach the gospel to every creature." In the records this wonderful thing is repeatedly stated. A sign shall be given

by the worker in God's vineyard. There is one tangible asset of power, the master principle, making the kingdom of God cognizable to man. There is indeed a sign, a very simple yet direct sign, by which physical man may know whether or not the professed disciple of Christ has been baptized with the Holy Ghost. The sign given by the Master is, "In My name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover."

What does it mean to speak with a new tongue? The confusion of languages that occurred in the time of building the tower of Babel is said by some to have been speaking with new tongues. The sudden outburst of an ascetic into uncomprehended words is also said to be speaking with a new tongue. Yet any one who will make use of reason will know that he of the "New tongue" will always speak of the spirit that is of God. The expression, speaking with a new tongue, does not imply a new language or a changing of the affixes and suffixes of words. It

means to bring to the understanding of objective man spiritual conditions he has not known before. When the world of men hear a voice speaking that new tongue, each, individually, may know the person uttering the words speaks as one with authority; for he has discovered the kingdom that is at hand to all who will do the will of God. The way to become in touch with this kingdom is to make the body fit for receiving the sacred rite of baptism.

Baptism! Oh, how much quibbling there has been over that term. Oh, how many of God's creatures have gone down into darkness and doubt through clinging to the letter (the form of applying water to the person) and giving no heed to the vital principle that is a continuity of life. Christ saw John baptizing with water and He was baptized according to that law, thus giving due recognition to the customs of those he had come to teach. But, He baptized with the Holy Ghost giving to those who received His baptism the infinite force of eternal life. The power

coming from the Holy Ghost, when recognized, makes man a living soul, and a part of God. No man can be baptized in a physical way. There is no possibility of washing away sins by applying water. Were this true the world of men would make a greater use of bath tubs than it now does. Each man would feel the evening bath cleansed him from the effects of all that he had done during the day. Baptism then would consist of cleansing from without. But this is not the way of truth; it is not the way of mastery; it is not the law of growth from a low condition to a high degree. The law of development is to still the impulses of passion and appetite, of anger, doubt, fear, egotism and the desire for material fame and gain. Then there will be the power to say, "I love every member of the human family." When the individual can make the love vow a covenant between the self and God, when in truth and in fact he can extend this love in service to every creature, then is he duly and truly prepared to be baptized.

No one has developed into a sage without the path travelled being marked by mistakes before the goal of wisdom was attained. The way to the kingdom of God, is from the state of inertia to one of activity, then onward to a flowering period into at-one-ment with the principle of eternal life. This process of development completed, the individual is baptized with the spirit of the Holy Ghost, and not before.

In recording the directions of the Master, Mark tells how to prepare for receiving the Holy Ghost. Do not kill, defraud not, do not bear false witness, get away from judging and condemning, get away from covetousness, pride and all things that tear down and make the life inharmonious to the law of love and service. Mark teaches the law of silence more than any of the other Apostles. He bids the individual who would follow Christ, "Do these things, and tell no one." Live, love and serve for the Master's Cause—and be silent. Do the things that redound to the glory of the kingdom and

be silent. Again and again the Christ admonition is given, "Tell no one." Prepare for the baptism. Make the way ready for the coming of God. But while the strife is on between the self and the appetites and desires, and tendencies of bodily life, "Tell no one" of the warfare that is waging. Carry on the battle in silence, stilling the moans, the complaints and cries the physical self would utter, and giving to the world only the love, service and light that comes from the life within.

The real power that healed the leper was in the silence of the command coming from the life that is of God, centered within the physical being. When the Master manifested the works of God by raising the dead, making the blind see and the lame walk, it was not by much speaking, but by the silent expression of the power from within. The real things of life are the result of prayer and fasting. No idle words were spoken in the Christ given directions.

This clearly understood, then comes the

question, "Why fasting, and why prayer?" It is not the prayer of the Pharisee, it is not the one of much speaking that is only as effective as the sounding of brass and the tinkling of cymbals. The prayer of one who would know the kingdom must be the prayer of doing the little things of daily life, of repressing egotism and self-gratification, until love and service have cancelled every belittling, quibbling, mean act in the ledger account of individual life. Then fast. Why? The law is as simple as it is wonderful. If the individual desires to bring his body under control and has not the power to carry it into effect in the ordinary way, then it is for him to whet it into obedience by saying, "You shall not feel the throb of contention. You shall not yield to the sway of anger, greed, envy or to call of the appetites." When the physical life ceases to dominate the activities, the individual seeking the phenomenon of love will find coming from this change of conditions a new life, called by some the subliminal life. It is the wonderful essence of infinite

life that is of God, coming into a state of activity by the repression of the one life and the bringing up of the other that has been buried under the crust of material accumulations.

He who does not express this inner life has not yet fasted as the Master did. It is possible for man to fast until the body is weak and useless and to pray with much speaking until the tongue is palsied, and yet not touch soul consciousness. To become at-one with the life that is of God means to attain the attitude of controlling the body by the sincere, ceaseless effort to hold it obedient to the dictates of selfless love. This can not be done by worrying about the things of yesterday or what tomorrow may bring. It is accomplished by living in today, filling it from beginning to end with glad service rendered in fullest measure to the Master's cause.

Preconceived ideas or family tradition and customs have nothing to do with this effort for bodily control. Say to the physical self, "You are my servant, I will no longer be amenable to you." Right here

is where many who are seeking the light fail. They mistake the way of control and think that mastery lies in breaking and crucifying the body. Many are heard to say, "I will make the body do the task in hand, giving no heed to its condition, whether it is fit or not." Yet, in no record of the Master's sayings can any authority be found for torturing and grinding down the body until hate, greed, discouragement, fretfulness, weakness and pain take possession. Control is not gained by making the body a broken, discordant instrument or a grudging slave. Those who follow this line of action do not give the body the ordinary care and training given to a horse in order that it may win in the race in which it is entered. Physical man builds, replenishes and cares for the structure of wood and stone in which he lives, giving to it the best he can afford in order that it will be a dwelling worthy his station in life. No athlete has ever had a chance at competing in tests of endurance and strength until he has first brought his body into a perfect condition of health. It is

just as true that no Master has directed his body into a complete expression of God's life unless he has cared for that body by giving it its rightful due. Fasting does not mean depletion of the body; it means training it into obedience to a subliminal life as powerful and complete as the physical being through which it must express itself. It means to make the blood coursing through the body a vital life stream; it means to give to the nerves their full portion of life energy. When these two forces are beating in harmony and the brain is clear and true, there will come a third principle that will direct the understanding and experience into a plane of life heretofore inaccessible. This is the neutral ground between the body and the spiritual life.

Therefore, say to the body, "Fast in the principle of loving. Fast in the principle of serving and getting in at-one-ment with the life divine." This means to lay hold of love with a force so strong, so tenacious, that the body will be, not its slave, but its willing servant. Then, only

then, is possession of individual power attained.

It is said the Master spent forty days and nights in the wilderness, without food, shelter or raiment. During this time of seeking for an understanding of the mystery of life, for Him there was nothing save He and God. At the end of this time of fasting and prayer He came forth so free from the appetites and desires that bind to the physical things of life that He was capable of teaching eternal life to all men. This is the fasting that allows an idea to take possession of the brain until it comes from its chrysalis a gem of purest ray; this is the fasting that makes it possible for man to understand God. To this end it may not be necessary to stay in the wilderness for forty days; but he who sincerely desires to be freed from physical restrictions, he who truly wants to know the kingdom that is within will have to go through an experience that is akin to it. He will have to sit in the West until the sun has passed below the horizon and again returned; he will have

to sit there until the entire cycle of the day has been completed. Then, if he is not yet strong enough for self mastery he must needs sit there until there is freedom from contentious throbbing and the yielding to physical sway. This accomplished, does not mean the individual who is prepared to leave the West and "be about my Father's business" is rid of appetite, desire and impulse, but that he is now in possession of a force greater than these which will control and make them subservient to the Master's Cause.

Mark records, as no other did, the law of fasting and silence and how, by their use, to attain consciousness of God's kingdom. The gospel of Mark is not a frail thing; it is not founded upon the sand. It tells, in simple words and true, of the coming of the Master, His baptism, both by water and the Holy Ghost, how He healed the sick and taught the law of silence. Mark records the way by which this may be individually accomplished: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself." He taught that love was not enough—"Love ye one another," aye, but love so truly, so selflessly, it will be possible gladly to lay down life for a friend. In these records it is given that, in due course of time, Christ selected twelve men as His Apostles. A question often asked is, "Why twelve? Is it because of being a geometrical proportion?" There is no logical reason why twelve men should be selected to guide many millions of people save for one thing—because these twelve were suited to the work. Out of the multitude these twelve were the ones to whom He could say, "Go heal the sick," not according to their wishes but as He directed. To them He gave authority to do all that He did, saying, "In My name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick, and they shall recover." These twelve had learned the law of sacrifice, the law of love, of service, of fasting and of prayer. These

faithful followers had learned the law of, "Not as I will, but as Thou wilt." They had been baptized, not by water, but by the force that is of God.

Mark followed the direction, "Go ye into all the world, and preach the gospel to every creature." He died a natural death and not as a martyr as some have stated. Though Mark was not a martyr he was a great miracle worker. With him it was always the law of doing and the law of silence. It was Paul's pleasure to have Mark with him, just as it was Peter's, for all things were more readily and easily accomplished when Mark was present. This was because he was always acquiescent to the law of truth and could at any time lay hands upon the withered limb and it would immediately return to the condition of health. He could cast out the devils that came forth only by fasting and prayer. Teaching, preaching, casting out devils and healing the sick, Mark exemplified the truth of the Master's statement, "All that I do and greater things than these shall ye do."

In this day many are found trying to heal the sick without material methods. There is only one way in which it can be accomplished, and in the records of Mark this way is given. Train the body into harmony with God by fasting, serving and being silent. Why is the body broken and tortured by pain? Because the individual has neglected to hold the self in a state of harmony. One whose body had become worthless through the ravages of consumption, by following a direction of fasting and prayer experienced the joy of having his lungs again made whole and the body restored to a perfect condition of health, because of the life that does not die. This was the result of the love that is expressed to all men in service and in silence. It was because of the love that knows what fasting and prayer is. What one individual can do, all can do by becoming in harmony to God's law. No one receives special dispensation; no one is especially selected. Each individual is a chosen Apostle in the Master's service when he has trained his body into obedi-

ence and can say, "Thy will not mine, be done. I am willing to go where the Master directs and do the work in the Master's way. I ask nothing for myself, I only ask how I can best serve my fellow man. I will give to all good measure pressed down and running over. I will follow the example of Mark, doing the work as it is given me to do and will 'Tell no one.'"

This "Tell no one" is worth much to the teacher, the Apostle, the disciple and the aspirant. It teaches that to him who is about his Father's business all the Master hath will be given for the asking, and "his work will be confirmed in the signs following."

CHAPTER V.

LUKE.

IN Nazareth, when Christ stood up in the synagogue to teach, He read these words: “The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.” Then He said unto them: “Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when

great famine was throughout all the land; But unto none of these was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

It is probable, all the Apostles did not write at the same time. The sacred messages were given with lip to ear, cheek to cheek, heart to heart, and knee to knee, from one Master to another, until the time came when they could be put down in writing. These writings show the Masters had received the same truths, the same teachings. In each of the Apostolic records is the same message, varying only according to the education, environment or individuality of the writer. Luke, who was a physician and possessed a well trained mind, understood the gliding form of language. His records shows he understood, not only the context, but the flow of words. Note, his is the same truth spoken by John, by Matthew, by Paul, by all the Masters. The Gospel of Luke is

said to have been written some fifty years after the death of Christ—but when it was written, or where, matters not. The real law of importance is, what does it teach?

Matthew sat in the East, Mark in the West, and Luke—the third of the four recorders in the Lodge—sat in the South. Luke is the one who separated the twenty-four hours of the day into the three divisions, eight hours work, eight hours rest, and eight hours of diversion. He gave forth the Master's message from lip to ear, with cheek to cheek, breast to breast and knee to knee, hand clasping hand, in order that eavesdroppers and cowans could not lay hold of the sacred communication for the purpose of misuse.

Cowans and eavesdroppers are among us today, as in the time of Luke. They are seeking information of divine powers, to be used for self gain. The Pharisees and Sadducees are still seeking to possess a knowledge which they have not qualified themselves to receive,—they are striving to enter God's kingdom through short cuts.

Often the eavesdropper—he who has not entered through the only doorway giving access to truth—will be heard to say, “I know.”—Say to these: “Aye, it is known that you have been appropriating falsely. It is well known you have been a cowan and an eavesdropper, trying by sleight-of-hand or legerdemain, to make use of powers to which you have no right. You know only some quibble of truth.”

The Master’s law of love has never been made a possession, nor has His message of peace been comprehended by any, save those who can and will do love’s work. There is no law of love so strong as service, and no gospel is worth while that will not give this truth to the individual.

Study the records given by Luke—study them, not from the East, nor from the West, nor yet from the South,—but study them from the center of being. He who would know the message, given from one Master to another, must first make himself duly and truly prepared to receive it. To this end, cease speaking of the

“Humanity of man.” It is not the law of Christ, nor of any of His Apostles, to teach humanity. Every law, teaching the way of development from the crude to the refined, from an instinctive being to God consciousness, is a law of Divinity. This law must be comprehended by man, so he can change his human nature into divine nature—the purpose of the Master’s message, is to make sons of God out of sons of men.

The current that sweeps onward and upward, carrying the body with it until it is master of the flesh, is the divine and not the human current. “To err is human, to forgive divine.” To seek self-gain is human, to serve every living creature is divine. It is human to hate, it is divine to love. In the life of man, the activity that is of worth, is the one pertaining to the divine, and not the human side. Hate, covetousness, greed, egotism, selfishness, false pride, contention, worry, doubt, lust, fear, discontent, all belong to the human part of man. Hope, charity, meekness, long suffering, service, peace, love and

purity belong to the divine; and these are the things that make the crooked places straight; these the forces that will carry the individual, beyond the darkness of appetite and desire, into the realization of eternal life; only these will change the warped and broken life into one joyous and true.

Luke records the law, that "Man shall not live by bread alone, but by every word of God." Appetites and desires, hate, lust, fear, cruelty, worry and doubt are not fed by the word of God, but righteousness, long suffering, tranquillity, and those things that are beyond the body—the things that make life worth while.

To find the God part of life, is the individual privilege of every man. Christ came to fulfill the law, and not to break it. He did what every one must do in order to change the nature from its human to its divine phase. Each one must go into the living temple, the body, which is intended for the use of God, and there meet the Pharisees, the Sadducees and the money changers, who make it a den of

thieves, and overthrow them. Each one must meet hate, avarice, deceit, egotism, anger and guile, with the perfect love that casts out all fear—meet them with that peace which destroys all contending forces of the body.

When the word Master, is indelibly marked above the impulses, appetites and tendencies of the body, there will be no longer any looking down upon a neighbor with the desire to criticise or judge. The one who is now living in the God life, will see in all others, the new life being born that, as time's wheel revolves, will carry each individual nearer and nearer the life that is divine. When the human side of man has been refined, the light from within will shed its rays alike upon every human creature, without regard to caste, creed, race or social distinction. The body life changes to meet contending conditions, but the message of the Master is always the same.

“The voice of the Silence” says in the Hall of Learning, beneath each blossom will be found a coiled serpent. That ser-

pent is always trying to find a new and complex meaning for a simple and direct word. The Hall of Learning has been warped and distorted into a den of thieves, where love is not, and peace does not abide. The living temple has been given over to the money changers and the service of mammon. Ask what the Hall of Learning has done for man, and then for an answer, look at the human family—they are found living in strife, greed, discontent and turmoil. Man is told to put away the things of the wise and prudent, the egotistic desires, the childish, vain things of life, and to follow the words of God, and he answers, “The Word may mean this, and it may mean that. Where it leads we do not know.” The reason of this condition of fear and doubt, is because the human part of life is triumphant, and the God part, is buried. Cant, creed and dogma cannot resurrect it; neither can it be found by heeding the traditions of men. It is found in the call of the Master: “Follow Me.”

In the very beginning of Christ's min-

istry, He declared the old dispensation must be concluded. This meant, the old régime of the Judean period, was worthless in the progress of growth from the human to the divine side of life. Cleanse the heart from heresy, tradition and dogmas and consciously seek truth by the law of experience. To talk about the old dispensation, is to lead away from God. At-one-ment with the Infinite Force of life, cannot be gained by delving into the dim, forgotten past.

