

# PARADISE

OR

THE GARDEN OF THE LORD GOD

BY

GEORGE CHAINEY

Author of "The Unsealed Bible"; "Genesis"; "Revelation"  
"Ruth"; "The Ten Commandments" and  
"Time's Garland of Grace."

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"I have sanctified and prepared for thee twelve trees laden with diverse fruits. And as many fountains flowing with milk and honey; and seven mighty mountains whereupon there grow roses and lilies, whereby I will fill thy children with joy"—2 Esdras II. 18, 19.



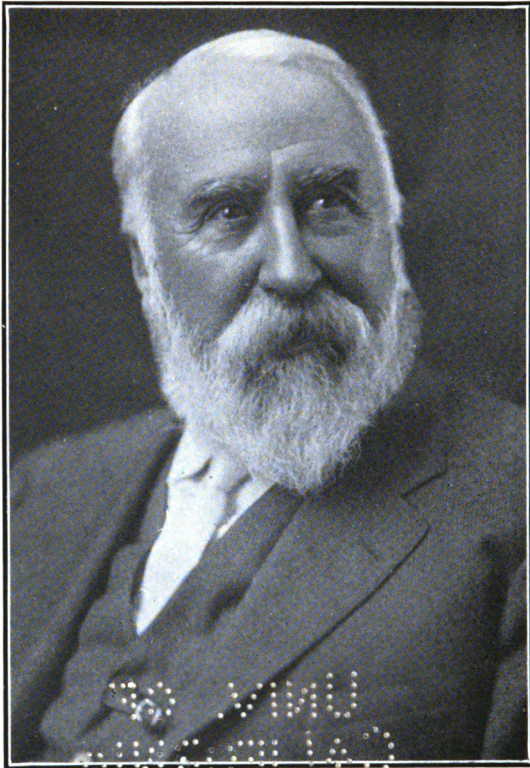
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*Gift of author*





GEORGE CHAINEY

## DEDICATION

This little book is dedicated lovingly to all seekers for the simple in the sublime and sublime in the simple; to all who have learned to love Humanity without forsaking God; who believe, in spite of every appearance to the contrary, that there is a wise purpose and a just reason for all that is, and a day to come when all our brightest dreams for humanity and better things than we ever dared to hope for, will be every day realities; so that instead of believing in a lost paradise or painfully seeking one to come, we shall each in all and all in each live continually in this rarer clime and happy state of Paradise—Eden's gladsome land of every and all delight.

George Chainey



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Psyche—Listening In

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# PARADISE

## PRELUDE

### A Silver Trumpet

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day."—Psalm LXXXI. 3.

"Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—Psalm CII. 13.

"When the trumpet soundeth long, they shall come up to the mount."—Exodus XIX. 13.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other."  
—Matthew XXIV, 31.

These words concerning the sounding of trumpets are prophetic of a day when one great, solemn, harmonious Word shall be spoken throughout the whole world. In the East each great event is ushered in by the sound of a trumpet. Often many trumpets are blown together in one great, prolonged, melodious sound, as though to wake the living and the dead to hear and heed and rally to the call.

In the West the more favorite way is to ring a great bell. The idea is the same. Let the knowledge of the event be carried forth on every breeze.

The greatest day of all; the greatest event in the unfolding, changing life of our common world, is the event and day portrayed in the words I have quoted. No event nor day has been more expected

and less expected. While all are expecting something or somewhat, but few, as yet, know what is coming. But the hour is fixed. The set day has come. The Voice of the Lord, the Master of all the assemblies of Truth, must now be heard. The light is shining from East to West. The Silver Trumpet calling to the Great Feast of all Good Things, is even now sounding. The trumpet sounds on each note of the scale. The seventh, or highest note, must end the Mystery of God. The Unknown God passes but the Known God appears. The King is dead. Long live the King. The power of authority wanes, but individual freedom and conscious responsibility appear. The old religions are dead or dying, but Religion greater than all the religions is spreading its glorious banner to every breeze. The old standards are falling, but a New Standard of pure and perfect Fellowship between man uplifted into God and God descended into man, has now a place in our world.

The time for the awakening has come! The last Trumpet begins to sound! Listen, then, O World! for it sounds at God's Command! Hear, then, this Voice of Love for all, distilled out of the sweetness and mingled joys of all delightful things, in the sweet fields of Eden, in a long, dear, heart to heart fellowship with the Living Loving God.

Do you hear the sound of the Trumpet? Do you hear a faint sound that is new and strange? You will have to listen well, if you do. It is not really sounded yet. There is only the breath of a sound. The warm south wind blows, and also the cold north. The wild cushat calls to its mate. The

heat and energy of Mind are tempered by the cooling snows of the Soul's purity. Many dare to think and seek Truth wherever it can be found. Love expands and refuses to know enemy and hate. All such are, therefore, ready for deliverance from provincialism into true cosmopolitanism, and from even nationalism into humanity.

The morning cometh and also the night. The dawn is here, but the mists linger, and all the hills are veiled. You want to go to Heaven and know not that Heaven, God's Own Paradise, is right here, only veiled by these mists that envelop this Opening Day.

There is a joy that comes unsought, that comes unexpectedly to the seeker for the Good at any cost. There is a flood of harmony, of most epical and lofty poetry, a pulsating fulness and quiet static state of Conscious Being to which all the mighty dramas or operas, poems, epics and even Bibles are but in a measure as a drop of water to the vastness of all the shining, laughing seas. There is an open sesame to all the stored-up golden treasure and shining jewels of the purest, deepest, highest joys of God's Own sweetest, strongest Being.

This is the realization of the sweet pure joy of the Consciousness of God. This is the Eve, or Delight, the helper of man, the mother of all life when he lives with God in Paradise. This is the vine of God's Own Delight that is to be brought out of Egypt and planted in the glorious Land, the joy of all lands, flowing with milk and honey—the purest philosophy and the most nectarious sweetness of the Joy of God's Own Being.

This is the Fountain Sealed, the most delightsome state of life that can ever satisfy our world's most boundless and, otherwise, insatiable desire.

The prelude to this in any life is the Spirit of Harmony. This is more than unity of thought. A world-embracing science, a philosophy, would still leave the inner life unknown and empty of its just share. This true Voice of Harmony is made of two trumpets of one piece. As it says in the Book of Numbers: "Make these two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly and for the journeyings of the camps." Every advance in the paths of progress and every fresh assembly of the truths and facts of conscious being are ushered in by a sounding from these two silver trumpets; for these are the two-fold harmonies of the heavens advancing into the earth and of the earth advancing into the heavens. This means the unfolding of both the consciousness and intelligence of all things. Sometimes the sound of progress is one of alarm. But no note of alarm can prelude the Great Assembly of the Universal Understanding of Consciousness of Life. This utterance must be from Zion, because the Holy City—Jerusalem—symbolizes the universal life of all things without brought into sweet accord and happiest alliance with all things within. This is man become one in love and sympathy with all men and equally one in sympathy and glorious fellowship with the great harmonious heavenly Life of God.

Out of this Harmony will disappear every element of discord, strife and war, and all things that

squeak and gibber, clang and crash and alarm; for it is written: "When the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm." The day of alarm or fear, of sense of pending calamity will be forgotten in the day of gladness of heart, of conscious Joy of God keeping company with the conscious joy of man. After every possible alarm of neglect or of wrong to any portion of life will come the sweet musical utterance of Universal Intelligence and Consciousness of man in God and of God in man. This is the loving, blissful Cup of the Great Consummation of the whole Purpose of God in man's creation.

Could you take all sweet sounds; all pleasure of sense in form or color; all delight in the luxury of oriental landscape; all sweet odors of flower or fruit, all gladness and strength of material wealth and prosperous adventure; all the intoxicating allurements of power and fame; all sweets of friendly intercourse of blood relationship and love's most mystic pure delights, and mingle them together in one ravishing cup, the taste thereof would be but the bitter of the sweet of This Cup that alone holds the Sacramental Wine of the Life of God.

The Breath! O Joy! The Breath begins to turn to Sound! Perfect Love has kissed Perfect Love! The importunate One has at last been avenged because she cried day and night against being wronged and unjustified. Do you hear this music sweet and low? It is of a symbol our world has never yet understood. The Christ-Child! A birth unlegalized! O wonder of all wonders! unlegalized, unblessed, unsanctified love is yet the symbol of the



most Perfect Love, the fruition of which shall be the only fulfilment of God's Eternal Purpose in the creation of our human world. This Child is conceived and born of a Virgin—representing a state unknown. This is the Life of God in Paradise, shared with the life of man on earth. This is Immanuel—God with us. This is the day when the shepherds who watch their flocks of vision behold the heavenly host, and hear them singing: "Glory to God in the highest, and on earth peace, good-will to men."

There is no known Creed nor Religion that can fathom this life in the unknown depths of our conscious being, save God Himself. Beside Him, there is no Savior. All other forms and ways of salvation only begin to save. Salvation will never be complete until each one knows and lives with God in Paradise—the Heaven we seek and the Land of all Delight. Not after death, but here and now; Earth in Heaven; Heaven in Earth; Each in All; All in Each; Man in God and God in Man.

Go forth, then, O Word of Power Divine! and sound through all our world! Sound at last, long and loud! Summons every soul to come up to the Mount of Vision and tear away the cloudy veil that hides from us the Face of the Living Loving God. Gather from the East and from the West; from the North and from the South, all the elect excellencies of spirit and body, soul and mind, that are to have place in the life of each and all. Lift high this glorious Standard that will have nothing for one that is not for all; and that alone creates MAN,

the whole human race in the Image and Likeness of God.

This is the one and only God, and yet He Who is one is also two and three, and the multitude of Gods and Goddesses of all the religions. You cannot know the one and only without first knowing the many. This God is near to everyone. He is nearer to each than the air we breathe or the space in which we move. Wherever space is there is God. The only distance between man and God is that of character. We can only know God in character through the world of Vision. Here all the Qualities of God are portrayed. Here they must be known, understood and loved. As we thus live with God, so shall we grow like unto God, but not as some think, become God.

The only fulness of joy possible to man is the growth into a sweet comradeship and sense of the companionship of God, gained through countless manifestations of God in the life of Vision, both sleeping and waking. As man gains this heaven of heavens; this fulness of all of Eden, he will die to all separation and waken into both Universality and Immortality. Then instead of being banished from Eden, he will return thereto and pluck and eat and live forever from the Tree of Life.

But this Tree of Life—the very Life of God—is safe hidden and guarded from all who do not first fulfill their moral responsibility to live up to God. There is, and never has been, but one way, and that is to bring to God a whole, sincere and clean life from all that can be done in Time by love and service to mankind. This each one must do for

himself. No one can do it for us. No priest, teacher, prophet, sage or master can help us in this last and supreme adventure to find the lost bowers of Eden—Delight.

This delight is the soul of all color; the music never yet played or sung; the great moving universal picture of all the glorious, infinite Splendor of the Qualities and Forms of the Living Loving God. There is no other Savior and never can be. In this there is no help from the dead. We must pass safely through the fantastic realm of the psychic into that of equal service to spirit, mind, body and soul; for to such alone is Immortality made possible.

The best is only for the best, and the only best is the best of everything. While each must do this for himself, one who has found this glorious land can simply tell to others the way; and this telling is the purpose of all that is herein written.



The Lost Eden

THE FALL OF MAN



## CHAPTER I.

### The Undiscovered State

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."—Genesis III. 15.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke I. 35.

Paradise is practically as yet an undiscovered land or state of life. Most people who think of it at all do so in connection with locality. Much learned ingenuity has been spent on the task of discovering its physical location. Those who think of it as a state, only expect to find it after death, in another world and under other conditions. It is undiscovered because we have not the faith that it is within our reach; and because we have not yet accepted our highest moral responsibility to seek and find, to know and live with, God.

This undiscovered state of Paradise must continue until we meet and fulfill our part in the covenant of partnership established between man in God and God in man. The serpent that is to bruise the head of the woman or consciousness of Divine Life, is the mystery of Life itself. When this great Life of God in Paradise shall be intelligently born from the unknown depths of man's own consciousness, the head or meaning of the mystery, will be

understood. This is the simple solution of the greatest of all enigmas. The Highest is God.