“God is love,” and love is the law by which man can find God. “Love God with all thy heart, with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself,” is the way of eternal life, and fulfills the old dispensation. This is the message to be carried to all the world: “I come, not to humanize you, but to make you a God (not God, but a God). I come, not to preach to you of a heaven to be experienced after death, but one you can know here and now.” It is offering a cash proposition, as it were, one that can be cashed without delay,—

not by prayer and fasting, but by living the life of selfless love and service. The hardest problem for man to solve, is to see things as they are, and not as they seem. The customary way is to be content with the surface, the letter of the law, and not to give heed to the message. The greater portion of the human family, bow the head in humble homage before the Messenger, and let the truths He gave fall upon ears that hear not. Most men are seeking the way to God's kingdom, by listening to what others say, and not by what they, themselves, are doing. No one can find God by looking for Him in the house belonging to someone else. God must be found at home, but before this is a possibility, the fleshly temple must be made an acceptable habitation for him. Before God can be individually known, the body must be made capable of manifesting the works of God.

Luke said, Christ came into the world to lift the veil of darkness from those who could not see; to give vital life and harmony to the body of man. Then to the

question, "Physician, canst thou heal thyself?" the answer is, "Yes, if another is present who is in harmony with the law of love that is life." The Master has said, "Where two or three are gathered together in My name, there will I be also." These assertions are not quibbles, they are laws, unfailing, unchanging and always true. Therefore, Holy Association, though not essential, is vital in the process of development from the human life to the divine. Because of the human side of life, prayer, fasting and long suffering are to be essentials in the journey of each individual to the kingdom of heaven.

From the human standpoint, it would be far more pleasant to preach to a multitude of idle worshipers, than to a few souls who are earnestly seeking the heaven that is at hand. If the God side is triumphant, there is more pleasure experienced in preaching God's kingdom to one who is hungering for truth, than to the thousands who are seeking only material gain. Such is the difference between the human side of man's nature, and the divine. Egotism

calls for admiration, pleasure, and the laudation of men. Divinity has its laudation and pleasure in giving loving service to all men. Divinity knows more real joy, in the one who repents and turns from the human to the divine side, than in the ninety and nine who have no need for repentance. The human side delights in erecting its house upon the sands, to be washed away by time. Look at the great buildings left from the past, and ask, "Is there aught in them that increases the spark of divinity in man?" Who builded these wonderful things of the past? No one knows, yet they were built purposely to feed the egotism of man, and they are as dead sea fruit; the flotsam left on the shores by the waves of time; a messenger from the past, but without a message. Not so with the message from the Master, that, crystal clear, comes down the ages, to man. The truth spoken by Luke, lives today in spite of egotism, in spite of the desires of the flesh, in spite of all man made creeds and laws.

Luke said, "A prophet is not without

honor save in his own country," but he is not without honor there, when he has learned to live the life that is divine. Let the Christ answer; some may have doubted the words of the lowly carpenter's son, at first, but none doubted His wonderful potency when He healed the sick and cleansed the leper. When He raised Lazarus from the dead, none thought of Him as the carpenter's son. He who has made truth a part of his life, so truly that it lifts humanity from the darkness of fear into joy, is not without honor, any where or any place. The Master was a prophet in His own country, among His own people, and His own kin,—but before He was accepted as such, He made good in a foreign country. The same is true today, he who would make good, as a doer of the works,—must go into a foreign country—a country which is God's. He must go into the country that is given to man only when he has made his human life fit to receive it. It is the country that becomes the center of life to

all who have become qualified to express it.

Qualifying, for entrance into this country that is God's, is not an impossible task. Love is the way, Peace is the law, and Service is the expression. Possess these three principles, and it will be possible to take off the dark shadows that make eyes sightless, and again restore the power of sight, and change the mantle of ignorance, degradation and sorrow, into the white robe of understanding, purity and joy. The simple message of the Master Christ, is love. He bids humanity listen to those who have experienced the truth, and then says they shall be known by their works. It is just an every-day effort, yet people will be heard to say, "How can I arrive? I am trying to live the life, but I do not seem to make much progress. Why?" The problem is written for all to read, and the manner of reaching its solution is given. Is it not possible to understand that Peace is master, love is the law, and service is the way? Is the Christ message so buried in the forgotten past, that it is

not possible to know the power of peace, love and service? Why even a child knows what peace, love and service are, so man should know them in their completeness, and by carrying them in his heart, destroy every vestige of their hate, greed, lust and desire, that has been abiding there. Cast out anger from the living temple; drive away the Pharisees who have made it a den of thieves; have nothing to do with these imps of darkness and despair. No one has ever found pleasure in the works of hate, anger, jealousy or contention. No one has ever found glory in the things that make the body a thing of despair. Every body wants happiness, peace and lasting power, and these can only be possessed by saying—and following the saying by doing—"I will love and serve. I will give peace and good will to all men." The body calls for approbation, and falsely calls love that which is only egotism. Love is the glorious irradiation of the God life, expressing service to all—as the energizing rays of the sunshine on all alike, so Love shines

the light that makes straight the crooked places of life. He who irradiates love from the center of his being, will not worry about what others say or think about him; he will not worry about his place in society, nor his family tree; but, he will be intent upon his Father's business of expressing peace to every creature, and others seeing his works, will marvel at the potency of his love. Even the insane will respond to the force of love, for he who is filled with the Master's peace, can go into an asylum, and by the power of love, restore the mental balance to a diseased mind. An idiot, an insane person, yes, even an animal, can understand love, when it is perfectly given. All can understand that love is the basis of law. Luke declared this law to be the simplest thing in all the world, but, in order to make it a vital factor in life, each individual must realize that every man is his brother, and every woman his sister; this realization will make him go any distance to serve even "the least of these."

Every law of serving is recorded by

Luke. Some thirty parables have been written down by him, for the purpose of showing the law, and the work of the Master Life. These laws have been recorded in language so simple and forceful, that all who will, can understand and follow them. Love with purity; love with meekness; love with charity; love with humility; love continuously, and then do the work of serving all mankind. There is nothing so wonderful as the sign borne by the true follower of Christ.

In the Gospel of Luke, and in his only, —17th chapter, 21st and 22nd verses— is the location of the kingdom of God definitely and distinctly given.

Luke placed woman in her rightful place. According to his record, there were as many women as men among the followers of the Master Christ; as many wonderful souls among women, as among the men; as many women loyally serving in His Cause.

CHAPTER VI.

JOHN.

THE first portion of the text is taken from the 5th chapter of St. Luke, beginning with the 12th verse and continuing to the 7th. Then the attention is called to the 9th chapter of St. Luke, the first six verses, in which the Apostles were given authority. In the 22nd chapter of Revelations, the 12th, 13th, and 14th verses will be found:—"And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City." These are a few, a very few expressions of what the teachings of John really meant.

Of all the disciples, and there were seventy or more, and of all the Apostles, of which there were twelve, John was the love disciple, the one who epitomized the sayings of Christ, so that almost all his gospel is of that which was said by Christ during the last twenty-four hours of His life. It is said that John was the best beloved of Christ, the Apostle giving forth the love force that expresses light and life to all who want to know the kingdom of the Divine Power.

John was free born. His birth place is supposed to have been Bethsaida. His father was a ship-builder and his mother, Salome, probably had servants in her house. It is also stated that John was related to the High Priest. Be this as it may, the intent is to speak not of the physical side of his life, but the introspective portion. The wish is, not to dwell upon the letter, but the real law that is found underneath the text. For if religion is worth while, it is worth knowing to its very heart. It is worth knowing by living it. It is worth knowing in detail and com-

pleteness. More than all this, it is infinitely of worth in showing the egotistical physical being what he is now, and what he will be when he has made himself worthy and qualified to express love, the force of light and life eternal.

Every human being can understand he is dual in nature. It is easy to know the body side which is born to die and crumble in the grave, and it is just as easy to know that something embedded within this crust of material matter which, if allowed to manifest itself, will make of the body a vehicle manifesting God.

Recognize that John, more than any of the other Apostles, gives the light and the way of comprehending the love force that is of God. "I am the bright and morning star, the light of the world." It is this true light "Which lighteth every man that cometh into the world," the truth seeker must attain. "By this shall all men know that ye are My disciples, if ye have love, one to another." "Greater love hath no man than this, that he lay down his life to save a friend." Paul

says, "Perfect love casteth out all fear, and he that feareth is not made perfect in love." Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law. No one who has traveled to mastery, has found the journey one of bliss. It is the road of physical unfoldment. It is the battle in which the egotistical physical self is slowly and painfully forced to serve, where before it commanded. The realization extending from the existence of the damned to the knowledge of God, is not possible save through physical experience. In every life a time comes, when the intense desire is to cease existing in a physical way (this is the time ordinarily called conversion) and know the life that is of God. This is the time the covenant is made, by which the individual slowly but surely changes from an instinctive being, swayed by physical and mental impulses, to a consciousness of life that is of God. This is the time when the individual comprehends the body must be made a servant of God, if He is to be served, and God

must be held in abeyance, if the egotistical self is to be served.

The dividing line between the physical self and the soul, is so distinctly marked that all who will can know. If the desire is to live where ideality and hope exist, the physical tendencies, the egotistical desires, the throbbing things of the body, must be put away from the thought, and replaced by "The love that faileth not." Very few realize that the principle in the simple law, "Love God with all thy heart, with all thy soul, with all thy mind, with all thy strength," and the second law which is even greater, "Love thy neighbor as thyself"—is every bit of the law from the beginning of time. It is all of the prophets boiled down to one word—that word is love. He who lays hold of the power, the wonderfulness, the simplicity of it, will cease quibbling about terms, and get down to the work of living love. They will express it in every thought, deed and word.

He who does not know how to love, needs only to turn to John. Read his in-

terpretations of the teachings of the Master Christ. Read again of the simplicity of His acts, and know there is an Infinite power within man which controls the physical being, and, when this is thoroughly comprehended, the physical nature is lost in the principle that dwells within.

The individual can make the covenant today, just as the disciples did back yonder. John left his former manner of life, and followed the Master. Peter did the same, also Matthew, Mark and Luke. All the disciples left their daily work and followed Christ, in order to do the work of the God life within them. This covenant is the essential thing, in every great undertaking—it must be made between the plastic brain and the plastic center of life. Assertion is worth nothing, save as an expression of a living force. If ready to live the life that John taught was love, then take up every detail of work and follow them with the exactness of a Master Builder, who follows an Architectural Plan. Follow these principles of the soul, until they are made a part of the self. No

one can be a part of his brother or his sister, while he is building barriers between himself and his fellow beings. This principle given by John is not experienced, or even understood, until it is possible to love by the same law followed by John. It cannot be touched by any one except by the natural law of becoming at-one with it. In speaking to a child, the rule is, speak as a child, and you will be understood. Be as the ignorant, if the desire is to reach them, and the ignorant will understand. If the intellectual is the type desired to reach, then raise the self to the plane of intelligence, and the intellectual will understand. Likewise, when there is a wish to talk of God, do as John did, become at-one with God. Touch the Infinite Force, then carry it down to the ignorant, speak of Him so those hemmed in by physical darkness can understand, and by that understanding turn to the light. Use nothing unnatural, unknown or broken. Make the God life and the finite being one of a buoyant tendency, that the individual light may shine—do it

by learning to serve the "Least of these" in the brotherhood of man. There is no place in the human family where the light cannot reach. If it touches even one, it can touch more. If it touches a few, it can touch many, and when it reaches a thousand men and women, it has become a principle that each one, as an individual, can lay hold of and by irradiating it, become a beacon guiding others away from ignorance, doubt and sorrow, to the understanding and experience of God.

To know this vital law of at-one-ment, study some one person. Imagine, by a process of mental picturing, he is a part of the self. Try to think and feel as he does. Casting aside all prejudice and aversion, get into the plane in which he lives, then talk to him, and there will result the condition of at-one-ment in proportion to the right judgment of his character and manner of life.

The principle of love is synchronism. This is the law by which to test the religion of Christ. When this is the rule, there will no longer be the bowing of the

head, and the bending of the knee in idle worship, for the nature of God will be laid hold of, and the power of touching universal consciousness attained. So, "I am Alpha and Omega, the beginning and the end." I am the principle of God manifesting in every creature. I am the illuminated spark irradiating through the body, just in the proportion that the latter is at-one with the inner radiance.

Break away from the creed of materiality, from illusion, from the things that lead nowhere. Realize the only way of truth is to test it by expressing it to the members of the human family. To this end, be as firm as the Rock of Gibraltar, where truth is at stake, and let the expedients be what they may.

The teachings given to the Apostles were not written down for many years after the death of Christ, but were transmitted from one to another. During the time of the persecution and oppression of the early Christians, these teachings were whispered with lip to ear, cheek to cheek, breast to breast and knee to knee, in order

that the cowan and tyrant might not hear. Matthew did not write his gospel until some thirty years or more after the death of the Master,—neither did Mark or Luke, and John did not write until the latter part of the century. The writings John gave, in the ripened years of his life,—for it is said he had reached the age of about one hundred years at the time of writing,—were not only the gospel, but also the epistles, and the book of Revelations, in which was given the prophet's visions, and the seven messages to the churches, showing the seven conditions of growth. He wrote so simply and directly that one without over much learning could readily understand. The Book of Revelations, whose seal will never be broken by the wise and the prudent, will be revealed to the simple and true of mind, to the pure hearted. It will be revealed only to those, who have thrown wide open the door of the heart to the oncoming Master—the divine life that d'wells within the Sanctum Sanctorum. The entrance into this inner shrine, is through a free open

doorway, leading from the outer darkness of physical life, to the Infinite irradiation in which the light of the illumined soul burns forever. This light is not subject to the drafts of physical impulse; it is not subject to any of the things that sway the physical being, because it is the Alpha and Omega, the beginning and the end. Meaning that God, dwelling within the material form, is a light that is greater than any that is on the earth, or the sun in heaven; greater than anything known in a physical way. It means, that this glorious radiance dwells within each human being, when he lays hold of the principles of eternal life, which has an abiding place in every human being. "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." This light attained, means qualification to preach the kingdom of God, the kingdom that John showed was the one of love.

"He called the Apostles together and said unto them: Take nothing for your journey, neither staves, nor script, neither bread, neither money; neither have two

coats apiece. Enter into a house and there abide until the ministry with them is finished, and say to all, the kingdom is near." There is no use in saying to any house, "The kingdom of God is near," until the one speaking has made the kingdom a part of his individual life; otherwise, his words are like the sounding brass of the Pharisees, and the tinkling bells of the edifices, that must be quiet when heaven on earth is an accomplished experience.

Christ meant just what He said, when He declared, "The kingdom of God is at hand;" live it, feel it and express it, and then, "Go ye to all the world and preach the kingdom of God." When the sick, the distressed, and the broken in mind and body, come for help, understand, authority over disease is given to those who follow the Master's commands, and serve them—not in doubt, neither in austerity, but—(as John showed the way) in love. Lift the veil of sorrow, and replace it with Peace. Transform the black mantle of iniquity, into the white robe of purity. Change the downtearing desires

into works of love, and make the daily life worth while. Cast out devils, for here again, is the example of John: "Believe Me for My very work's sake. Believe that I am the son of the Father. The works that I do are My Father's. If it were not so, these wonderful works could not be." Again he said: "If I do the works of the Father, though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me and I in Him."

Read again and ponder well the gospel of John, and realize this wonderful man gives all praise and power to the soul. He gives all honor to the God that dwells within the son of man. Put things to the test of experience. There is no law worth while that does not always work the problem in the same way, and give the same result. The religion of Christ is individual. Salvation is free—only when the individual is ready to pass through the doorway to the inner life. Salvation depends upon the thoughts and acts of the self, and not upon what others accomplish

for him; neither can one give salvation to another by what he does for them. Religion depends upon the individual understanding of the law of love and service.

Until the individual has gone into the wilderness, and fought temptation up to the time he knows he is master of the tendencies, appetites and impulses of his physical nature, he is not ready or worthy to enter into the kingdom of God. All know the human family are slowly but surely coming home. As old age creeps onward, the appetites and tendencies of the body are lulled into rest, but greater than the quietness that comes with old age, is the love that mellows the life forces while youth is transcendent.