The conception or beginning of this glorious life of true fellowship with God in Paradise is quickened by Gabriel—Strength of God. The Strength of God is the Holy Spirit. This is the full octave of the operation of God in Revelation. There is no other way in which the Power of God in the Highest can come upon our human life, or consciousness. Eve and Mary are the same in different times and states of unfoldment.

This great Conception of a perfect fellowship with God is truly conditioned. The consciousness of the Soul, or moral nature of man, must reach a state of such purity and stillness as to be capable of reflecting and revealing to our individual sight the very nature of the Highest, the Living Loving God.

The Holy Thing that is born of this overshadowing of man's purified consciousness will be the Son of God. This is God revealed in sweetest fellowship and manifest share in all the life of man upon earth. God is the only possible Father of this state. No soul of man will ever understand God for another. Each must see and know for himself. The only way in which our world life can, or ever will, arrive at perfection must be by such personal knowledge and overshadowing of the individual consciousness by The Highest. Only thus will all that is without become at last the visible correspondence of all that is within.

The Holy Thing is the beautiful holy life born of this overshadowing and reflection of God Himself in the individual consciousness of being. This

cannot be born in an inn. An inn is not man's true home and represents some merely psychic or philosophical point of view. This true life must begin beneath the open stars of heaven, in the understanding of Revelation in dream and vision, as the shadows falling upon our consciousness of the very thoughts and feelings of God in the Highest.

This in every life takes place in Bethlehem—place of food—because this Food is the very Knowledge and Life of God, to be found in the true Understanding and Consciousness of Revelation. This is the beginning in any life of filling up the great nothingness of all things with the mighty wealth and joy of God's Own Infinite Glorious Consciousness of Being. Beneath all the wide starry dome of the physical heavens, earnest true-hearted men and women see visions and dream dreams that bring them into conscious touch with the Great Reality we call God. This is the Universal Religion or Conscious Relationship to God.

It is by no means necessary to know and experience Religion in connection with the symbolism of the Hellenic or Christian sources of Revelation. All our present modes of educating the spiritual life in special cults, apart from the great universal life, will be totally forgotten in the years to come. There is to be a New Heaven and a New Earth—a new state of Revelation and a new understanding concerning it.

There is no vital help for anyone in the spirits of the dead. The phenomena, classed as spiritualism, are exceedingly illusory. While they are not without a basis of reality and meaning, they are not



Religion, and can be no great help to anyone in seeking to know and live with God. The newest and most modern cults, however good and helpful as they are to many, are no more capable of satisfying our largest need than the oldest and dying cults of the hoary past.

Universal Life and Understanding cannot be measured by any cult or by any solitary, personal influence. This New Life, born beneath the starry dome of heaven's wide expanse, is laid in a manger. Its first resting place is with the Life that has no articulate speech. It comes to save and bless the vast world of the dumb, suffering animal kingdom, so long the mere victims of man's cruelty. The consciousness in the life of man that mirrors the life of God, must be quiet, innocent, harmless, gentle; and the flesh thereof must be built of the vital pure foods that require no pain nor violence in their production.

The Child, the very beginning of this life of sweetest fellowship with the living God, must be nourished on butter and honey. Butter is that which gives smoothness. It represents amiability, natural courtesy and kindness in human intercourse. It is only those who know and live with God who can understand the sacred right of individualism. Each is for all and all for each. The right to know God must be for none or for all. This is the only solvent that will melt all the fetters that have bound us to the man-made creeds and doctrines.

Only self-possession can ever be open to full Divine Possession. No man ever truly lived and walked with God and tried to be God for another.

Whoever enjoys God's company has no wish to be for anyone in the place of God. It is no limit to the increase of our world to say that children cannot conceive and bear increase. It is no limit, nor even condemnation, to say that a body that is mudded with corpse food, and a mind unawakened to the rights of the dumb creation cannot conceive this life of sweetheart comradeship and most intimate fellowship between the Divinity of Self and the Selfhood of the Divine.

I can most love and serve the unawakened by affirming that this Joy of all Joy and this Sweet of every Sweet is not for them until their minds are changed and their bodies prepared. Such may go on taking into themselves food that is already half dead and diseased and stained with moral deadness to the rights of others, and say: "All is God." But all is not God. Man also is; and never will man know God until he brings to Him a sweet and gracious, gentle, loving life to all harmless undestructive life. I do not say that you may not kill anything. It is right to kill such destructive pests as rats and mice and poisonous reptiles.

There are times in the evolution of the world-consciousness when war is also righteous; and righteous men have fought and slain in many a righteous cause. As our horizon widens so will our national ideals become more and more interwoven with international justice, and war will cease to be in one Great Republic of the world.

Those who continue in these old ways of wrong to life beneath them, may affirm that man grown Divine is the only God. This does not make

it so, and never will any man be truly Divine who has not had for his pattern the Nature of the Eternal, Loving, Living, Self-conscious God, Who of Himself purposed all that man should be. Man is not God and God is not man. Man can be God-like and God is human, in the sense of having in Himself the joys and excellencies of a perfect Humanity. But these conditions will not bring the life; but the life at its first inception will declare its own conditions.

There is no possible artificial, material sense of knowing God. Many are the deceivers and the deceived. The true Teaching will long be numbered with these transgressors who offer to lead others into the Presence and Power of the Living God God Is, and fellowship with Him in Paradise is open to all upon the same terms. The whole being must desire perfection without and within. Things are not now perfect. Those who think that Perfection is only possible in the spiritual sense are as much asleep as those who are striving for outward perfection by material means alone.

The Universal Religion must include the perfection of the material as well as of the spiritual world. There never can be a Universal Religion that has any other source for its inception but this personal fructifying of the individual consciousness with the overshadowing of the Highest. This is to perceive God reflected in yourself. It is not the knowledge of this way, gained from another, that saves but the very life itself. This is the only name, or way, given under Heaven and among men, whereby they must be saved.

There is no salvation from our ignorance, our fears, our doubts and uncertainties, save by knowledge of and sweetest fellowship in life between man and God. This Universal Religion will be most positive and aggressive in its attitude and yet be wholly without condemnation towards those who affirm and live from lower or lesser ideals. You cannot lower this standard and pretend to be the same as others. Anyone who knows and lives with God in this understanding of Religion is of the Holy Spirit.

The Holy Spirit is more than the Wholeness of the Spirit. There is the Holy Spirit that is called Gabriel—Strength of God. In the Christian symbolism He is the Announcer of this Holy Conception. But after the full growth of this life in the human consciousness, its death to Knowledge apart from Life, resurrection unto Life, and ascent up into Heaven or Revelation, there is to be a new outpouring of a Holy Spirit that is to convince the world of righteousness.

This is not called Gabriel—Strength of God, but Salmiel—Acquired of God. The true righteousness is the right use of all heavenly life for natural ends and of all natural life for spiritual ends. Salmiel is the middle of the Holy Seven. In Him meets all that is above and all that is below. This Spirit is to convince the world of sin, righteousness and judgment. Sin is one-sidedness; Righteousness, both sides; and Judgment, the two sides balancing each other. The Judgment Day is also the Day of the Perfect Marriage of Time and Eternity; of man uplifted into God and of God descended into man.

This Universal Religion is the Kingdom that is to be born in a day. It will be conceived quietly in some great mighty universal love of all things in heaven and in earth. It is because of its universality that its only fitting symbol is a love that has had no blessing nor recognition by any man-made cult or merely human law.

To understand and justify this symbol, we must cleanse our minds of the historic point of view. This is not the conception of a solitary Jewish maiden, whether it be natural or supernatural, but a conception that must take place in the consciousness of every life. To each it is said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." This Son of God, when He comes to our world, will have no place whereon to lay His head. He must be called a Nazarene—one separated. He must be without honor in his own country among the prophets. He must be numbered, or counted, with the transgressors.

But this standard of Perfection, individual knowledge of, and fellowship in, all things with God, once lifted aloft, will draw to it the whole intelligence and devotion of our human world. Out of this One Universal Religion will come all that is universal. Only this will cleanse justice and make it impartial. Only this will reform all government and make all things possessable and enjoyable by all upon the same terms.

No man will know how God loves and lives until he has learned, in long and sweetest fellowship with

God, to live and love for all even as God lives and loves for all. Never will justice descend to our world, in its perfection, by armed force, by the sheriff's writ, nor by the policeman's club. These things cannot disappear by any counter force in the name of the will of the people. The great Revolution for which so many sigh and dream, comes not save through the loving hearts of those who live and love with God.

There is no other Jesus nor Salvation. There is no other Christ nor Anointing. Christ, the anointing, suffusing, blending Life of God must overshadow every soul in the joy and life of Paradise, as herein now made known. The most universal love of man, from the material standpoint, will always break down. Many are preaching this Gospel of Love, based upon human solidarity and the freedom of the individual will. Many sincere and earnest efforts have been made by lovers of humanity to set up a kingdom of Love and Service of each for all and of all for each. These efforts have and always must fail until the love of man is married to the love of God as God. No one can love fully The Unknown. Joseph—Sincerity—does not know the fullest consciousness of being, that is the mother of this holy thing or state, until he knows through a dream, that it is in truth the Child of God.

Consciousness in its fulness can never be known by man until it has conceived in its own fruitful womb, this glorious life of sweet and perfect fellowship with God. Nothing else, no other birth, no other life can serve our need. We are made for God; and never will our insatiable desire be gratified short

of knowing and possessing both God and Humanity.

I would not undervalue human love. I love the lovers better than the thinkers of the world. But Love must be married to Truth before Truth can be full of loving. It is easy to talk about loving and to sing of its rare and wonderful virtues. But beautiful as Love is in itself it is not the measure of our need until the consciousness has first been clearly and knowingly overshadowed by God in the Highest.

The change from the serpent bruising the heel of the woman to the seed of the woman bruising the head of the serpent, is the understanding in man of the mystery and perfection of Love, when it includes with the fullest human love the Conscious Joy and Love of God in the mighty life of Revelation with Understanding. Only this new Understanding of Revelation will ever create all things New.

Many are teaching that the mighty mystery of life is to be understood and possessed by a new way of loving in the life of sex. Here there is utter perversion or misconception. Never will any practice or method of loving gain this fulness of Love in Truth and of Truth in Love. This gained, by the one and only way, will create new ways in loving in the life of sex, and of all lower levels of human fellowship. The fellowship of life in sex love and in every other way, will be multiplied and enhanced beyond the power of speech, or the greater power of silence to convey.

The strongest element in heart life is the impelling power of sex-attraction. The strongest ele-

ment of man's natural desire is sexual. The element of love has been the dominant and central attraction in romantic art and literature. The highest art, however, has always had religion for its motive, while the greatest books are those that have been the product of The Vision of God. These are the proudest and most beneficent possessions of any people. But all these are simply from the Garden eastward in Eden. This is only a fourth part of the possible fulness of delight. These are simply the spiritual Visions of a few rare beings who thus had the inward sense to see and hear from the glorious form world of universal conscious and intelligent being. These are but the talents dispensed by our bounteous Father that we might be awakened thereby to seek the deeper, higher and most real things of life.

All these first Revelations are to disappear in the fire and love of a mighty thirst and hunger for the same delight in mind, body and soul. We are in mind to know and live with God as naturally as we know and live with each other. We are to so blend inward sight, hearing and touch with our outer sight, hearing and touch, that all bounds to the delight of life that have kept us in bondage, will melt away and we shall pass naturally, surely and gracefully into the last great victory over death, in bodies that will shine and glow with the glorious realization of their deathless state. Then all the long-suffering in Time will pass away. Then the veil of the temple will be rent from top to bottom, and we shall live seeing, eye to eye, with the vast multitude of the heavenly host, and all the



Gods and Goddesses of the past will be present with us, as the speaking Voice and living expression of Infinite, Shoreless, all joyous Being. Then all the joys we have before known will be but as drops from all the laughing shining seas. So will righteousness dwell on earth, for all the life within will be used in outward service, while all nature will be found immortalized and beautiful within. Then will all hate and enmity disappear in spontaneous love and service of each for all and all for each; man in God and God in man; World without End.



Woman Clothed with the Sun

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## CHAPTER II

### The Great Discovery

"In the beginning God created the heaven and the earth."—Genesis I. 1.

"Thus the heavens and the earth were finished, and all the host of them."—Genesis II. 1.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Revelation XXI. 1.