The most wonderful thing in all the world is to, "Love ye one another, as I have loved you." Love, so its expression may touch every living soul. Make the covenant to love. Realize it is the all conquering power in life. Love so truly, there is the ability to be humble before God and man. Love is the watchword giving entrance into eternal life. Love

cannot be expressed while the contentious forces of physical life are running rampant. Love demands the harmony of peace; it demands this, and this only, but to attain it, means to kill out anger, jealousy, possessive love, all the meannesses of contention, and the tendency to think the self better than the neighbor. Man is prone to do anything and everything that is not a part of the principle of love. He feels the desire to criticise, to judge, and to condemn the acts of others, and to be blind to his own frailties and faults. He seeks self excuse, but is pitiless to the mistakes of others. He long remembers the harsh word, and quickly forgets the acts of kindness. Bear in mind it is a part of life, to raise the self out of the desire to be judge and executor, into the plane where the law is "judge not." Make the heart pure. Gladly turn the other cheek, keeping away from argument, contention and bitter feelings. If this, at first thought, seems impossible, try it. Then, if failure is counted a thousand times, it means there has been a thousand opportunities taken,

and if the trying is persistently maintained, sometime the problem will be correctly solved, and entrance into the kingdom of love attained. When this time comes in the individual's life, he will say with John, "I beseech thee, not as though I gave a new commandment unto thee, but that which we have had from the beginning, that we love one another."

CHAPTER VII.

PETER

IN THE first chapter of the Second Epistle of Peter it is well to consider the verses from the 3rd to the 15th in connection with the Apostle Peter. In the 16th chapter of St. Matthew, beginning with the 13th verse is found the account of the Master, when He came to the coast Cesarea Philippi, asking the disciples, "Whom do men say that I the Son of man am?" They answered that some thought Him to be John the Baptist, others thought Him to be Elias and still others said He was Jeremias, or one of the prophets. Then Christ questioned them, "But whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God." It was then that Christ said to him: "Blessed art thou, Simon Barjona: for flesh and

blood hath not revealed it unto thee, but my Father which is in heaven. * * And upon this rock I will build my church; and the gates of hell shall not prevail against it." In the first ten or twelve chapters of the Acts of the Apostles will be found almost a complete history of the works and life of Peter.

While John was baptizing the multitude, Christ came down to the river Jordan and was baptized by him. Then came the forty days and nights in the wilderness; and just after this Christ, walking by the sea of Galilee, saw Peter and Andrew fishing and He called them to follow Him. Peter and his brother Andrew left their nets and gave immediate response to the Master's command. They were of the simple type of men and they asked no questions, they made no vain assertions, but straightway sought to follow Him who would lead them to the understanding of life in its fulness. This was also true of James and his brother John. When they heard the call, without hesitation they left all that had been of importance in

order to follow the Master; and by the law of sacrifice their lives were made amenable to God's service and they became Apostles.

That one who can comprehend the irradiation of the infinite principle within the physical being so fully and truly he can say "Not my will, but thine be done," who can feel it so forcibly, so intensely no fleshly tendencies or impulses can sway him, will understand the kingdom of God just as readily and surely as did Peter and Paul. He will know it just as truly as did Matthew, Mark, Luke and John; for it is given to all to understand how to be partakers of the divine life that is within every human being. The way is that simple law given by the lowly fisherman who said: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; and to charity forgetfulness; and to forgetfulness the fruitfulness that is knowledge of the kingdom of God."

Knowledge of the manner of traveling from the physical conditions of life to those that are of God can be gained in no better way than by the testimony of those who have journeyed over the road. Therefore Peter is as a beacon on a hilltop, aye, every living soul is a light that gives inspiration to every one journeying after them over the selfsame pathway.

So the poor, lowly fishermen, unkempt and unlettered, are found giving light to those in the darkness of lust, fear and contention. They are found healing the broken, diseased bodies, giving sight to the blind and making straight the crooked places in the lives of those about them—after they had heard the call and left behind them all that before had meant life and followed the Master into the way of truth.

It was Peter's house in Capernaum which Christ and several of the Apostles made their abiding place. However, it is not the personal "I" that is worth while in the study of Christ, it is the contemplation of the adjuncts of the life divine that

counts in the growth to consciousness of God. After the multitude was fed with the five loaves and the two small fishes, Christ directed the disciples to enter into a ship and go before Him to the other side of the sea. He then left them and went up into a mountain to pray. When evening was come the wind grew fierce and the ship was so tossed about by the waves the disciples became exceedingly afraid. Christ, becoming conscious of their fear, went to them, walking upon the water. The disciples seeing Him coming over the water thought He was a spirit and were afraid; so Christ called to them, "It is I, be not afraid." When Peter heard the Master he said, "Lord, if it be thou, bid me come unto thee on the water." Christ answered, "Come"; and Peter did walk upon the water until, seeing the rough waves, he became frightened and then began to sink. Calling to Christ he said, "Master, save me." Christ, catching hold of him, exclaimed, "O thou of little faith, wherefore didst thou doubt?"

This is the picture of the pathway to

mastery. It is the illustration of the law of growth all must some time follow. Without faith no one can do the works of the Father which is in heaven. "O ye of little faith," hear the Master say, "By their works ye shall know them." It is known that He blasted the fruitless fig tree; it is known that He made His own life fruitful in deeds of loving service to the multitude; and He said, "If ye have faith as a grain of mustard seed * * * * nothing shall be impossible unto you." Cease doubting, therefore, and say, "Master, teach me the way to its attainment."

The way is simply and directly taught by precept and example. Anyone who will can know the way to heal all man's infirmities. All can know how to purify the unholy places in life. All can lay hold of the faith that gives power to express the works that are of God. But when those who say, "I do believe," are left to stand alone and passion's sway is felt, or contentious impulses sweep over them, fear takes possession of them and God is forgotten. How many there are

who have felt the touch of doubt and contradiction when left to stand alone.

The first lesson taught by Peter is, "Sufficient unto the day is the evil thereof." Each individual who in all sincerity wants to live the life of God-consciousness must know the part of this nature that is divine and with it, do the work in hand without doubt, question or hesitation. Then legions of angels will be back of the effort and in his inmost heart he will acclaim, "This is the power of God." Each condition of growth yields the unchanging realization its purpose is that of preaching the kingdom of God, making the crooked places straight first in the individual life and then in the lives of others, and lightening the burdens carried by the weary, footsore travelers on life's path. Yet Peter, virile and possessed of strength of character beyond those about him, was not strong enough to withstand temptation when it came. "I know Him not" were the words of Peter as he denied Christ. This same thing can be said about those who come today to worship at the

throne of God. When the dissolution of the body is taking place and death is near, they know not the God that is close to them. The greater portion of mankind live in a slough of despondency and in agony of fear because they have not knowledge of the power of God that is present to heal man's infirmities—not only the aches and pains of the physical body but the unequal conditions of the brotherhood of man. The downtearing struggle to accumulate material possessions at the expense of one's fellows, the making gradations in life from the barbarian through the labyrinth of culture, marking conditions of caste, creed and social distinctions, keeps the individual from realizing the brotherhood in which all mankind are bound by ties of loving service, one to another, is the potent factor in the growth of the body from the instinct-governed being to a refined, vibrant vehicle expressing the manifestations of God.

No one can grow to consciousness of the soul until he gets away from the dwarfing idea of separation. Peter

simply and truly showed the way. He was firmly grounded in the idea that the Jews were the selected people and that John was sent to save the Jews only, until he was given the vision of the great sheet knit at the four corners "Wherein were all manner of four-footed beasts of the earth, and the wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." Then Peter realized his work was to preach the kingdom of God, not only to the Jews, but to all people. So when Cornelius sent for him to come to Cesarrea to teach the Gentiles the law of the way to God's kingdom, he obeyed the summons and gave to them the simple principle of the divine life dwelling within the crust of clay.

The majority of people think the power of manifesting this infinite force of

life is for the select few, when all the time the slogan comes ringing down the ages to make no arbitrary distinctions. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." If this message is true, then there are no creeds, no ritual, no dogmas to separate the human family into sects and social classes in the religion given by Christ. All are members of one brotherhood; all are going from the condition of the brute beast, preying upon his fellows, to the one of a living soul, using the physical body as a vehicle of divine expression. Listen to Peter telling Jews, Gentiles, publicans or sinners—all who would hear his words—of the divine power that gives to all men the things belonging to eternal life and godliness: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity;" and to charity is added the cap sheaf of individ-

ual life—knowledge of the works of God.

Blessed are the humble, for no one can lay hold of the kingdom of divine life until egotism and false pride have ceased to be a part of his nature. Know that the infinite irradiation on the form of clay is the same in every human being, and the house of clay must be made powerful in the service of God. Meekness means to master the egotistical desires of the body and to replace them with the love of God and with unhesitating promptness do the full compliment of God's work. Nothing is so damnable and limiting as fear. Nothing holds the individual so completely away from God as fear. Wipe away the thought and the dread of what others may say. Take up the cross daily and follow after the Master. Free the self from the fear of condemnation and from persecution if desirous of living the life of love. Say, "If persecution and despite be a part of the life that is dedicated to God, let them come." Blessed are the pure in heart,

for they shall neither condemn or judge the acts of others. Blessed are those who feel the oncoming life of infinite force in their own body. Blessed are those who feel compassion for all mankind. Blessed are those who destroy the confines of creed and caste. Blessed are those who are ready to do the Master's work. "Blessed are the pure in heart; for they shall see God."

This is the way traversed by Peter, the way by which he grew from the lowly state of a fisherman to the exalted one of mastery and capability of manifesting the power of God. When Peter entered the room where Dorcas was lying and told her to arise, it was the power of God that restored her to life. Peter knew this was so when he healed the sick, made the lame walk and was instrumental in making the diseased body whole. No physical counterpart of life is capable of accomplishing these things, it is only when God manifests in man with His infinite love and purity that these so-called miracles can be accomplished.

It is little wonder that Paul thought much of Peter. Although they were dissimilar in their natures, they were both serving the same Master, teaching the same law and working in the same cause—the cause that all must some time serve. No one can get around it, beyond it or away from it. The path to its attainment is covered with countless wrecks of human beings who, having met some little temptation, have fallen by the wayside, or perhaps become enmeshed in the tendrils of fear. Yet the gate is open, the way straight and narrow and the path to it is marked by directions simple and clear. To traverse this path means to go rough shod over the appetites and tendencies of egotism—the family tree and social state must be forgotten. One-ness with God is not attained by man-made creed or tradition, but by the way blazed by Christ and His Apostles. God is not touched by ordinary means but by the laws exemplified by Christ. God's realm is experienced only by following the very Light from God. “Upon this rock I will

build My church.” What is the rock? The knowledge that within every physical tabernacle is the light that is of God. Christ said this knowledge that God dwelt within every living creature was not revealed by flesh and blood but by the light that comes from within. It was upon this spirit that Christ said, “ I will build My church ”—meaning that every member of the human family is a part of that church to the extent they control their physical being in which the God principle is centered and through which it must manifest.

Searching through the legendary lore of the Catholic Church, the assertion will be found that Peter was the first Pope of Rome. Upon that rock the Church of Rome has been builded, notwithstanding the fact that for years after Christ’s death not a line was written about any of the Apostles. This fact is interpolated for the purpose of showing how futile it is for man to build a structure upon physical things. Build not upon the things of earth but upon the infinite things of ever-

lasting life. This is the real power, the infinite eternal kingdom, the real unction that, like leaven permeating the meal, raises the individual life to God. This kingdom is not a home or country, for "Behold the kingdom of God is within you." The law of Christ was given from one to another in whispers, standing cheek to cheek, breast to breast, knee to knee and lip to ear. Thus were given truths to man that will make him a vital worker in the kingdom of God.

Peter was a master in possession of power to do the works exemplified by Christ, and, when he was asked what wonderful thing was behind his words and works, his answer was that God had promised that the Holy Ghost should descend upon every creature who would do His will. Man thinks of the Holy Ghost as a dove, a tangible thing, when in truth it is the light of divine understanding that is given only to him who has made the self clean by loving God with all his heart, with all his soul, with all his mind and strength and his neighbor

as himself. Through doing the work of loving service to all mankind the covenant between the self and the Giver of life is consummated by the descent of the Holy Ghost. It comes very rarely to the one who is bending the knee and bowing the head to form, creed or "isms." It can not come to one held in the bonds of preconceived ideas, prejudice or man-made tradition. Peter exemplified this during his pentecostal fight. The life, eternal and infinite, within the human form is not a conscious possession until the heart has been purified by the fires of renunciation and sacrifice. The divine force is an experienced part of man when he is duly and truly prepared and qualified to do the Master's bidding. There is no Holy Ghost in the communion; there is no Holy Ghost in repentance; there is no Holy Ghost in baptism; these are just conditions of the body. The Holy Ghost comes only by realizing "The kingdom of God within you." That is the only precept God gives, come to it duly and truly prepared to do His bidding, for no

one can receive it in any other way. This means to do as Peter did—continually speak the Word and be fruitful in the works that are of God.

It has been said that Peter died as a martyr at the same time Paul was killed, but this is legendary, for there is an authentic statement that he died a natural death. Paul was the martyr and Peter the saint. Both were masters in the body, both were filled with the Holy Ghost and both taught the way, the law and the life. Peter taught healing because it was the way; and he showed the method of its accomplishment to his disciples, for that was also the way. All who would do the Master's work must heal the sick, give sight to the blind, make the deaf hear, cast out devils and preach the kingdom of God. So the selection of the disciples was according to their fitness to heal the body and preach the kingdom of God. This was the first requisite. The second was to be in possession of a retentive memory—the simple, clear mind of childhood—for the teachings of the Mas-

ter were given from lip to ear, from person to person, until the one to whom they were given grew into a part of the divine life.

Peter showed the way as did none other of the Apostles, because of the wonderful experiences given to him. Peter, the fisherman, at whose house the Master dwelt for three years, went about preaching the kingdom of God, that others in the land might know the infinite, eternal power that is within every human being.

STEPHEN.

CHAPTER VIII.

ATTENTION is first directed to the 17th, 18th and 19th verses of the 5th chapter of St. Matthew: "Think not I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Then read the 35th verse in the 13th chapter of Luke: "Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that

cometh in the name of the Lord.” In the 8th verse in the 6th chapter of Acts this statement will be found in regard to Stephen: “And Stephen, full of faith and power, did great wonders and miracles among the people.” Toward the end of Stephen’s defense before the high priest, beginning with the 51st verse of the 7th chapter of Acts, he said this, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One: of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.”

The attention is directed to these verses for the purpose of connecting in one perfect link the law of succession. If the idea is accepted that Christ was a messenger of divine law, then the message He sought to deliver should be known. If He is accepted as a divine revealer,

then that which He revealed must be known in order that a personal understanding of that which was in the law to reveal may be attained: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law delivered in the Christ message was, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thy neighbor as thyself." The law is to express this love to all mankind in equal sincerity. To do this, it must be realized, there is no difference between the life within every human being and the personal ego. The difference, if any, is only in the outer form, in social position, physical or mental attainments, or on those conditions, nicely divided by man into caste, creed, and social state;—conditions created by man, not by God. No master, who has sought to teach man the way to God's kingdom—it matters not whence he came or to what people,—has made any distinctions in the soul life. The

differences in the lives of men have always been political, social or those of creed, always man-made and as mutable and ostentatious as all things are that are built by man. Spiritual life does not depend upon physical conditions. When the physical activities of life are raised to the purified state in which they can respond to the higher forces of life, the physical being then becomes a vehicle expressing the God life.

The message Christ brought to man was so potent it changed the doctrines and rites of Judaism into a religion that has transformed the world. To "love God with all thy heart," was a new theory. Indeed new to those to whom might was right, and whose cry of justice was, "An eye for an eye." Putting this love to the test, by "Loving thy neighbor as thyself" was a revolution. The Master's command was to reach the right hand of fellowship to all men, not in theory, not in mental attitude, not in a Utopian dream, but in loving service rendered. Do it, by holding the bodily impulses in abey-

ance, and writing master over the house of clay. This is not an easy thing to do when the senses have had full sway over the physical life;—neither can it be accomplished by bowing the head in idle worship nor by accepting any tenet of belief. It is only done by dedicating the life anew to the service of God and mankind.

Go into the wilderness as Christ did, and there remain until control of the bodily life is attained. The wilderness does not mean one of brush and trees, but of individual appetites, impulses and desires. Meet these and change them from physical things to forces that express the works of God. Stay in the wilderness until there is not a desire left save that to serve all men. Stay until it is possible to say, “I am master of every frailty, down tearing impulse and weakness of my body. I have conquered hate, fear, envy, lust, the desire for physical fame and gain and am ready and eager to reach my hand in love and service to every creature.”