The Discovery of Paradise is the very greatest of all discoveries! If I did not know this to be absolutely true, I would not dare to say so. The audacity of such a claim would put me to shame and render abortive this message to the world. I claim no special honor for this. I but complete and verify what many others have begun both to see and to testify. Others have labored and I have entered into their labors, that both he that soweth and he that reapeth may rejoice together.

Humanity is a unity as well as a diversity. Even so is God both One and Many. The Perfection of the Divine Unity is dependent on the Divine Diversity as truly as that Diversity is dependent for its highest service upon Unity. Individual attainment is always greatly indebted to all who have thought and loved beneath the sun. All are thinking, living, toiling for each, and if one does some one thing for the good of all, he reaps what others have sown, in countless efforts to solve the mystery of Being.

Though Columbus was the first to bring back positive knowledge of the Western world, there is some proof that others had been before him; and many were those who had ardently sought for what he had found. This does not mitigate from the greatness of his discovery, nor the vast influence that has flowed therefrom into the life of humanity. The influence of this discovery of the Western Hemisphere will be as nothing in comparison with the influence to flow forth from this Great Discovery of The Paradise of God. The nature of this Great Discovery is involved in the fact that heaven is not a place, but the state and operation of the Consciouness and Intelligence of God as Revelation.

Revelation is not history in any sense of outward events, but a symbolic presentation of the passing over of the Life of God, both consciously and intelligently, into the consciousness and intelligence of mankind. The old heavens that are to pass away are the old, dark, mysterious states of Revelation. In these, historical names, places, events, have been employed as correspondences or symbols of spiritualities. Because of this, we have, in our necessary times of ignorance, taken the symbol for the thing itself. Through ignorance, all Revelation has been, more or less, confounded with history. In the right understanding of the nature of Revelation, it will be cleansed of, and altogether separated from, history. The Religions rest upon local and historic interpretations of Revelation. Religion will rest upon the Universal Life and Knowledge of the Eter-

nal, Divine Nature of Revelation as Revelation and not as history.

This life and understanding of Revelation will bring each soul into free, personal, independent relationship between the conscious intelligent realization of the Divine of Self and the equally personal, intelligent consciousness of the Selfhood of the Divine. This, in the ultimate, is the ripe and blended fruit of Time and of Eternity; of man in God and of God in man. This is the marriage of the heavens and the earth, the restoration and the consummation of all things. In this day all things will be brought to judgment and measured by their service to this Great Finality. The old heavens or earlier states of Revelation have all been preparatory and necessary to this ultimate Perfection.

Had Heaven been revealed with perfect intelligence from the beginning, man could have borne no noble part in the process of creation. While the life of Heaven is rich with God's Life and the Seed of all things from the beginning it grows richer by all the toil of earth for the manifestation of God in Time. Nothing is lost. Everything of which man has had intelligent conscious experience goes to Heaven. All is drawn inwards and upwards into the inner and higher chambers of Being. Heaven, therefore, means the heaved-up things. In its treasure chambers is preserved the wealth of all the ages. This wealth is both of Time and of Eternity. All desire, more or less, to go to Heaven. This desire and hope of Heaven will be fulfilled in a more glorious manner than heart of man ever conceived.

In the Great Consummation of God's Eternal Pur-

pose the sweet, vast, glorious life of the Heavens will be more consciously real than the objective and natural state. To go to Heaven is not to go to any place, but to grow into a conscious intelligent realization of this vast, sweet Life of God in continuous Revelation with Understanding. That state of life called "The Kingdom of Heaven" or "The Kingdom of God" cannot come until this understanding of the Nature of Heaven or Revelation is diffused abroad in the general life-thoughts and feelings of mankind.

All the great religions of the world are based upon Revelations. All their limitations, separations, dogmatisms and mutual hostilities are based upon the lack of the right understanding of the true nature of Revelation. God is no respecter of persons nor of nations. All Scripture or Revelation is given by inspiration of God. While the outward forms of the Sacred Writings are various, the inward sense of all is the same. In all these Writings God is revealed both as One and as Many. The Gods of the so-called Polytheistic Religions are the same as the Angels and Archangels of God in the so-called Theistic Religions. These are embodied forms of some one quality of the One Infinite Eternal Godhead. In Revelation God thus divides Himself because man can only receive Him thus, little by little.

All Revelation is the very Life, Substance and Living Image of the One Eternal God. Without this recognition there can be no final and perfect understanding of the nature of Heaven. The Heavens correspond with the divisions of the Divine Nature; while the Heaven of Heavens, the one final and perfect Heaven or Revelation, is the right

Knowledge and Life of the ever Living, Loving God. The old Heavens, or former Revelations, are all preparatory to this last and perfect Revelation that includes the understanding of the very nature of Revelation.

The best way to reach this Great Finality is through the labor to understand the spiritual meaning of all Revelation. There is no perfect understanding of former Revelations without the conscious intelligent help of present Revelation. This can only be accomplished both consciously and intelligently. This is the great labor by which man completes his education in Time and fulfils the law of moral responsibility.

If we would know God we must search and find. God dwells behind the darkness and the mystery of the clouds, or allegorical nature of Revelation. We must lift these veils one after another until the very Face of God gleams upon our enraptured vision. In this search there must be the glow of devotion; the love and passion of the heart, as well as the sincerity and earnestness of the questioning mind.

Though Revelation is to be cleansed altogether from the historical and material systems of Interpretation, there is no need of hostility towards these old ways. Those who first received Revelation knew not the meaning of what they wrote, and, therefore, could not interpret. Historical names and places being used as symbols, those who received these Writings had no power to refrain from such historical interpretations. This was a necessary evil. Had the stars in the heavens told to man their



own nature he never would have had the discipline of patient observation and joy of discovery.

The same law holds good in Revelation. Those who know the true nature of Revelation, will not seek to make converts thereto. Anyone persuaded to seek this way in advance of the full-grown desire of all his being for the true Knowledge and Life of God will be more likely to get harm than good therefrom. But many are conscious of some great new capacity born within them without knowing where to look for satisfaction.

Next to possessing this great joy of Fellowship with the Living, Loving God, is the joy of helping others to find it. This Gospel, or Good News from God, must flow from heart to heart, and run from lip to lip.

This understanding in any life is the supreme thing. In all the old Revelations it is presented as the blossom of all the Ages. This is the Heavenly Lotus rising out of the waters to fill the world with rarest fragrance. This is the Nectar, the very Joy of all Joy; the most precious thing for God or man to be obtained by the churning of the waters of the ocean. In the Greek Symbolism this is the Heavenly Venus, the Divine Aphrodite, the foam-born Goddess rising from the sea.

These are the secret things of God, the joy of Paradise hidden from the foundation of the world. Cupid, the God of Love, the child of Venus, will send his arrows of conviction into every heart. In many ways, in all Revelation, this understanding is pictured as the Supreme Thing in my life, and the turning-point in the destiny of our world.

In all sensitive and forward looking souls there is already a shudder of expectancy; a strange conviction that the thing so long foretold, so long hoped for and toiled for, by all the best of earth, is in some mysterious way born into our world. Some are looking for it in one way and some in another. Never will anyone find it until he beholds the beauty, and receives into his understanding the vast, glorious, sweet Life of God as Revelation, in the innermost and outermost consciousness and intelligence of his being.

This finding of Paradise is based upon absolute, fixed and fore-ordained conditions. The best that can be done is to show the way. No language can describe it. It gives absolute knowledge of, and sweetest, most intimate, daily and nightly fellowship with God. God is the only Savior in this Great Finality. Here the gates of Paradise are open wide. Through these Gates man enters into the Joy of God, and through the moral effect of those who enter in, the glory of God will pass out and become the Light of the World! The vast Life of God will be in us as an ocean of delight including all natural joys with all that are spiritual. This will be the satisfaction of our every desire. All that we have sought for in every form or state of delight, will be possessed beyond our utmost dreams. All delightful sounds; all joys of form and color; all tender, caressing delights of touch; all sweetest love and human intercourse; all noble, conscious dignity of service, will all mingle and rejoice together in one happy concourse of each in all and of all in each. This is the Land of all Delight; the perfect fulness of

content that shall satisfy the whole world's need.

Desire for such Knowledge and Life of God is in anyone the beginning of all true strength. If in our first efforts the way seems closed it is because we are not ready to live and see God face to face. The body that sustains this Mighty Life of Joy must be tempered and prepared. The Spirit must be set free from false and partial ideals. The mind must be freed from bondage to any system, and the moral nature be of toughest fibre and of unyielding strength to cleave to right; as well as rich with all beautiful sympathies and quick consideration of the world's vast life and need. He who seeks to possess this Joy of all of Heaven and Earth combined in any selfish, narrow aim, or with any view to personal profit and glory, will utterly fail to find it.

This Discovery will never be made in any life save through the destruction of every form of selfishness and separation; and illimination of all cruelty in both the ideal and the conduct of life.

Earth is the companion of Heaven. We must not take this as pertaining to the physical earth any more than we are to understand by Heaven, the space above and around our earth. In Truth, these are only correspondences. Heaven and earth are thus associated in all religions. One is the All-Father and the other, the All-Mother. One is Revelation and the other is Understanding. The two are related to each other in many ways. We must distinguish between this understanding and the Eternal Understanding of God. This earth or understanding undergoes many changes. As there are

Heavens or Revelations, so there are Earths or Understandings. As there is a final change in Revelation so is there a last great change to come upon the earth—man's general understanding of the whole nature of existence.

There is to be a new and everlasting Earth or Understanding, as well as a new and everlasting Heaven or Revelation. As the physical earth consists of land and water, so does the real Earth or Understanding consist of intelligence and consciousness. We shall never understand Revelation until we cease to think that the men and women of these Sacred Writings have been men and women upon the earth, as we are men and women upon the physical earth today. This conception belonged to our childhood. It is of the earths that are to be destroyed. It can have no place upon the New Earth—the Final Understanding that is to endure for ever. We grow towards this Finality in Understanding in the same degree as we become human, cosmopolitan, world-wide in our loves and sympathies. All lesser or limited states of understanding are to perish by the way. God's end in Creation is a Perfect Humanity.

When Revelation speaks of a chosen people, as it does in the Hebrew Writings and also in other Revelations, it does not mean a particular people but a particular state of understanding. To God, wickedness is a state or quality to be finally overcome and destroyed for ever. All the wrath, indignation and judgments of God are against every wicked, narrow, one-sided shut-up state of Understanding in Truth.

This right understanding of Revelation is of equal importance with Revelation itself. The way of man upon earth—and that means his understanding—is to be like unto God's in Heaven or Revelation. This understanding cannot be right so long as it is shut up in any one Revelation or controlled by any historical view concerning it. The true understanding will not be Hindoo, Buddhist, Hebrew nor Christian. It will call itself by no name. The Holy City—or Paradise of the future, will be without walls and boundaries, being open on every side to all the four winds of heaven and the four cardinal points of earth.

All the great characters of the Sacred Books of the world are representative of qualities to be built up into man's life when he shall have Revelation with the right understanding concerning it. No false understanding can come into the changeless state of final intelligent, conscious fellowship and continued intercourse with the Living, Loving God. To gain Paradise you must have for it a full strong desire. Your whole being must have selected out of all things else this One Thing as the most desirable and the most needful. If you have this right understanding you will know that all that you see, hear and touch of God, is of His Creation out of His Own Life and Substance; and beyond this you will realize a glorious Presence and greatness that is more than all that you have seen, heard or felt. This is the sweetness of all that is sweet and the strength of all that is strong.

Having possessed this you will never forget it. There can be for you no more outer darkness and

mental confusion. All is Order. Even the sorrows and discipline of life can no more daunt and discourage you. The memory of God's Glorious Presence beyond, and more than all the glory of His Works, will keep you in the Love of God and in the spirit of patient continuation in well-doing. Though you live among those who live in hell—the shut-up states of the Creeds—you will not be dismayed. The gates of hell—the shut-up states—cannot prevail against those who are intelligently conscious of the One True, Immortal Church, which is the Very Body and Substance of the Living Loving God. This life is dual; it includes the Divine of Self and the Self of the Divine.

Man is also a creator. Our own thoughts and feelings take form and live again in the life of dream and vision. If, however, you are actively, consciously and intelligently co-operating with God, you will soon learn to distinguish between self and God.