Try it. There is no creed in it, no hypocrisy, form or cant, it is just controlling the individual appetites and tendencies of the physical life. This done, individual freedom is gained. No man will ever be happy or religious until he can look upon the "Least of these" as a part of the whole. No one can ever fulfill the law of love until he can control every tempestuous desire. These desires are not to be crucified and buried, but transmuted into a new force that are always on guard. Controlled desire is the love that meets the destructive forces of physical life face to face and bids them serve in the Master's Cause. All desires, impulses and appetites are a part of the daily life of man and there is the need to meet them day by day and hour by hour, until love has been written over all. The real unfailing force of life is love, it is the irradiation from the infinite to the finite. Use it as a tool in the Master's vineyard; for it is the sunbeam that never darkens. To put more of this sunshine into the world, more joy and more peace to all

men, is to live after the manner of the Christ life. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Loving God and man is fulfilling the law; what will this law do? It will control the down-tearing tendencies and make life clean; it will make every act a service to some member of the human family; it will make the individual a soldier in the real battle of life. When law is fulfilled, then comes the next principle: he who controls the bodily desires, tendencies and appetites will understand that blessed indeed are they who are humble. No egotistic frailty will have a place in the individual life. To make the body a worthy habitation for the life that is of God, the criticism, persecution, unjust accusations, coldness and scorn of others must be met with peace. Repress and control the bodily life until pleasure and pain can be met on the same plane. Until the contentious things of life are conquered the individual is not ready to enter into

heaven, but, when egotism, sensitiveness, anger, false pride and the desire for physical power have been conquered, heaven's door will swing open and that life that is of God be known. Christ said, "The kingdom of God is within you." It was a law He came to teach to man. "Blessed are the pure in heart: for they shall see God." "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." Blessed are they who transform the physical tendencies and desires from crude things, to expressions of the divine force of love: for by so doing they are learning the law of God. Christ taught the simple laws of God by precept and example. "He spoke the Word" and healed all man's infirmities. He gave the light of knowledge to those who were hemmed in by the desolate blackness of ignorance; He raised the fallen by touching them; He cast out devils and cleansed the lepers. Through it all He was preaching of the kingdom that all might know, for it is at hand in love and service to all who will turn to it.

The Christ direction is—go into all the world and say to every one: “Be ye sure of this that the Kingdom of God, has come nigh unto you” for the individual work in hand is to make all men understand that which to them has seemed a far off presence is an internal possession, when they have turned from the service of mammon to the service of God. Within each bodily house God resides, for the infinite force that is of God is a part of every creature. Each human being can earn the right to say, “God is with me;—God is my expression, my power,” just as soon as he makes his body a fit tabernacle for the service of God. Hear again the Master’s words: “One jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Mankind must know by experience that this means to be a part of the divine force of love.

All have heard the wails around a death bed; and have listened to the lamentations of those who are worrying, about where their loved ones have gone. It is indeed pitiful for it means a lack of

knowledge of eternal life, and of God. The law exemplified by Christ teaches, where love is there is abundant life, death has no terror and the grave no sting. Life is as continuous as the sun, and grows brighter day by day, the more fully it is realized. Death is just a transition from a lower to a higher state in the law of continuity. Thus they who fear and dread the approach of death know only the fleeting semblance and not the real life. Any one can know the real by being willing to live the life of love in peace, or when unjustly talked about; and by being willing to serve all, even those who persecute and revile—not because of duty but because of the sincere, intense love for all men. It means turning the other cheek, for he who loves much will give peace, but will not enter into contention.

It is not a difficult thing to look death in the face after the need is pointed out. Even when sentence of death has been pronounced those prepared for the ordeal by due notice, have met it with stoicism. The body can be trained to meet things

of this kind, but it is most difficult to train the body to meet the tempestuous things of daily life that come unawares and sweep the individual off his feet. This is what the Christ follower must do. Therefore, meet anger with peace, falseness with truth, doubt with confidence, hate and persecution with love, egotism with humbleness. The man who can meet all human frailties that touch the bodily life with sudden force, as a shaft of lightning, in peace is ready and qualified to enter into God's realm.

"Blessed is he that cometh in the name of the Lord." Who is he? Any one who does the work required by Christ of His followers. The one who heals the sick, casts out devils and preaches the kingdom of God bears the credential given by the Father which is in heaven. "He who is not with me is against me." "Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake." "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and

greater works than these shall he do.”

All the Apostles did the work exemplified by Christ. Paul healed the sick, cast out devils and preached the kingdom of God. Peter did these self-same works. So did John, Luke, Mark, Matthew, Barnabas, Alexander, Stephen. Every Apostle healed the sick, cast out devils, preached the kingdom of God and the signs of the Christian followed them. This power was manifested by each one, because it is man's unfailing right to reveal the power of God and create harmony out of discord. He must put to the test of experience the laws taught by Christ and render loving service to God and his fellow men.

Religion is a dead thing when it does not give the experience of the Christ life. It is of no avail when it does not comply with the Master's command. There is no reason in earth or heaven for saying one portion of Christ's teaching is true and another false; or to say His crucifixion on the cross was the way of man's salvation, and not the life Christ exemplified.

It was not Christ's crucifixion, but His life that opened heaven's door to man. Understand the law of love and do the bidding of that law. There is no compromise between the true and the false; therefore if the Christ religion is to be the means of saving man, it is by the laws He taught. Any rule of mathematics is only of individual worth when made practical by use. So the worth of the Christ laws, is to put them to the test of daily, aye, hourly living in love and service to all men and thus know by the law of individual mathematical experience. If "The power of God is within you," find it. Test the laws by taking them into the heart, and express them in the work of the moment, to all mankind.

Of what avail is it to bow the head to a far-off, unknown and unlocated God when the Master said, "The kingdom of God is within you?" Every Apostle taught of the heaven that is at hand to all. Each one exemplified that "God is love." The Master declared, "One jot or one tittle shall in no wise pass from the law,

till all be fulfilled." To understand the law of God is to get down to the use of it; for that is the only way in which it can be known. Do not presume to ride into heaven on the shoulders of another, for the way of entrance is by the merit of individual work accomplished and not a vicarious atonement.

Stephen is used for the purpose of showing that the law does go on and on and is at hand to all who truly turn to it. Stephen was a pious man, pious because he had purified the bodily appetites and desires until he had written master over them all. He did not wear a sanctimonious face and hypocrite's garb; he was a fighter who had met and conquered the physical things of life. Where hate had been he had planted love; he had changed fear to bravery; and he had replaced the false with the true. He had marked the throbbing, contentious things of physical life with complacency and knew, without doubt, that he was close to the kingdom of God. Stephen,—entered into the experience of "The kingdom of God."

Stephen was a pious man. He was known for his goodness and integrity. To him it was given to supply food, raiment and shelter for the multitude who were following the cross. The greater portion of the world of men think the cross is a symbol of Catholicism. This is not true; for the early followers of Christ imprinted the sign of the cross upon the empire of Rome. After these early Christians;—who healed the sick, cast out devils, and preached the kingdom of God, had honeycombed Rome with the Christ religion, Constantine was given charge of the church, and from that time to this there has been cant, creed, oppression, hypocrisy and man-made tradition. The cross as a symbol is as old as the race of man, it belongs to no color, race or creed. It is found in Egypt, Persia, Chaldea and India, and always indicates the same thing:—that of addition or plus.

It is used as a symbol of light and life, and also as a tortuous means of death;—as if to say, “By your very symbol we shall crucify you.” Thus it became in

time the means of execution; but never has it lost its symbolic meaning of plus, and stands for the living equation, plus either life or death. Christ was crucified on the cross, and this incident with the well known meaning of the symbol;—meaning plus,—made it a characteristic emblem of the Apostolic followers to indicate that through death there is more abundant life. Stephen crystalized it into the sign of the Christian and laid upon it the true meaning of salvation, separating entirely from the previously conceived ideas of the Jews as a means to the kingdom of God.

Bear well in mind that the cross did not originate with the early Christians, but had long before the Christian era a universal meaning of plus. A white cross has always meant the super-man, or the transcendent power of God in man. It means God—plus. White is the symbol of purity, and has always been used to signify spiritual life, or the super-man principle.

The black cross has always meant the desire man—plus, that is, man desiring

God, or man—plus. Black is the symbol of matter and has always been used to symbolize that which decays. Thus the white cross is God realized, and the black cross God desired. Both are symbols of the destiny of man: the latter indicating that the body will die, and that there is something to be desired beyond the body life. The former indicating that God is present, and that the realization of the Divine principle is the real life.

It is what man has attained and not the color, or cross, that counts. If he believes in God, in realization, in the kingdom within, then he may wear the cross of his choice; but he must not confound the cross with his growth, or make of it a symbol of fetish to worship. Moreover he must not think that it is the symbol that heals the sick, casts out devils or preaches the kingdom of God; for these things that are the “Signs of the Christian can only be accomplished in “My Father’s name.”

So Stephen was a pious man. He prayed all the time, and his prayer was the intense desire to do the will of God.

Christ said, "Pray without ceasing." Pray by taking every frailty of individual life to the altar of love and service until the body is free from taint, then "Whatsoever ye shall ask in My name, that will I do." That is prayer. The Pharisees have another kind of prayer—the one of much speaking and little doing. It is the prayer of syntax and rhetoric. It is not the prayer of Christ or of any of the other masters. It is not the prayer of action. The one used ceaselessly by Stephen was healing the sick, casting out devils and preaching the kingdom of God; the one of making others understand all human weaknesses must respond to prayer. Such was the prayer Stephen used without ceasing—the prayer of intense desire to do the Master's bidding—and although he became an Apostle a number of years after the death of Christ, the wonderful works he did, were the same Christ exemplified.

When Stephen was asked by the Jews why he blasphemed against the church, his defence was the greatest ever made by man. He pictured their work of perse-

cution from its very beginning. He told how Joseph, because of envy, was sold into slavery. In their effort to destroy Moses all the male children under two years of age were put to death. Every one who received divine inspiration from God was followed by their persecution. When at last the Just and Perfect One came, He, too, was met on the very threshold of life and crushed. "You have been murderers throughout;" and this persecution of the divinely inspired, pictured so truly by Stephen in his defense, has followed down to this very day and hour. Any one who carries the parchment of Christ so that all may see;—he who heals the sick, casts out devils and preaches the kingdom of God,—will find those who seek to compel obedience to cant, hypocrisy, creed and man-made customs. Those who refuse to turn from the Master's bidding are thrust on the outskirts of life by the priests, pharisees and arbiters of society and stoned, vilified and crucified. Then, in after years, the church will resurrect the name of the one

they have martyred and write over it "Saint." It was that way with the early followers of Christ; it was that way with Joan of Arc; it has been that way throughout the ages past.

Stephen gave his life to the Master's Cause. He wrote the word for those who came after, "I have found the way for all to follow who would know the kingdom that is within man." Blessed are they who can say to the least of these, "Come, the kingdom is prepared for you." Blessed are they who have earned the right to say to the weak, "Come, there is joy in heaven for you." Blessed is he who can preach the kingdom of God. This Stephen did. He prayed without ceasing. Persecuted and stoned, his words were, "Lord, lay not this sin to their charge." "And when he had said this, he fell asleep."

CHAPTER IX.

JAMES.

IN the first chapter of the Epistle of James from the 22nd to the 25th verse will be found this: “But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” The second statement to gain an understanding of is given in the last portion of the second chapter, beginning with the 17th verse. Then turn to the 3rd chapter and read from the 13th verse to the end of the chapter.

The Epistle of James is rather short compared to the records given by the others, but in it is contained the direct law of faith expressed in works; and whether

it was written by James the Apostle or, as some declare, by James, the brother of Christ, matters not.

In the Apostle's time—the period of the oppression of Christianity—those working in the Master's Cause were held in disdain. Christ's followers were counted in exceedingly small numbers; and to be a disciple was not considered an honor by either Jew or Gentile. Therefore Apostolic knowledge is wrapped in mystery, doubt, tradition, superstition and bigotry that naturally, later followed in the building of a colossal church.

There was James, the son of Zebedee, James, the son of Alpheus, James, the brother of Christ, and one other, all workers in the Cause of Christ. It is supposed that Christ had four brothers—James, Joses, Judas and Simon. These were the sons of Mary and Joseph. Two of these four became Apostles, but at a later date than those known as the twelve Apostles. These brothers of Christ became His followers because of the fact that they were capable of seeing this Master, who did the

wonderful works of God, was greater than the physical house in which He lived.

The Apostles expressed the Master's teachings from different angles. The angle from which James taught was patience, long suffering, humility and stability. He taught that arrogance is not the road leading to God; and is not traveled by contention, worldly wisdom, or by hypocrisy that ends in, "I am holier than thou." He condemned the creeds, cant and "Ism" that were based on desire. He taught faith was not gained by the mere acceptance of words, but by work. "Be ye doers of the word, and not hearers only, deceiving your own selves." "Faith, if it hath not works, is dead, being alone."

At first thought it would seem that James' teaching was a direct denial of Paul's declaration of faith. Yet this is not true; for in both James and Paul are found the same essentials necessary to this wondrous acceptance of God. "Faith is belief;" that is to say, the acceptance of things is apart from individual knowl-

edge. In Corinthians it is found that patience, humility, purity of heart, strength of purpose and gifts to men make a special form of acceptance of faith. Then Paul declared that greater than the faith of hope was charity; for "Though I have all faith so I could remove mountains, and have not charity, I am nothing. Charity suffereth long and is kind;" it does not envy and it has no false pride; it does not seek its own; it is not easily provoked; it thinks no evil; it rejoices in the truth; it endures all things and never fails. So it is readily seen, there is no difference in the teachings of Paul and James when facts are accepted, and there is a turning away from quibbles. The ordinary way, is to accept faith as belief; that is, acceptance is apart from knowledge. So the world has reason to doubt any one who is not doing the works of Christ, for to have faith is to be justified by works. The Master declared that faith is the creator of works and that the expression of faith is by humility, patience, long suffering, gentleness and stability. The demonstra-

tion of faith is only worth while when it builds things that carry the individual to God. Truly then, faith is justified by works.

Study the word of James—who states that by works, faith is made perfect, and without works faith is dead. Then realize that it behooves every human being to seek an understanding of faith by experience, that will do the work. Know what Christ meant when He said, not only to the few gathered about Him, but to all the multitude of men and women who have come since then, “O ye of little faith.” In all the multitude of men only a few have justified faith by their works, and while these few have performed marvelous works that have transformed their lives into mighty expressions of God, the world sleeps, or does not care to know. It were as well to say Christ did not mean His statements of love as to say there is justification in faith without works. It were as well to say Christ did not mean the command He gave to His followers, “Preach the kingdom of God,” if it is

justifiable to say, faith is dead and it can not be done here and now.

So religion in its truth and fulness, means that each one personally must understand and use concrete facts, putting them to the test of experience. "If ye have faith the size of a grain of mustard seed ye shall say to yon mountain, be thou removed into the sea and it shall be moved." Nature teaches the way by ceaselessly working and always waiting; cycles upon cycles come and go, seasons follow one after the other with regularity and exactitude, aeons follow aeons;—all because nature works her mighty course for a little moment of completion. The completed moment is the epoch of great achievements. The one moment of the cycles gone before. So the way of progress is not by the worry of years gone, but by the abiding of the soul in patience until it breaks through the body restrictions and knows God.

"How can I be saved?" Just as others have been, for all have journeyed the same road to salvation. Divinity is always the

same,—so there is no difference in the manner of attainment. Pure religion and undefiled is to do the works of patience, long suffering, humility, charity and love. By these control is gained over the physical being that will make it an expression of the works of God.

No one can gauge the strength of the individual appetites except the possessor; so, likewise, no one knows how difficult it is, to control the impulse to evade the truth, save the one tempted. All are Peters, with a firm resolution to maintain steadfast, only to deny. So constantly follows the denying little things day by day. Do they hurt? Essentially they may not, but there is the possibility of their leading to subterfuges that will mar the perspective of eternal life. They do not hurt the person they are intended to deceive, but they do mark the plastic condition of life in a way to keep it from God. In this do not confound essential facts with immaterial things. The long face, belonging to one who thinks the outside form means inside life is not the way of

righteousness, or the way of making sacred the acts of daily life. What the Christ follower needs is the fountain of joy that bubbles from the center of being outward with sparkling clearness; the passer-by will realize this joy as a possession of such vital worth that all other things will be as chaff in comparison. No one can express love while hate abides in his heart. No one can give peace until peace is possessed. Neither is it possible to speak as brother to brother until there is the absolute knowledge that all are of one common kin;—those of high degree and the crowd of suffering humanity, with bodies tortured and cramped by oppression, are all alike, the difference is in the outer form, and not in the life within. Truly he who is a respecter of persons can not justify his faith by works. All humanity are seeking God and sometime each will touch the faith that is made perfect by the daily works. The time must come when equality will be written on the page of every life and all be banded in the one great Brotherhood of Love.