There are people in this world who love each other so completely, who rejoice so fully in the consciousness of each other, that they can be together in perfect rest and content and yet utter no word. The right understanding of God is of this nature. Perfect love is without fear and without doubt. A perfect motive in life is the fruit of such understanding. In the New Heaven or Revelation, and in the New Earth or Understanding, there can be no unrighteousness. There will henceforth be no separation between intelligence and consciousness, the objective and the subjective. All material interests will be equally sacred with all the spiri-

tual interests. The Most Holy Spear and the Most Holy Cup of the Graal will, nevermore, be divided. All wicked and one-sided states will be remedied by Revelation with Understanding. This perfect state will be rich with the pleasures of Art, the facts of Knowledge, and the comfort of pure Religion.

Through such understanding man will become as an open window in Heaven through which the very nature of God will be revealed. This cannot be communicated by teaching apart from living. It is only by knowing and living with God that the Divine Peace, Blessedness and Beauty can shine through us. The more we live with God in Revelation with Understanding the more transparent our bodies and actions will become, with the very Life and Substance of God shining through from within.

The light of the sun and the moon and the stars is symbolic of the light of Revelation. The smiling, cultivated fields of earth, the flowing streams and gleaming strands, denote the greatness, plenty and beauty of a right understanding. Heaven is God's Throne and Earth is His Footstool. In the Perfect Life these two continually give to each other grace for grace and joy for joy.

To seek Revelation with Understanding is to seek first the Kingdom of God and His Righteousness, to which all things else will be added. This understanding of the heavens and the earth, as Revelation and its Understanding, is today the world's greatest need. Short of this we are all captives. In no other way can we make our captivity captive. In

no other way can we gain the moral cleansing from greed and graft, and the excess of materiality so strongly felt. The world will remain in strife and unrest until humanity opens its whole conscious being intelligently to this One Dove of Peace that never descends save at the opening of Revelation with Understanding.

The falling of the stars to earth is the falling down of Revelation from the unknown heights thereof, in the greatness of its mystery, into man's natural and normal understanding. In this new state of Revelation and of its understanding there will be no more sea. This does not mean that there will be no more literal sea any more than it means that the physical stars will fall down like hailstones upon our earth. The sea is representative of a state wherein life is hidden.

The Life of God now hidden from our sight will be always within our sight, hearing and touch. This indwelling Life of God will be always revealed in our very bodies, and especially in the shining beauty of our actions and dealings one with another. Then the fire of reciprocal love and perfect fellowship between God and man will burn up the old world of selfishness and injustice between man and man, as well as the old states of Revelation, in mysterious forms.

After the understanding of Revelation—the sixth division of the Spirit of God—will come the Day of Wisdom, the Sabbath of the Lord God. This is the rest that remaineth to the people of God. This is the doing of things wisely and justly. All will



know and live from God. All this was in God's Purpose from the beginning.

In the beginning God perfected the operation of Revelation in His Own Mind and Purpose. It was complete in all its Nature and the stages of its unfoldment. The creation of man in the image and likeness of God on the sixth day was the creation of man in the Purpose of God, as an author creates a book before he writes it.

This is no fallen world as we have thought in our ignorance; God has made no mistake. The fall was only the planting of the heavenly seed; and the Resurrection and Life of the Divine in man is only this development of the seed to its eternally ordained fruition. The nature of this fruition was all foreseen. All the ages of darkness and ignorance have been essential as the root-making period of a plant in the darkness, before it waves and ripens in the gladness of the sunlight. As the ripening grain or fruit becomes imbued with the qualities of the sun, so must man grow like unto God when he daily and nightly lives with God in the sweet strong joys of Paradise.

In this day the trouble and weariness of life's root-making will all be forgotten. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." These that are to remain are the Divine Qualities. Life will be visibly Divine. The natural will be visibly filled with the spiritual. All tears will be wiped

away, for the life of man will become perfect and immortal upon the earth.

This one and only way, and only possible end of all, will at first be rejected as false and utterly impossible. Yet it must come, for this is the Eternal Purpose of God. While to many this will seem a thing altogether incredible, or too far off to be wise for us who live in these days of manifest imperfection to consider, it is, nevertheless, close at hand.

While the Son of Man—or the Divine Life in man growing towards God—does not know the end, it is given to us to know the signs; and the signs foretold, and now understood, all clearly indicate that a great change is pending upon our world. The world that is—the visible world and all it holds—cannot suffice us. We are consciously born for something greater; we seek a better state. This better state will never come save through the rending of the veil between the without and the within. The unrest that fills us is two-fold. The within desires to have place without and the without desires to be as the within.

The discontent that torments us is the Shadow of The Perfect. Never can we be satisfied so long as any good achieved by or possessed by others eludes our grasp. The great inheritance prepared of God for us from the foundation of the world, is the perfect state yet to be realized when our consciousness of life shall hold and enjoy always everything without and within. In the Paradise of God this inheritance passes from promise to fulfilment.

While it is impossible to put into words any adequate image of the greatness and glory of this Land of all Delight, and also the Pleasant Land, I hope

to report enough concerning it to convince others that I speak of what is the truest and most real of all that is true and real.

The most significant sign of the Times is man's inability to find full content, though in possession of every material form of pleasure. This is simply because the day for a larger life has finally come. It used to be said, "The kingdom of heaven is at hand." We may now say, "The kingdom of heaven has come." The understanding of Revelation is here. This has actually entered into the conscious intelligence of the human race. If no one but the writer of the present words has found it, he knows full well that this is no private possession. As I think, all shall think; as I feel, all shall feel. The day of cosmic, universal, all-inclusive life is born, and no one can confine this one in swaddling clothes.

The Final Consciousness has come forth, like Minerva, full-armed from the brain of Jove. Jove is but another name for Michael—like unto God, the mighty Spirit of God acting on the Spiritual Consciousness of humanity with Understanding. This Conception is also Immaculate.

The illustration of this Chapter is its most fitting adornment. The Lady of Consciousness is clothed with the sun; the moon is under her feet; while the twelve stars of man's perfection adorn Her all-comprehending intelligence. It is of this glorious Consciousness that it was asked of old: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army of banners?"