There is no palliating line between the oppressed and the oppressor. Christ meant to go to all mankind—not to the Jew only, or the Pharisee or the priest. He said, “Go ye to all the world.” It means to put to the test of experience the simple laws of God so they will be individually known. It means to make the hands clean by serving all men, to make the heart pure by loving every human being, and continuously to express faith, in works.

Oh, there is much to do in the understanding of faith. There is indeed much to learn of patience, humility, long suffering and the maintaining of continuous effort. The way is long to the place where it is possible to know what the body can and can not do. The body is limited; but within it is centered an infinite, eternal life that is not limited. To know this truth there is need only to watch the consecrated;—those who have laid hold of the faith exemplified by Christ and His Apostles, in their work among men. Do not try to analyze the work accomplished

from the basis of physical limitations. Ask, "Whence does the force come?" If it comes from above its expression is in peace, long suffering, purity and gentleness; it is merciful, impartial and without hypocrisy. If it comes from the physical side of life it is expressed in hate, back biting, discontent, malice and contention. So it is readily understood how a man is justified by works and not by faith only. Let man look into his heart and write there the Peace which knows no caste, creed, cult or social distinctions, that has only the desire to serve.

Faith in its perfection, will be known by those who have found Peace, which surpasseth human understanding. They will know it when it changes the discordant tendencies of their lives into the harmony that means one-ness with God. They will know it when Peace reaches out to others its hands of love, and leads the ignorant, the depraved and sore distressed into the way of understanding life. That was James' manner of living. Do as he did and there will be no longer any

desire to quibble about the laws of God.

The Pharisees, knowing James' probity, were certain that when questioned he would give a strict account of the life of Christ. They knew strong ecclesiastical followers of Judaism had turned to the cause of Christ, they knew Paul had been taken from them, but they felt James would give them evidence with which they could destroy Christianity. When the Scribes and Pharisees appealed to him, James testified of the divinity of Christ crucified. He confessed that faith justified by works lifted man up from sin and decay to life infinite and everlasting. He confessed the raising of the dead was accomplished by the power of peace. More than this, he confessed there was a fellowship not limited by caste or restrictions of any kind, and still more than this;—he confessed that the Jews were not the only people of God, for the Gentiles and the publicans had souls as well as they. He confessed that the way of salvation was free to all men; each living soul, when baptized with the fire of the Holy Ghost

—in proportion to his realization—would be master of the body. Then the Scribes and Pharisees said: “This one from whom we thought to get evidence against Christianity has betrayed us. There is only one way to deal with him, and that is to stone him to death.”

By James' work and by his power the very man who accused him became convinced of the truth and, confessing his belief in Christ, was condemned to death with James. There is no greater evidence of the faith justified by works than that given by this one man. On their way to the fulfillment of the death sentence, he who had been the accuser asked James for his forgiveness. The latter, turning to him, kissed him with the holy kiss, Paul speaks of, and said, “Peace be to you.” That is the test of faith. It is the exemplifying the law, “Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you.”

The body will die. Every one will

find, even before death claims the body, one function after another falling into disuse. Not so with the life divine, for as the body grows old and the functions of life become weary, the life that has used this earthly habitation grows stronger, the principle of faith becomes an established factor and realization is gained that the promises of Christ, are eternal truths. Comprehending this more and more, the love principle grows stronger and the understanding becomes clearer that the impulses of youth must be placed in the smelting pot of experience and changed into forces manifesting the works of eternal life. Before it is possible to say Peace and have it expressed in a love realization, the impulses of hate must be stilled. Before it is possible to give courage and strength to the weak and sorrowing, the body must be tranquil and vital. When the heart is full of love and the body capable of expressing the Peace that comes from the divine, then will the veil of sorrow be lifted from all who are living in the shadows. Justify faith, by works that

are full of mercy, charity and love that is without partiality; and strengthen the body until it is possible to say, "My peace I give unto you." If the "My" is to be a potent fire that will enter into every life and serve every one, there must be a forgetfulness of caste, class and social distinctions; for there can be no respecting of persons, by him who would love his neighbor as himself.

The infinite principle of Peace acquired means possession of power to say with the Christ force, "I love." It means the power attained to say, "Come ye weary and heavy laden," come ye who are broken, and "I will give you rest." He who after a wakeful night with body tortured or with troubled mind, has experienced relief in peaceful sleep knows what rest means. Rest is a blotting out of all contentious things; it is freedom from fear, worry, pain and care. To feel the sting of poverty until life appears like a desolate barren waste, and then suddenly to be placed where joyousness and plenty is, means to experience rest. The religion of

the Apostles means rest, joy, love and realization of the power of Peace. James possessed himself in patience, humility and long suffering; for by these works was his faith justified: he forgave, even as he died.

CHAPTER X.

NATHANAEL.

THE gist of this subject is given in the 1st chapter of St. John, beginning with the 45th verse: "Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming to Him, and saith unto him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the son of God; thou art the King of Israel. Jesus answered and said unto

him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And He said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

In the Apostolic Masters one conception after another is given of the subliminal in man. Love was exemplified by John. Peter gave the example of intense devotion to duty. Matthew was possessed of a marvelous recording power. Mark's life pictured the giving God's message one to another. James gave faith. Paul gave intuitional greatness. So that each Apostle had a special work. Attention is now directed to Bartholomew (also known as Nathanael) who opened the door of understanding from objectivity into knowledge of God. Remember there is no royal road, save work, to open the way of divine realization. The ordinary way of speaking of growth as spontaneous is just the trickery of those who have not yet arrived at truth. They say, "I do

know.” Aye, knowledge is limited to attainment. When there is no attainment, it is known just how limited and illusionary psuedo knowledge is. Christ did know whereof He spoke, for His works proved His assertions. So, too, can all men have accurate knowledge by the direct law of experience. Therefore, in dealing with the hidden and latent in man, the experience of the individual is worth more than all vain assertions.

Most declarations of divine or super-human gifts are the pretensions of the charlatan, still this does not nulify “Gifts.” Listen, the Master’s saying, “When thou wast under the fig tree, I saw thee,” is an open declaration of understanding things hidden. It is to see that which is impossible to perceive with physical eyes, and hear that which can not be discerned by physical ears; it is to know that which is impossible to sense with objective understanding. “Before that Philip called thee, when thou wast under the fig tree, I saw thee.” Such clairvoyance is the possession of one who has so united the per-

sonal life with the Infinite, that he can direct the subjective mind where he wills and become the Knower and Seer. The plastic mind, being in unity to the Knower, will record accurately the object of contemplation. Thus Christ did see Nathanael standing under the fig tree though He was many miles distant.

Many have heard of clairvoyance and laughed at the idea of its truth. Still it is one of God's rich gifts to man. Like all rich gifts, it is subjected at times to ill usage. So it is sometimes found to be the asset of the medium, fortune teller or psychic without regard to spiritual information. Notwithstanding the claim of clairvoyance, there is a vast difference in the form used, and the clear seeing of the Master Mind, who has made the objective life subservient to the one subliminal. Only the pure in heart can be of this clairvoyance; those who are non-resistant to the spiritual force of life and who turn the other cheek to receive, that the law may be justified; who will go two miles when asked to go one, and who take no

second coat or script when carrying the Christ message to man. Clear seeing belongs to the Godly man who is teaching the law of love and service by precept and example.

It is easy to live this life; and to subdue the passions and desires;—after lust, contention, anger, covetousness and all physical modifications of the mind have been overcome. It is not easy before or when uncertain as to the path, that will lead to light and understanding. The greater portion of the human family have not taken time to discover, that the objective life, is not all there is to know; for the average man will say, “I hope I have a chance in heaven;” or, “I wish it were really possible to know that life continues beyond the grave.” He trembles, fears, doubts and hesitates at the brink of the grave; for the place on this side of the grave where he lingers, is the dark lake he can not cross because he has not yet sensed the life eternal. Every one knows that the body is constantly changing; and that the physical form that is now the com-

ponent whole is not the same body of a few years ago, for it varies as the atoms change. This fact is known generally; yet man hates to study the simple material things that are the means to super-normal gifts leading to an understanding of God.

The essential to clairvoyance is freedom from modifying influences, which are the natural body inheritance. Thus should ability to control appetite, desire and mental impulse be made a rule of life action. The one who can do so will have the power to see clearly at any distance. There is no special gift in it, it is just the result of eliminating one life phase, and building another in its place. Control the appetites and desires by following the example of love and service given by the Master. Love without ceasing. Love so forcefully it will reach to every creature. Love so truly the body will be subject to service. Love so that every tendency of anger, hate, greed, lust and egotism will be abated and over them all will be written—service. There is not a tendency in the heart or an impulse of the mind that

can not be made subject to control. To control means a continuous growth from an inert physical condition to the realization of the life that is of God, an eternal development, that like that of the plant, is going silently onward to completion. To control the body life necessitates learning the lesson of sacrifice and renunciation, and to these must be added silence. No one (on God's green earth) can hold the body obedient to control, while they are forcing the brain along tumultuous lines of thinking and talking, about things that are of no concern.

No one can be a Master until the example of the Master Christ is followed. He went at least a stone's throw from all others and was silent. Is the growth of the plant or tree heard? Then it is well for the individual to emulate nature and grow by the eternal law of silence wherein there is nought,—save God. Love is not expressed in noise and is always potent in the silence of service. Love without caring whether or not others are in the same attitude. To love only when love

is returned, is to want caresses and words of praise so that the physical ego may feel it is a great thing. This is but the desire self imitating love in asking to be placed upon a mountain that others may worship at its shrine. Christ said:—"God alone must I love and Him only serve." To follow this means to do as Christ did—extend love to every creature, recognizing no color, caste or distinctions of any kind, and seeing in all humanity only the soul struggling to return home. To help the soul's return is to make the body an acceptable servant in the Master's Cause. Do this, and sometime there will come the individual experience of realization of the kingdom, "That is nigh unto you." Attainment with this kingdom yields the knowledge that the body is not the master life, but just a receptacle, or a transient place of abode in which the life that is of God does dwell during the span of earth existence.

As the material vehicle becomes obedient to the life within, the power of seeing without eyes and hearing without ears, or

of healing the sick, casting out devils and preaching the kingdom of God will fall as a mantle from on high. Then with the ears of understanding the Master's voice will be heard saying, "You shall see the angels of God ascending and descending."

Man talks so much about a heavenly life which is to be experienced after death, when heaven is at hand now and angels are all about. This is universally accepted and has been known as true to every Master. Pythagoras told his followers there were men who had so mastered the physical life they had become semi-gods, master minds, and had attained to the power of seeing accurately at any distance with a clear sight that was not physical. These men were angels and archangels. Buddha spoke to his disciples of those master minds who sought to help men attain to a state of receptivity, called by him Samadhi, a state of mind, wherein angels would lead them to an understanding of life's higher forces. Christ put it in this wise: "Hereafter ye shall see heaven open, and the angels of God ascending and descending

upon the son of man." Thus is mortal man made conscious of super-man and when the experience of seeing a Philip or a Nathanael from a distance of many miles comes, then belief will be swallowed up in knowledge of the eternal life, that Christ said, "Is within you."

It is the experience of one who has for many years healed the sick, cast out devils and preached the kingdom of God, that intense negation, wherein the body is at rest, is necessary to see patients. This negation when attained must be free from desire and then, the patients, though many miles may intervene, can be a part of the mental discernment. Not of the mind that is concrete and material but of the spiritual life that is within. This is because the physical is amenable to the God principle, the body being in abeyance, while no diverting modifications or destroying influence do not reach the plastic mind, and it records as a messenger of God.

The upside and the downside of life are the same, the difference being the one

of direction. Likewise the difference between physical darkness and spiritual light is that of understanding. So as man or superman, the need is to protect the body from evil and accept the good. Change the forces of hate, doubt, contention, lust and fear that lead to darkness, to love, confidence, peace, purity and courage that lead to spiritual light. There is no need for man to fear. He has only to put on the armor and carry the shield of truth to be free from all danger. Go where truth leads and as it is found hold it fast. This will not lead the individual to form, creed, dogma or man-made tradition; but will lead to the prayer of doing and living as the Master directs. To attain this truth is to love God with all thy heart, soul, mind and strength and thy neighbor as thyself. By an actual practice it will be experienced, that as the body life is held in abeyance, and the real life comes to serve; the principle given to Nathanael, will be known to be the principle of life.

Nathanael was an Israelite, which in

itself means a pure man. Christ was a Nazarene, an absolutely pure life. The harmony of the one was synchronous with the other. The two lives becoming at-one, the vision was the result—because they were on the same plane of life. To be individually at-one with another human being, is to place the body in negation by holding the appetites and desires subdued, and if that other, too, is meditating at the same time, it will be possible to have the same experience that was given to Nathanael. Nathanael realized the greatness of the Master's power immediately, because no one knew he was under the fig tree at that time. Upon his immediate acceptance of this truth a greater thing was promised him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man." Why from heaven? Because it is the principle of God descending. Where is heaven? "Behold the kingdom of God is within you." It means that each one is in possession of the company of angels

all the time. The reason the angels are not recognized is because man thinks too much of the desire life and not enough of the super-life.

There is much, so much to do in order to know God. The way is to turn from mammon to serve Him. It is not possible to serve both God and mammon. Either one will be hated and the other loved; or else one will be held to and the other despised. Man can not flitter away his birth-right and still retain his inheritance. Neither can God's commands be ignored and the kingdom of heaven retained.

It is a common belief that loved ones who have passed through the condition called death are around and can be communicated with. When this is realized freedom is attained from the dread of the grave and the fear of destruction; for to know by experience there is no death is to cease to fear it. Such, do not go into the condition of old age with fear, neither does the approaching grave bring the dread that is almost a screech of pain; death is met like a soldier at the post of

duty, knowing it is just a transition from bodily limitations to a life that is free. To have communication with one who has crossed to the other side of the grave is to know that death does not end life. This brings home by experience the understanding of continuity of life.

Then comes the real fight of life, making this knowledge practical. Many give homage to creed and form, and freely use the prayer of words and much speaking;—indeed there is much talk about the Messenger: but pitifully few listen to the message. The world of men are intent upon the suffixes and affixes of the words of texts, tracing the meaning back to a Latin, Greek or Hebrew origin, separating and denying—when all the time, the real principle is to live in the service of God. Man finds many ways to evade the penalty of unjust acts or the sway of acts of degradation, avarice, hate, jealousy and greed and thinks that Christ's death upon the cross will save from damnation and hell; but this is not the teaching of the Master, who said:—"By their works

ye shall know them." It is by the individual life that man measures to others and, "Measure for measure, pressed down and running over" shall be returned unto him, is the law. Christ taught the simple law of compensation and the law of cause and effect. There is no action, good or ill, that is not recorded upon the individual ledger of life. When man in his actions transgresses the law of love, when he lives in desire and receives great gain by trampling and crushing his brother, when he eats the bread of luxury that causes others to starve, he is marking these things indelibly upon his life's ledger and sometime will be forced to balance accounts. Christ taught the Brotherhood of man, without caste, creed, color or distinctions of any kind. This does not mean the fanning of appetites or the building of desire. It means to go to God until every desire, every down tearing tendency is laid upon the altar of love, it means to hold the body in leash until the mind is master of it and God is known.

Patanjali declared that if the individual

would hold the body in abeyance and train the mind by forbearance, restraint, attention, contemplation and meditation, so it could be changed into the likeness of the thing pondered upon, the knower would take possession and perfect knowledge would be attained. The Christ saying is the same. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But there is a great work of individual preparation before this asking is possible. To ask while living in the body of appetites and sense desire will be to receive no answer to the petition. Going to God's altar with a pure heart, seeking only the kingdom that is expressed in service, is building the house, not on the shifting sand, but on the eternal rock of love. To ask then, is always to receive. Do this and God will surely be known. It means power to be clear seeing to that which it is desired to perceive. It is power that is revealed unto babes—the pure, clean mind—and withheld from the worldly wise and prudent.

The prudent of the now are the same as the Pharisees of old. Their prayers are of cold form, a combination of words that avail nothing. The temple that should be for the use of God is changed into a den of money lenders and thieves. Conditions which cause the murder of children and oppression and suffering of countless numbers of God's creatures are brought about by the same mind that will endow churches and distribute religious tracts in the slums. Truly the temple can be made a place where crimes are rampant and to do so is to build upon the fleeting sand of physical existence. The holy ones, the semi-gods, the angels and archangels of heaven will not be among those of this manner of life. Truly, "By their works ye shall know them."

In clairvoyance, in spiritualism, in life after death, in all subnormal conditions, there is one unfailing law by which the true can be separated from the false. Pictures that are true are direct, their appearance is always the same. Pictures of illusion come diversely and are never

the same. One is based upon purity and truth, and the other on desire. To the individual who, heeding the Christ commands, is seeking to hold the body life in abeyance to the infinite principle of life within, the word "Master" will be worth while; because he is going through the lake of annihilation to the state of God consciousness, wherein to know a thing is to be at-one with it. Control the body by being at-one with all mankind. Love every living creature as the self. Learn to love the Malay, the Negro, the Indian, the Hottentot; learn to love the criminal and all conditions of men, not their bodies, but the life that is within. He who does this truly and completely will go to any one of God's creatures and give to them the love that will raise their coil of life to the power divine where service will take the place of desire for self gain. He will speak the Word and heal all man's infirmities. He will cast out devils and make the physical house an abiding place of love. All the time he will preach the kingdom of God and say

to those who are near, "God bless you. Heaven is right at hand."

It is said that Nathanael was a witness to the resurrection and ascension. He was known as the "Sincere man." He is supposed to have been flayed alive and crucified with his head down. What ever fate he met, he left in the one incident of his life, wherein the Saviour commended him, a lasting inheritance to man of sincerity as a means to Godliness.

CHAPTER XI

JUDAS ISCARIOT.

JUDAS ISCARIOT betrayed Christ. An account of this is given in the 6th chapter of Luke from the 12th verse to the 17th: “And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him His disciples, whom He also named Apostles; Simon (whom He also named Peter) and Andrew his brother, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.”

After selecting these twelve as His Apostles, Christ gave the charge to them that is found in the 6th chapter from the 20th to the 39th verse. In the same book

of Luke, in the 22nd chapter, is the betrayal of Christ by Judas Iscariot.

Perhaps no portion of the New Testament is as little studied as that relating to Judas Iscariot; yet, in the very making of it, his life's story is infinitely worth while. It takes a long time and much study to accept Judas as an Apostle of Christ's, and it takes a much longer period to realize why it was his treachery was not prevented by the Master, who knew of it from the first. Christ came to fulfill the law, not to overcome it. He came to teach the law of love, charity, purity and truth, and to give peace to all men. To do this meant that He must be at-one with all men. To be at-one with all means to not see treachery and to ignore caste, creed, prejudice and social state. Therefore, to Judas was given the same confidence, love and tender care as to the other Apostles.

Before selecting the Apostles Christ went out to a mountain and continued all night in prayer to God. In the morning He called His disciples to Him and from

their number selected twelve as His Apostles. Among them was Judas Iscariot, to whom Christ gave the office of treasurer, the keeper of the common funds. This trust was given because he was an economist, farseeing and of good judgment. The one in charge of a common purse must be frugal and not a spendthrift; he must know the value of money. Therefore, Christ searched through the twelve for one to fill this place and selected Judas Iscariot as the one who would best know how to prepare the way and supply the means of the Apostolic mission. Judas Iscariot was the Apostle of prudence, John of love, Peter of enthusiasm and devotion, Mark because of his master mind. Every one for a special purpose as fishers of men, and each one was capable of becoming a master mind;—a leader of men.

It is easy, in the ordinary analysis of things, to forget real facts. The ordinary thought concerning Christ's laying His hands on the lepers and healing them is that it was the work of the moment; yet the power to accomplish this marvelous

thing was the result of eighteen years of devoted effort. Many there are, who think the so-called miracles were the result of minutes, yet they were the culmination of countless numbers of minutes. There is not a skilled mathematician who has not spent a long season in mastering the rules of number and space. There is not an astronomer who has not expended years in collaborating with the laws of the universe in order to become capable of making nature's truths known to man. The Master taught only that which was the result of the mastery of years gone before. His work was not because of special dispensation, or by prayer but as a fulfillment of knowledge.

During the three years of the Apostles' close association with Christ the wordy prayer was not much in use. When He prayed He went where He could be alone, at least a stone's throw away from all others. Yet the world thinks the wordy prayer is essential and the one of silence worthless. It is the wordy form that is used in all manner of supplications

from the most trivial to the healing the sick, changing sorrow into joy and curing the Nation's afflictions. The prayer of words is to make use of that which is of as little avail as sounding brass and the tinkling cymbals. Allowing the other fallacy, that prayer is answered in God's way and in His own time; in mysterious ways. What is prayer? It is living according to the law of love and service so earnestly and so directly the very life is the acting principle that does the work Christ exemplified. Such prayer is answered even as it is uttered.

If the declaration is made in sincerity, "I want to know life's truths," then turn the mind backward to the pages upon which are recorded the lives of master minds, and learn from them what prayer is and what it does. It is said that Buddha, becoming conscious of the sorrows and burdens of those about him, stepped over the sleeping bodies of wife and child and went out in the world to learn of it the cause of the distress and suffering among his people. At the end

of seven years, having learned all the world could give, and knowing he was no nearer the truth than before, he went into the wilderness and there remained for seven more years, seeking to know life in its truth and completeness. He made the sacrifice of all he held as dear, to know the cause of the throbbing woes of those close to the earth, and the remedy. After years of ceaseless devotion to this purpose he gained the realization of the divine kingdom within man. Lao-Tsze spent years in constant effort to know why all things were harmonious in nature, but in the life of man all there, was discord, contention, misery and decay. He found God, the giver of peace and power Infinite; was the eternal principle of life that emanated from within man; and man knew it not. So he gave to the world Wu Wee. The worthy leaders of men, have each spent years in overcoming tempestuous desires and appetites of the body life, before attempting to say, "Follow me."

Pythagoras devoted years in endeav-

oring to know the cause of the phenomena of mind and matter. Twelve years he gave to this, in Greece. Twenty-six years of earnest study and trial in Egypt. Then he spent twelve years as a prisoner in Persia, sacrificing his life to their petty cruelty, letting their arrows, sent with stinging intent, fall unnoted as worthless chaff. This great master mind raised his life above the frail, vain things of bodily life to the altitude of spirit, and gave to all men the love that is expressed in service. Twelve plus twenty-six plus twelve were the years spent in attaining.

Christ said: "I must be about My Father's business." This, at the age of twelve years. From then to thirty are years seldom mentioned; yet they must have been expended in becoming prepared and qualified to lead man to the kingdom of God. There were eighteen years devoted to the struggle of overcoming appetites, desires and tendencies of the body; when at the end of that time the Master entered into the wilderness, taking with Him no shelter, food or raiment

—there to do battle with the body for the last time. It was the final call to the impulses to halt, that they might have no more dominion over Him. So that His life, to be prepared to say “Follow Me,” followed in the wake of all experience:—Being a long season of preparation in order to attain victory over sensuous things.

The Apostles were selected after a night of prayer and they all responded to “Follow Me.” This is the time in the life of man that must be reckoned as an epoch. The beginning of study, of trial and of service; wherein life’s plan has been selected. Lao-Tsze took sixty-five years for this; Buddha, thirty-nine; Pythagoras fifty, and the Christ eighteen. All these were master minds, born of high caste and qualified by birth and training to do better than ordinary man. So it is not to be wondered at, if those of lesser force should fail in the manifesting of God life, under stress.

After Christ selected the twelve disciples as His Apostles He gave to them

the annunciation of love and service. Do not think this setting them apart from others meant they were now healers and workers of miracles. They were just enrolled, as it were, for personal instruction and Judas Iscariot was of this number. There were five thousand or more disciples for the Master to select from; they came from all around the sacred places where, since, martyrs have died; and from among them Judas was, not only selected as one of the twelve, but to him was given an important post. To Judas, as to the others, Christ gave the charge: "Love your enemies, do good to them which hate you, bless them that curse you, pray for them which despitefully use you." It is not hard for a thief to love a thief, or to love those who love in return; it is not hard for the money lender to give to him who he knows will repay. But who would know the kingdom must "Give to every man that asketh of thee." Give to those who persecute and work all manner of evil, "For with the same measure that ye mete withal it shall be measured

to you again, good measure, pressed down and running over.”

To love and serve in the Master's name is to be a light of the world;—guiding mankind from the darkness of doubt, ignorance, superstition, fear, misery and death to infinite power and life eternal. Loving and serving in the Master's name is the irradiation reaching to the world weary wanderers on the sands of time, giving them new vigor that they may take heart and follow the light which will lead them home. The Apostles were chosen to give light to the world;—and Judas was one of the number. They were not all healers; but were preparing the way that they might become worthy and well qualified to manifest the works of God.

Buddha, Pythagoras, Lao-Tsze, Christ, each and every Master had their time of waiting, and their trial of ability. The twelve Apostles had three years of preparatory work in order that they might become master of the body; then they, too, had the test of ability. Yet the ordinary way of man is to think that open-

ing the Bible or the prayer book is the way of becoming a follower of Christ.

Christ taught that it was necessary to go into the wilderness of individual appetites and desires and master them, making them obedient to control. He gave the Apostles the manner of self-preparation by direct instruction. The way of salvation is doing the Master's bidding hour by hour, day after day, in the actual prayer of control wherein is meant living the life of love for all men, cleansing the body of all desire, controlling the appetites and being lead not into temptation. Judas failed to live the prayer of control.

How often has desire for money changed the life of man; who from the frugal minded, serving in the Master's Cause, uses the very expressions of God, as a means to gratify self. Surely where desire is on one side and God on the other, there must be an absolute surrender, or desire will conquer. Desire has made property rights greater than human rights and made of man a worshipper of mammon, instead of God.

Herein is where Judas Iscariot fell. The temptation to which he yielded was indeed great, and in a moment of weakness it swept him down into the whirlpool of body desire. Being mercenary by natural impulse and having all money paid to him as keeper of the common fund, the purse grew into a desire. Through the duties of the office he held, he again felt the swaying force of desire for material gain. It was easy for him to think: "I am a man of funds, one of power. All that is given to the Master and those serving Him comes to me. I prepare the way." Thus his desire body became greater, and less and less amenable to control. Judas could not see that this was so,—no one can, when they are living in the physical side of nature—so the time came when he, unable to resist the desire for money, went to the high priests who had prepared the way and told them, he thought he could make it easy for them, to know who Christ was. They answered that they did not want him to deliver his Master to them;—they would take Him,

—all they wanted was that Judas should kiss his Master. Surely there was no harm in a simple kiss; and for doing just that little thing,—the giving a kiss to one he loved—they would give him thirty pieces of silver.

When that last night came before the betrayal, Christ went a “Stone’s cast” from the Apostles, as was His wont, to pray. When He came to them again He said the Passover was at hand—the time for His travail had come.

Judas Iscariot knew Christ was a Master power. For three years he had seen his Master cleanse the lepers, give sight to the blind, make the broken bodies whole and the lame to walk; he had seen sin pass out of the lives of those Christ had touched. Had not the Master raised Lazarus from the dead? Was there anything this Lord among men could not do? Why not kiss Him, and increase the amount in the purse by thirty pieces of silver? Legions of angels would surely take Christ from the soldiers, and all men would know that He was divine.

The law was to be fulfilled. "Pray that ye enter not into temptation." Do not attempt to deceive yourself. Almost all the crimes of the world are the result of trying to deceive yourself. Judas was offered thirty pieces of silver,—the purse was to be enlarged perceptibly by one little act. Had Judas not sought to deceive himself he would not have yielded to temptation and would not have been the betrayer of his Master. When Christ had finished His prayer and was speaking to the Apostles a multitude came—and among them was Judas. He sought to kiss his Master, but Christ said, "Judas, betrayest thou the Son of man with a kiss?" The soldiers then seized Him and Christ said to the chief priests, "Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me."

Following this came the temptation both man and disciple can so easily enter into. Peter, the zealous one, the first Apostle chosen by Christ, followed the

motley crowd to the high priest's house and sat down among them. A maid, looking at him said, "This man was also with Him;" and Peter replied, "I know Him not." There is the great difference between this act and the one of Judas, in that this was momentary and not based upon desire. A little later another saw Peter and said, "Thou are also of them;" and he answered, "Man, I am not." About an hour afterward still another said, "This fellow was also with Him," and Peter said, "I know not what thou sayest." While Peter was yet talking the cock crew, and then he remembered the Master had told him that before the cock crowed he would deny Him three times. Realizing what he had done Peter went out and wept and moaned.

It is said to all, "Pray that ye enter not into temptation." No matter how much one has attained, no matter how close one is to heaven's door, if temptation can not be met with strength and unwavering determination, the portal will close and entrance into God's kingdom

will not be given. Man believes and many times comes close to God's altar; but not being able to stand before temptation that comes with the suddenness of a flash from out the blue, the kingdom is not yet for him. There is much of the Judas nature and much of Peter in man who allows his bodily frailties to master him. When this does occur, it is then necessary to come again to God in the humbleness of spirit that has cast doubt and desire aside. "Pray that ye be not led into temptation" is indeed the cardinal principle that will keep man from crucifying a fellow man. Betrayal always brings its own reward. Man meets a whirlwind by buttoning up his coat and passing through it. When a rain storm comes he raises an umbrella and continues unhindered on his way. Likewise, when the storms of life come, button up the coat and pass undaunted through them. Behind the clouds the sun is always shining; in the light there are no shadows. If the shadows of physical existence beset the individual there will be wailing and gnashing of teeth; but

if met unwaveringly for the right, joy, peace and power infinite will be the result. Peter fell before temptation and he moaned and wept, but followed his Master to the cross and filled out a life in service. Judas Iscariot took the silver pieces back to the priests, saying, "Here is your blood money. I have betrayed my Master. I have been traitor to a Messiah. I have taken something I can not replace." The priests replied that they would not take the silver, it was blood money. Then Judas, leaving the money, went into a field and hanged himself. The priests took the silver pieces and with them bought the self-same field and called it the "Potter's Field," or the field of sorrow. So, "Lead us not into temptation; but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever."

CHAPTER XII.

THOMAS.

IN the 11th chapter of St. John, the 14th and 15th verses, is this statement made by Christ to His Apostles:—"Lazarus is dead; and I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go to him." In the 23rd verse Christ said this:—"Thy brother shall rise again." In the 20th chapter of St. John, beginning with the 24th verse, is the account containing the words of Thomas: "Except I see in his hands the print of the nails, and thrust my hand into His side, I will not believe."

Thomas was one of the Apostles selected by Christ to carry a message to the world of men. The message was, "I am not dead, and because I live ye shall live also." "He that believeth on Me shall have everlasting life." "The words I speak unto you, I speak not of Myself;

but the Father in Me, He doeth the works." "Believe Me that I am in the Father and the Father in Me; or else believe Me for the very works' sake." "The Father and I are one." "Behold the kingdom of God is within you."

These, with probably a hundred other aphorisms, form the central ground upon which the Master sought to teach mankind, that the physical body and the life within, were two separate conditions. Thomas was one of the twelve selected to carry this message to the human family. Yet, while he was willing to torture his body in the Master's service, and ready to die with Him, he of doubting mind, hesitated when it came to accepting the divinity of Christ's nature. He said, "Until I can see the wounds of the nails in His hands, and put my hand in His wounded side, I will not believe."

Today, in the churches and out of them, the number of doubting ones, like Thomas, is very great. They do not consist of, here and there, one isolated from his fellows, but the greater portion of the

world are doubting the essential factors upon which Christ builded His religion. Where is the church or the people who believe it possible to do today, the things exemplified by the Master and His Apostles? Where is the preacher or the individual, who believes it possible to heal the sick, make the blind see, the lame to walk, and cast out devils, by the power of the Lord,—which Christ said was always at hand to heal man's infirmities? There are many who believe it has been accomplished by man, but the possibility belonged to the time of the Apostles—not to the now. Yet, there is not a jot or tittle written in the Scriptures, that will accord with a conception of this kind. Thus, those of the doubting Thomas type, are bowing the head to a thing they believe not.

Christ said, "In My name, heal the sick, make the lame to walk and the blind to see. In My name cast out devils, heal the lepers and preach the kingdom of God." These three things, healing, preaching and casting out devils, are the

signs, the pass word, which opens the door to the Christian life. Yet, where will a professed Christian be found, who will accept these as cardinal principles of life? The doubting Thomas is asking for an opportunity to put his palsied hand in the side of a thing that dies, for this will be a means to his belief. Three-fourths of the people thus seek, through physical means to find the way of salvation. They think more of the garb of hypocrisy, the traditions of men, of cant and social place, than they do of the simple truths of Christ who directs—if there be ought of hate, jealousy, or contention, go to God's altar and leave them there. If there are feelings which make crooked places, in the life that should be straight, take them out as completely as one would uproot a poisonous weed. Take all lustful desires, all dountearing impulses and appetites to the altar, and placing them upon it, say: "These iniquities, henceforth, will have no part in my life." Then turning from them, enter into the closet of the inner life and there ask, "Whatsoever ye will and

your Father which is in heaven will grant it even before the asking."

How many have had prayer answered? Few indeed;—because they have not asked according to the directions given by Christ. Few, pitifully few, have cleansed themselves from egotistic tendencies, from the dominion of appetite, and from all thought of self, before making the petition. Most of mankind ask of God as the Pharisee did, using the prayer of much speaking instead of the one of doing, and is the desire of receiving rather than the one of giving. Like those of the Judean time, they have said the "Dos" and "Donts" until their limbs are palsied, but have never offered a prayer by doing the work of "Him who sent Me." If they had offered the prayer by doing the work, they would know the Father answered even before the asking; they would know the physical body and the Force within were separate conditions; they would know the signs demanded by Christ must follow the Christian today, just as surely as they did in the time of the Apostles.

There would be no doubting Thomas, asking that a side be opened in order that he might thrust in his hand. Blessed are they who believe, yet who have not had this sort of sign.

Why does man doubt the spiritual truths? Why does he doubt love and Infinite life? Because he resides on the physical side of life more than upon the spiritual. Engrossed with the things of the bodily life, he has not yet touched Infinite principle, which must irradiate from within the center of his life.

These say, "I believe in God" yet they tear down and destroy by hate, greed and lust, the physical being which should be made into a tabernacle for the use of the living God. These say, "I love," yet they hold themselves aloof from other of God's creatures, saying, "I am better than they." They say, "I love, and am ready to serve in the Master's Cause," then, turning to one of the least of these, in the human family, will say, "You poor wretch, I am sorry for you. If you will come up to my exalted state of life, then,

I can be at-one with you and recognize you as one of my caste, creed, or it may be social state." Let it be known there is no love in condescension. There is no love in being egotistical. There is no love that is expressed in degrees controlled by conditions. Love in its fulness is the All, and gives all in willing service.

He who would become capable of expressing the Christ love, must love God with all his heart, soul, mind and strength, and his neighbor with the same sincerity. No one can do this by saying to others, "Come up to my altitude where I can touch you." Expressing the Christ love, means to go to those who are struggling on the denseness of sense life, as a brother. There is not a murderer, a thief,—not a human being, no matter how deep they are in physical degradation,—who is not just as good, under the crust of clay, as the most exalted of God's creatures. The creeds, forms, "Isms," racial and social distinctions, are just obstacles separating man from God. No wonder man doubts the words of Christ when he feels himself

better than his brother. No wonder he doubts while he is intent on seeking the faults and misdeeds in the lives of others,—failings that are only visible to him, in the degree they are similar to the frailties in his own life. No wonder he doubts, when freely criticising the acts of others, he cannot see the crooked places in his own life. “Judge not, that ye be not judged.”

Do not say the man who has ceased to judge or condemn is a weakling;—he is making use of the means which will bring him nearer to God. Touching the one who is stumbling over the rocks of physical life, he says, “Come, let us turn away from serving mammon, and cross over to the side that is God’s. He is going to that other, no matter how far down in life’s valley he may be, and will seek to bring him from the shadows back with him into the sunshine of divine life. Do not wait for another to make the upward climb, before holding out the hand of help. Go all the way, saying, “My peace I give unto you.” That is what Christ did,

though He knew a doubting Thomas was present. Christ did it because He knew the law was, Peace must be given to every living creature. Thomas was a doubting man: unless he could see and feel he could not know. Mercy is based upon faith and "Faith is the evidence of things not seen." While Thomas was devotion personified,—he did not have faith;—thus, Peace was withheld.

Man does not give Peace to every creature—he feels power and material gain must be wrested from his fellows. Caste is a means of destroying Peace. The law governing the commercial life, is the old Judean one of "An eye for an eye, a tooth for a tooth;" and the "Survival of the fittest"—the strong crushing the weak. It has been war to the knife, and from knife to the hilt, instead of brother helping brother. He who today, is living by barter, is living at the expense of his brother. He who heeds the call of social place, is living a life of contention and struggle with his fellow man. Why are the faces lined and distraught? Because

society has not learned the law of "Peace on earth and good will to all men." Peace and a doubting Thomas can not have the same abiding place. Peace can not be with those who are doubting the living principle of Christ. They who put their hand in the side of Him they think of as dead. They want to add inference and testimony to correct cognition. Today, the man who is a hindering obstacle in the life of Peace, is the one who wants to be shown signs;—They say they want to believe, yet refuse to make use of the only means by which they can attain the knowledge that is experience. These hindering ones will say to him who is doing the Master's work;—"We have all manner of faith in you, personally, but when you say the miracles of the time of Christ and the Apostles, are accomplished now, we can not believe it." It is the spirit of Thomas forever with us, for the spiritual Thomas did not die. He has lived these many ages in the hearts of men. He is alive to-day, in the hearts of all who can not believe this most sacred law: "Verily, verily,

I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." They say, "If I could put my hand in the torn side of the Master, I could believe that I would not die, when my body crumbles in the grave."

To these, and to all mankind, the Master said, "If you want to know Me, Know that the Father is in Me and I in Him." Go into the wilderness and cleanse the body from appetites and desires; prudery, cant, creed, tradition, hypocrisy and all conditions of the past. Cleanse the body from all the physical experiences upon which it has been fed. When the body life is clean, then ask for the light that will make clear the way from false conditions to truth; from fleeting things to life everlasting. Ask that the light within burn brightly, so that the whole body will be full of light. Ask, in the silence of solitude, these things of the Father within, by the sacrificing of preconceived ideas, forms and ideals, wherein doubt is ram-

pant. Ask for the preliminary base upon which to build life. Then, "My creed," "My church," "My father's, mother's, or it may be grandparent's religion," (as time turns life's wheel forward,) will be found to be dead ashes of the past. Worthless as a means to take up the cross of Christ and bear the signs of the Master.

Of what worth are the two hundred and more "Do's," and the three hundred and more "Dont's," of the Jews, to the here and now? What matters it if God is called Jehovah, Tat, Sat, or Aum, if God is not realized? Likewise, if one has hate, fear, lust, envy and doubt;—and glories in these possessions, why ask for a knowledge of God? These downtearing, torturing things are the creations of doubt. When they are known for their true worth, and no longer sway the activities of life, then, will there be an entrance into the wilderness where, by fasting, sacrifice and renunciation, these noxious growths are transformed into uplifting, vital factors, aiding and abetting an understanding of the life centered within.

As the body reaches the negative or receptive condition caused by the lack of food that feeds egotism, pride and selfishness, a transformation takes place in the heart. Dreams of illusion, aye of delusion, too, come, and with the going away of these comes the consciousness of being a part of Divine life. Then is comprehended that the things of yesterday, or of tomorrow, do not count in the life of the soul; for now is the eternal moment, and upon it must be centered the best efforts of life. Drawing close to God's kingdom, means consciousness that within the individual there dwells an Infinite Force, that links together every life, without regard to caste, creed, sex, or color in the Brotherhood of man, for all are a part of God. Each human being is a unit in the cosmos.

Thomas was a devoted follower of Christ; yet it was impossible for him to believe that which could not be made apparent. His conception was that divinity and the body were one; therefore the body could not die. If the body failed in life

continuity, then indeed, was the fabric of belief shaken,—and there must be strong evidence to prove the existence of the now perishable Saviour of all mankind. “I will believe,” are no idle words; but belong alike to the saint and sinner. All, in fact, who demand tangible evidence of super-human existence. Indeed it is the same mental impulse that compels an obedience to material remedies, while denying the power of God to cure the ills of man.

“Blessed are the pure in heart: for they shall see God.” “Blessed are the peacemakers: for they shall be called the children of God.” These “Blesseds” have been slogans with which to crucify and crush the egotistic self, until it is possible to stand before God with implements with which God’s work can be made manifest. Christ said, “In My name, preach the kingdom of God.” “In My name” make the body whole; heal all man’s infirmities. Why cure the sick? Because no physical body can be in harmony with God when it is diseased and broken.

Therefore, the law is, bring it back to perfect adjustment, so it can be capable of responding to the touch of the divine life. Great as was Christ's work of healing, it was not all of His mission. In truth, healing was just an instance, for its purpose was that of raising man upward to the understanding of the kingdom of God that is within his being. Still the doubting world wants to touch the wounded side and feel the imprint of the nails in the hands; ere it believes that there is a life continuous. "Let us put our hand in the wounded side, then we can believe," is the devil assertion, "Cast thyself down from yon mountain." The Master's words ring through the ages, "It is written, Thou shalt not tempt the Lord thy God." Again the doubting voice will say, "If you have the power to change these stones into bread, do it;—let us see the nail prints." Yet the Master answers, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Doubting man can not reach the con-

ception that God will feed him. It is not possible to understand this until he has freed his nature from the darkness of hate, fear, contention and doubt, and made the inner light shine with love that is expressed in service to his fellow man. An instinct governed being, swayed by the impulses and appetites, can not know God. Instinct is narrow in its conceptions and cruel and terrible in its tendencies. Those dwelling within its limitations think more of their shape, size, color and comforts than they do of God. Ninety per cent in the churches;—artificial in character, powdered and painted, and clothed in false raiment, are bowing to creed and dogma, with no thought given to the divinity embedded within the covered gaudiness of body life. No wonder when the time called death comes, their moans of despair are heard, for their's is the moan of doubt that has not found God.

The simplest thing in all the world, is salvation. It is to love thy God and thy neighbor with all the heart, mind, soul and strength. Not a part, and not grudg-

ingly, but completely, freely and truly. "Do this and thou shalt know eternal life." Love so the cloak of charity will cover as a mantle, the frailties of another, perhaps a weaker or lesser brother, and no evil will be seen in the life of a neighbor. Love so truly, life will gladly be laid down for a friend. Yet, love, great as it is, and all powerful as it is, is not enough, because to it must be added service. Love and service combined is the force that binds man to God. Loving service is the one thing that builds man upward, from the condition of death and decay, to that of a living soul, and a life immortal.

Doubters will say to the Master's laborer, "That is a wonderfully intellectual study you have. I really would like to know more about it, had I the time to spare." Those who have so stated, are wise and prudent, but are erring about the infinite, which like the gem underneath the waves on the bed of the ocean, lies hidden from the surface of things. Hidden from human understanding and ex-

perience by hate, greed, fear and doubt; hidden because the things of much learning and of material gain, are more than the desire to possess God. Doubt not, for doubt is material and destroys the perspective that allows of super-normal experience. Christ said of the woman who, though sinning, had faith and loved much;—that the unselfishness and intensity of her love, had made her whole. If it has made one whole, it can make every human being whole; for it is raising the body life to an experience of God.

To live the life of 'a laborer in God's vineyard, the strength and expression of the individual love force must not depend upon the attitude of any one else;—whether love returned is much or little;—whether the attitude is one of kindness or coldness, matters not. What does count is loving, serving and living for the Master's Cause. Make of individual love a living force,—that will express "Not my will but Thine be done." Love depends for expression upon the strength and truth of the body; for supply,—upon the ocean

of all life. "With what measure ye mete withal, it shall be measured to you again, measure pressed down and running over will men give unto your bosom." Try it. It will mean the power to say, "I know," instead of "I believe."

It is a glorious time when man can say, "I am a part of God." It is a glorious time when he has gained the power to place his hand upon the tortured brow and bring peace there, and restore the palsied to health. It is a glorious time when he can change the sorrows of the world weary into the harbor of love and peace. Greater still is the time, when knowledge of being a part of the Infinite life is attained, and that "It is not me, but the Father in me, He doeth the works." It is a glorious time, when the individual can say, "In my life there will never be any more doubting or asking for a sign, because I am anchored where love is, where peace is, and my life and my service, belongs to every creature when they need it.

Thomas became the Apostle of Christ's message to the East, where he labored and

was at last martyred. He changed from the doubter to the Saint, as all must do, who change from the unbeliever to the Knower, wherein God is all.

CHAPTER XIII

TIMOTHY.

“**V**ERILY, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” This is the 12th verse in the 14th chapter of St. John and is well to be considered in connection with the work of Timothy. Attention is then directed to several verses selected from the Epistles of Paul to Timothy. In First Timothy, the 5th, 6th and 7th verses of the first chapter is stated this: “Now the end of the commandment is charity out of a pure heart, and of a good conscious, and of a faith unfeigned: From which some having swerved, having turned aside into vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.” Following this read from the 11th verse to

the end of the 4th chapter and then from the 8th to the 15th verse in the 1st chapter of Second Timothy.

In the Epistles to Timothy an abundance of this sort of exhortation is given by Paul, showing clearly the truth of Apostolic succession. The aphorism of Christ: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do," is a direct command from the Master to His Apostles who in turn give the same command to their disciples. An Apostle means one who is serving. It means that man or that woman who, intent upon manifesting the works of God to the human family, goes where he or she is sent. An Apostle is a messenger carrying the teachings of Christ to all who will listen, and to such is the promise given, "All that I do and greater works than these shall ye do, provided ye do them in My name." An Apostle is one who has arrived at an understanding of the kingdom of God and attained the crucial knowledge that "Faith without works is dead."

Christ's command to the Apostles: "Go ye to all the world and preach the kingdom of God," the kingdom "That is within you," is a concrete expression of the message that is to be carried to all who are groping in outer darkness that they may understand there is a place in which they can abide in joy, power and peace—a place wherein death can have no sting and the grave no victory. This message carries the tiding to those who are worrying about the number of their years that there is no old age for the life that is of God, the life they can know if they will turn from the things of mammon to the work of loving and serving their fellow man. Simple and surpassingly wonderful is the completeness of this thought—Go preach the kingdom that is within you.

The first and the last step in the journey to God's realm is to find this inner kingdom and there abide. To love God with all the heart, soul, mind and strength is the way to open the doors of the heart to the oncoming force of infinite life. Then

express this all powerful force to the neighbor. How? By loving him with all the heart, with all the soul, with all the mind and strength. This means laying hold of the covenant by which the physical being is made an instrument expressing the will of the God life that is within the self. It is the heart action of one human life to another human life and the God action from within. An all powerful thing is the work of the man who understands this truth. God is a concrete realization that means ecstasy, tranquillity but not happiness as the term is ordinarily understood;—but the complacency giving power to meet hate, fear, criticism, adulation, blame, praise, poverty, plenty, success and failure with exactly the same feeling. God consciousness experienced means possession of a complacent heart, as unchanging as the sun in heaven in the meeting of all the ills of mankind. Ninety-nine per cent of the sorrows of man's life are self inflicted. The other per cent. is the result of inadvertency to the law. All hate, fear,

worry, jealousy, lust and contention are physical creations. Man uses his eyes, the voice, the heart action, all he has for the purpose of striking at and destroying his fellow creatures. He forgets the law: "For with the same measure that ye mete withal, it shall be measured to you again." This is incorrectly thought to mean the giving of alms;—the false charity of the hypocrite—but it means that by every act of the individual, he either opens the door to divine life, or holds it fast closed to the force that purifies the mind and heart for the service of God.

Christ made no mistake when He said: "Judge not lest ye be judged." He made no misstatement in any of His aphorisms as all will find who put them to the test of experience as the Master directs. These are laws to be made practical factors in the daily life. They are work aphorisms the simple, confiding mind of the child can understand, but not the wise and prudent; because the latter will not put them to the test. Ask the wise, those who are pleased with their much

learning, if they are willing to follow the directions of Christ, and they will reply, "Yes,—but." There is no "but;" if the individual is not ready to surrender all, he is not ready to enter the divine kingdom that is so very close at hand to all. To be pure in heart, means to open the door so God can manifest according to His purpose. The intention is not to state that God is only within man, but that each individual is a part of God, in the proportion that he cleanses the activities of his life, and thus makes the physical being capable of expressing the works of God. To the one with steadfast mind, intent upon love, charity, patience, meekness and purity of heart is the Master's promise given, "All that I do and greater things than these shall ye do, in My name." "Believe Me that I am in the Father and the Father in Me: or else believe Me for the very works' sake." These works are in preaching the kingdom of God, healing the sick, making the blind see, cleansing the diseased, giving light to those who are in darkness and casting out

devils. Preaching the kingdom that is within deals with the infinite, eternal force that is centered within the earthy form. Healing the sick, the lame, the halt and the blind, deals with bringing the diseased, discordant conditions into a state of receptivity in which these respond to the touch of God. Casting out devils means bringing the mind and body into that agreement which brings at-one-ment with God. These were the teachings of Christ when all the world was watching a little band of men do mighty works under the direction of One who went through persecution and crucifixion in order to be a part of God's life. The Master who could kiss Judas though He knew it meant physical death, knew the physical life on the one side and the soul life on the other, so truly and completely, that these were blended in a harmony that was absolute.

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Lay hold of the idea. It means seeking one-

ness with the eternal life within the self. All things will be added unto the man who has learned to control ambition, hate, desire for material gain, fear, discontent, falseness, pride and makes of these servants in the Master's Cause. The worldly wise say, "I have abiding faith in God—but I am afraid of the coming tomorrow. I believe in the Bible—but I fear the days of miracles are past." Words of this kind are those of the hypocrite, holding to deadly tendencies, that create the atheist. Those who utter them are declaring belief in the letter, and letting the vital principles of eternal life, lie dead and inert in their hands. If there was belief in the faith that cleansed the lepers, the faith that raised Dorcas, the faith that made walking on the water possible to Peter, (until he gave way to the impulse of fear); a belief in the faith that really did things back yonder; then would there be realizing the truth of the promise, "Greater things than these shall ye do."

An understanding of the eternal law of love in the life of serving God and man,

is to put the law to the test and know things. No child can understand the laws of mathematics while he quibbles over the statement of two plus two equals four. No student of the Christ religion who has passed beyond the fourth grade will quibble about whether or not Christ's commands can be fulfilled. If Christ did do these things, then in all humility and candor the question naturally arises: was there a transmission of this wonderful force, one to another? Was Christ's a direct, wonderful science, or a special dispensation given only to one man? Paul, Polycarp, Barnabas, Clemens, all the Apostles declare it was a science in which was no dispensation. Christ took the lowly, unlettered Peter and gave him authority over disease. He did this by compelling Peter, by precept and example, to live the law of love and service; and the raising Dorcas from the dead was the answer to the question, "Could he do the works of Christ?"

Sacred writ is full of records of the works of the Apostles, and the presump-

tion is, that all who will qualify themselves can do the same works accomplished by them. Make this presumption an individual realization by living the life of love and service. Peter had the same appetites, desires and impulses every other individual possesses; but these he overcame by learning the law of love and by serving all men without recognition of caste, creed, social state or race.

The early Apostles had great difficulties to contend with. First, there was the Jewish law of circumcision that declared the uncircumcised were barred from entrance into the kingdom of heaven. Paul had met this before. Then there was the controversy between the followers of the Master who were preaching the kingdom that "is within you," healing the sick and casting out devils, and those bound by caste, creed, ritual and the traditions of men, as to which were the real Apostles. This warfare was waged until the barriers were laid low and it was acknowledged there was no caste, race, creed, sex or color in the religion of Christ.

The Apostle Paul went over the land, doing the works exemplified by Christ; and Peter had followers who were working for the Master's Cause under his guidance and these, too, were Apostles. Remember, the Apostle is that man whose work of preaching the kingdom of God,—the kingdom of divine power that is within,—healing the sick and casting out devils, is his parchment recording in letters of gold, his right to be known as a servant of God. This degree is not transmitted from lip to ear, from father to son, but conferred by divine inspiration only to that individual who has raised the body from an inert thing to a vibrant instrument amenable to the power that is of God. Hear the words of the Great Teacher: Be long suffering, be meek, be peaceful, be complacent under all conditions. Do not worry about things of much learning. Do not give heed to those who have twisted the laws of God into the traditions of men. Teach the divine kingdom of love in sincerity. Heal the sick, cast out devils, make the diseased broken bodies

whole. Give courage to the weak, understanding to the ignorant and purity to the defiled. These are the works, that make Apostles.

Of what avail is the teaching of the soul by one who would not know a soul if it appeared before him? The Apostle knows the soul in all its truth. He also knows the body in detail, he knows it in its weakness and its possibilities and says to it, "Come. My peace I give unto you," not the peace of the physical world, but the peace beyond human understanding, that changes a discordant life into the state of harmony that means one-ness with God. The Apostle must give the peace that will change the life from a passion swayed, instinct governed being to a living soul;—the peace that will change the warped being into the flower of love and life. To this end more love is needed,—the love that gives and desires nothing in return. The Apostles teach of love without ceasing. Paul said that he had fought a good fight and finished his course; he had kept the faith; and he ex-

horted Peter to be diligent in carrying the Master's message to the world of men. The Apostles went up and down the land doing mighty works: casting out devils, giving sight to the blind, giving joy to those who were in sorrow, changing contention into gentleness and love. Peter was not the only one, neither was Timothy. There were Polycarp, Ignatius, Barnabas and fifteen or twenty more master minds in that second century doing the same work Christ exemplified to man, only more influential now because better understood. People began to flock to the meetings and the Catacombs that marked the first place of meeting were now changed to more public places. The time came when these master minds had so honeycombed Rome it was forced to acknowledge Christianity and make it a factor of the great Empire. This was the beginning of the Roman Church that claims Peter as the founder.

Timothy was a servant of the living God. He did carry the Christ message to all men, he did heal the sick and preach

the kingdom of God. But the religion he gave to mankind was not of creed, dogma or ritual. Do not lose sight of the fact—an Apostle of Christ is that one who manifests the works of God. Timothy, though removed from the time of Christ by sixty years, accomplished the same works. It is also true that Judas Iscariot, up to the time of the betrayal, did the work of an Apostle. Though he is remembered as a traitor, he was selected as one of the twelve Apostles because of his fitness to do the works of healing, preaching the kingdom and casting out devils. These works were manifested by him, until, in a moment of physical weakness, he gave way to the temptation of thirty pieces of silver; yet almost before they were in his hand he repented with remorse so great that when he found he could not undo the wrong, he hanged himself.

In Timothy is found an example of an individual serving God. Doing what? Loving his neighbor. How? By serving all in equal sincerity. Timothy's Epistles are not in the Bible; but by those

who have had the privilege of reading them they are declared to be marvels of dictation and wonderful in their simplicity. This is true of the writings of all the Apostles. The personal history of Timothy matters little, though it is given in many books. The information that does matter is—can this wonderful power that is of God be transmitted from one person to another? Christ gave the power of the infinite life to His Apostles. John, Peter, Matthew, each one of the twelve followers accomplished the works exemplified by Him, and they likewise gave authority over disease to their Apostles. Timothy did the work, so did Polycarp, Ignatius, Barnabas, Paul, Stephen and many, many more, proving this power handed from one to another did accomplish the same work exemplified by Christ. The cant and hypocrisy of the church have so deeply covered the Christ message with ritual, creed and dogma that the laws of God have been set aside for the traditions of men.

Man bows his head in idle prayer and

tramples over his neighbor in his greed for self gain. Why offer the wordy prayer to be heard by men when the Master's command is to pray in this wise: If a single debt is owed to another, go to the altar of love. There lay every debt of hate, every unjust or unkind act, every desire to judge or condemn until the heart is made pure by love and service and the personal self can stand before the altar of God an immaculate thing. Then, "Whatsoever ye shall ask of the Father in My name He will give it you." Response to this kind of prayer is always given, as every man who has lived the life of love and service can testify. This is not speaking of those who have touched only the husk—the outer form of Christianity—those bound by creed, dogma, tradition and superstition; but of that one who through love and service to God and man has arrived at the realization of God's kingdom.

Some wonder why one crude and unlettered can ask with the assurance of the petition being granted, and the wise and

prudent at most can only say, "I think there have been times when my prayers may have been answered." An example of the prayer that is unfailingly answered was given by an old man who, intent and sincere in his desire to be instrumental in relieving the sufferings of one afflicted with erysipelas, was steadily striking two pieces of flint over the awful swelling that indicated tortuous pain. The impressive thing was the intensity of both the man and the patient. For over an hour the fire from the flint flashed ceaselessly over the diseased portion of the body. Then the old man who had been oblivious to all except the work in hand quietly said to the patient, "You will be all right by morning," and went his way. His statement was true, not a vestige of the disease remained when morning came. How was this accomplished by the old man? For the time being he had made his body a passive instrument in the service of the Master. His desire to serve another was so intense that he was praying without ceasing and the other, responding to the

great force of selfless love, becoming more and more free from the discordant state, came back to the condition of unison with the peace that surpasses human understanding. Thus was God made manifest in man. Before this unison that makes it possible to do the works of God is attained, the body life must be controlled, becoming tranquil as the still water. Then the spirit that is of God will manifest. This is the prayer that holds no thought of words; and is the Christ love manifesting in mighty works.

All through the history of the dark ages, here and there, are found men like Timothy, standing on a mountain top giving the message of love to all who will heed. "The kingdom of God is within you." This kingdom is a universal school. Entrance is free to all, no exceptions are made. The promotion card is handed to all and it remains for each one to fill in his name by doing the works exemplified by Christ and the Apostles. "All that I do, and greater things than these shall ye do, provided ye do them in

My name." The physical things of life are transcient; the things of God are permanent and these all must sometime know.

Timothy was the first disciple of Paul and accompanied him on many of his journeys. His work was that of impassioned preaching and doing the work of healing. On account of his impassioned preaching he was first imprisoned to be released only to, later, suffer martyrdom.

CHAPTER XIV.

PAUL.

PAUL was born in Galacia, a Jew according to the strictest sect. Being free born and a Roman citizen, he had privileges not given to the ordinary Jew.

Intense, strong, virile in nature; endowed with an extraordinary mind, which in its nature was one of analysis;—he took the principles Christ enunciated and builded from them a stupendous religious system, which later took possession of the western world. Next to Christ he was the greatest teacher of Christianity.

Born almost at the same time as Jesus of Nazareth, he followed the vocation of the highest type of the Jew and became a Pharisee, which is the same as being a lawyer. It was therefore natural for him to have a commission from the chief priest to persecute the hated Christian. He naturally wanted to follow a course in

life consistent with his birth and breeding. So in the persecution of the Christian, Paul had no ill feeling toward them. He did not hate the men and women who had embraced the Christian faith,—indeed the persecutions were accepted as a duty to rid his faith of the blasphemies that were supposed to be a part of the new religion. Indeed, was it not blasphemy for poor ignorant fisherman, like Peter, to announce a very God had been among them, doing mighty works,—was it not even greater blasphemy to have this man doing like “mighty works?” Who, following the expressions of God, appointed Stephen as a miracle worker?—These men could not be warned from their ill advised course so it was necessary to destroy. Paul was one of the chief destroyers.

It was while engaged in this, that the words recorded in the Acts, the 26th chapter, 14th to the 19th verse, were heard by him.

Christ's followers were a kindly type, full of faith and not fighting back. They had gained the realization of “Love God

and neighbor " until it was a part of their life and they could look upon a foe with complacency and love. Drop a stone into a lake and though it may cause a ripple it does not disturb the lake. Just so the works of an enemy do not disturb the calmness of life. Love turns anger into peace, hatred into friendship;—love cures disease and makes happiness just as natural as light is to the sun. It gives freedom, not alone from sickness, but from worry, anger, prejudice and from the trials of every day life. Love God and thy neighbor was a teaching so different from the Mosiac law of, " An eye for an eye, a tooth for a tooth," that it is no wonder the Jews sent the pick of their number, to persecute and destroy the followers of Christ.

The 18th verse of the 16th chapter of Mark reads: " They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall recover." In the Acts, the 26th chapter from the 14th to the 19th verse, there is

this: “ And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among men which are sanctified by faith that is in Me.”

From the very beginning of his ministry, a new impetus was injected into the Christian faith, for with the energy of conviction, that the Christ did live, and that his was a special revelation, he un-

tiringly impressed his views upon all who would listen.

His faith was unbounded and no rebuff or ill usage would cause a suspension of the active ministry of Jesus Christ. This Faith is said to be undefined, misty and of little worth. All of which is not true, for he spoke in no uncertain terms of faith as "The substance of things hoped for, the evidence of things not seen." Still the idea is offered, that faith was given as a justification within itself. This, however, is not borne out by the life work of the Master. He spent most of His time in justifying faith by work. Justification of faith puts it upon the same basis as that given by James, and is really the basis of the Christ Religion. Christ said: "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." This speaks in no uncertain terms of faith.

The conception that Christ's death as a means of salvation to all mankind, is

given with the added thought, that salvation must be based upon work. Therefore while the death of Christ might be said, to be for the salvation of all, the test of the salvation is in living the life exemplified by the Saviour.

Thus faith is justified by work and love, from one to another. Salvation is through this same principle; so that while the Master's death was a fulfilling of the law; the law must likewise be fulfilled by every soul seeking the way home.

Love and Service being the way,—Paul hesitated at no time; going from one place to another justifying his faith in mighty works, in which healing the sick, casting out devils and preaching the kingdom, resulted in a mighty upheaval toward Christianity.

Of course he was persecuted and vilified. Yet all the time he turned the other cheek. Giving in this connection the tests of the Christian in these words: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to

that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil,

but overcome evil with good." In this is, the active ministry of Paul.

He gave an exposition of law, that to the true disciple, is a marvel of clearness. In this is expressed the idea, that no man is free before man made laws and creeds. To be free, is to be above the law, and this can only be accomplished by absolute surrender to the will of God. Thus he calls himself the slave of Jesus Christ. The law was given in supernatural powers, in which he cured the sick: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts XIX-12.

His defence before King Agrippi is a marvel of abstract knowledge and abounding faith, wherein he met face to face the credulous world and spoke of things not understood, in a manner that impressed those about him as one speaking with authority.

He was said by Festus to be mad, and made this reply: "I am not mad, most noble Festus; but speak forth the words

of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippi, believest thou the prophets? I know that thou believest. Then Agrippi said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippi unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

The justification of his ministry was found in the remarkable instance in which he demonstrated his abnormal or spirit life as superior to and above the physical.

He, with others, was cast upon an island, he a prisoner and the others his jailors. On this island they started to build a fire, when a viper fastened its fangs upon the wrist of Paul. The aborigines concluded that he was indeed guilty, or this deadly thing would not have happened; but when they saw him cast off the serpent into the fire and the wrist did not swell, or become tortuous in the pain that follows a serpent's deadly poison, they fell down and worshipped him, saying that he was a God. Here is another instance, wherein the promise of Christ was fulfilled in the actual test of experience:—"No deadly thing shall hurt them."

Paul had no little to contend with in his relation to the other Apostles, for be it known his was a different authority from that which was accepted by the direct followers of Christ. Paul's was a vision, their's the authority of the Master; so there was contention until the Master Mind proved that all the promises of Christ given as a sign of the Christian, were a part of his life.

Herein is a wonderful thought, or gift. That is, if Paul got his authority because of a vision and through living according to "The strictest of his sect" then every other individual in all the races of men can have like authority if they will but live the life of probity, truth and service.

It means there is no royal road to succession save the one of actually living the life; no special gifts, no decrees of fate. Every living creature must come to God the same way, and through the self-same knowledge. It means that love is the road and service the way, wherein sometime, somewhere, will be heard the Master's call:—"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." After Paul went to Ananias, the latter put his hands upon him and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immedi-

ately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." In this manner is Paul's ministry made plain.

Paul wrote the Acts; the Epistle to the Romans; the Corinthians; Galatians; Ephesians; Philippians; Colossians; Thessalonians; Timothy; Titus; Philemon; and Hebrews. Most of these writings were to a people, exhorting and directing them in the laws of God.

Timothy was his beloved disciple and to him he impressed these truths both by association and by letter. Likewise to his other disciples. Thus in the works of Paul are the heart throbs of a mighty soul in the service of the Lord.

He recognized that all men could not serve God alike, so he gave his wonderful dissertation found in Corinthians: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit

of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews

or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our

comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues. Are all Apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

He recognized duality and gave this in the 15th chapter of Corinthians, wherein he said: "All flesh is not the same flesh: but there is one kind of flesh of men, an-

other flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Thus there is freedom from the bondage of death.

In baptism, he proclaimed the law of baptism by the Spirit, even though the symbol used was water.

In the breaking of bread he established the common meal wherein all shared alike in a practical Brotherhood. This common meal was a sacred meal. From this, at a later period, there ensued what has

come to be known as the Lord's Supper. This latter has around it much of worth in that it brings the individual to a conception. It has much of falsehood, in that it indicates an easy riddance of sin. Paul of course believed in sin and constantly talked of the corruptible body, that would sometime put on the incorruptible. Still his was not a vicarious atonement, but a life that lived the law and made of the Christ religion a vital force for the uplift of all men.

His last assurance is one to be emulated by every Christian. "I have fought the good fight, I have kept the faith."

How he died matters little. It does matter that his faith was alike to none other, a source of joy to the world of men from that age even unto the present.

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