Having come, She has come to burn up in the

fire of Her Love, everything but Her own universal attitude of Mind and Consciousness of Being. No narrow mindedness; no bigotry nor canting hypocrisy can stand in Her all-shining, glorious Presence. Before the splendor of Her Being these shall hide away like the bats and vampires of the night at the coming of the day. She has no need to fight with sword nor spear. Even the might of the pen will have but little power to serve Her. All that is here written seems almost mockery in comparison with the things of which I merely hint and stammer. No extravagance of speech can even touch the hem of Her beautiful robe. To possess Her in your Conscious Being is to know God just as sweetly, naturally and sanely as we possess our human loves and friends. It is to be conscious of a deathless life that is as fearless of Death as the Consciousness of Time is of the alternation of day and night. Night and Death have already lost even their semblance of terror to the intelligent self-consciousness that is like the sun by day, the moon by night, and the bright shining stars of heaven's crowning grace. Of this day and state of graciousness and grace, conscious divinity and divine lovable humanity, the Spirit tried to speak when of old it whispered: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watch-

man shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion." Zion—extended view—symbolizes the Life Universal. To see eye to eye is to see from all that is natural into its spiritual meaning, and to know and possess everything that is spiritual in naturalness. This is the stone long rejected of all the builders, now to become chief of the corner. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." To know this stone is to know the worth of Time as well as the joy of The Eternal Things of God.

Man's part in creation is most glorious. Through all that the human race has suffered in darkness and in pain, the veil of separation between spirit and body, soul and mind, revelation and understanding, has, at last, worn away. Henceforth we shall think universally, freely, sublimely, and peacefully. Henceforth we shall be quiet, calm, confident and exultant in the simple, common, daily life of our human world, all penetrated through and through, day in night and night in day, with the glorious never-failing companionship of IMMANUEL—God with us.

Some who read this may think that I mean only that which has been long thought of these things in the Christian world. I tell you, however, without anxiety, that all that has been thus taught is as darkness to light when what has been meant in earlier forms of Christian teaching, is contrasted in actual experience with what I have seen and felt,

and of which I hereby make glad testimony. He who writes this testimony enjoyed the best that life, so, formerly understood, could give, and then because of its unreason and failure to satisfy his deepest longings, was compelled to forsake it for the state of unbelief, mollified by the strength of freedom of thought and the higher ethics of common sense.

To find the God that can be known we must first lose the God that cannot be known. To get inside of everything we must first get outside of everything. Because we have done this and have fled with horror from the narrow dungeon walls of Creeds and Isms into confidence in Reason and Nature's saner life, we have prepared the Race Conscientiousness for the incoming of the Universal Intelligence in Consciousness and Consciousness in Intelligence.

In speaking thus, I do not use the "we" in the editorial sense, but in the sense of oneness with the many who are today facing the problems of life in absolute freedom, universal love, fearlessness and conscious sincerity of a moral determination to know and to be whatever God has purposed concerning them. This is no ready-made perfection to be put on by faith without works, nor by works without faith. Whoever thus comes unto God must believe that He Is; and whoever finds and lives with God must be true to his own moral responsibility to gain the right understanding of God's way in Creation by much labor and patient continuation in well doing.

While the first division of Paradise pertains to Sa-

tan, personified in the mysterious serpent, the second is that of Michael, who treads down and makes Satan captive. Michael—like unto God, is all the greatness and majesty of Universal Revelation. In this resides the very Image of God, and it is only by much looking into this glass of celestial Vision that man himself can be created in the image and likeness of God. It is only in the strength of Revelation in its universal aspect that any man can be superior to the mystery thereof. While we may be captive to its glory and majesty, far beyond and in advance of our power to interpret it, there is, from the beginning, a sweet confidence of the Love of God pervading it that reduces it to an equally great simplicity.

The child that knows its father's love is not afraid of his strength and greatness. This captivity is therefore to be welcomed. Great as the task may appear to comprehend the Universal Spirit and Operation of God in Revelation, it is a sweet and welcome labor of love. The consciousness of this glorious task and sublime moral responsibility gives a tone and greatness to human life beyond all the powers and emoluments of the world. The greatest in the world are less than the least in the kingdom of God. To know that God has placed this glorious sublime task of receiving and reducing His way in Revelation to order and comprehension, is to look with a new sense of esteem and reverence upon our fellow men. In this great Republic of America we look, in a way, upon every child as a possible President. He who knows God in Revelation

has a far greater reason for looking with reverence upon every human being.

This is not, however, simply the possible destiny of one or of a few out of many, but that which is predetermined by Infinite Power and Wisdom for all. Had God made this possible only for a chosen few who are born to labor and to suffer beneath the sun, He would be destitute of Justice and the highest Moral Worth. As surely as the best of men and women have risen above striving for a private good, so surely will all who find God in Revelation know that by longer or shorter roads all must yet bow the knee and receive into their adoring hearts the glad, glorious, universal Consciousness of God that is the stored-up glory of all of heaven and all of earth; of all that God is from eternity, and of all that man has nobly thought and done beneath the sun in Time and will continue to do in a world without end.



## CHAPTER III.

### The Land of Delight

"And the LORD GOD planted a garden (Paradise) eastward in Eden; and there he put the man whom he had formed."—Genesis II. 8.

"A garden (Paradise) inclosed is my sister, my spouse; a spring shut up, a fountain sealed."—Song of Songs IV. 12.

"I made me gardens (Paradises) and orchards, and I planted trees in them of all kind of fruits."—Ecclesiastes II. 5.

"Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come unto Judah; And a letter unto Asaph (collector) the keeper of the king's forest."—Nehemiah II. 7, 8.

"And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise."—Luke XXIII. 43.

"And I knew such a man (whether in the body, or out of the body; I cannot tell: God knoweth:) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful (possible) for a man to utter.—2 Corinthians XII. 3, 4.

The word Paradise is an old Persian word for "garden" or "park". All the passages I have quoted relate to this garden. It should be noticed that the state called Paradise is not synonymous with Eden-Delight, but a garden planted eastward in Delight. The East denotes Spirit, and so we should under-



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stand that this first paradisaical state is the spiritual side of the Delight of Being

Some regard this story of Eden and the creation of Adam and Eve as literal history. Others allegorise it in various ways. The tendency of modern criticism has been to discard both the literal and allegorical theories in favor of the mythical. A myth to the higher critic is the childish presentation of some aspect of nature in symbolic speech. Revelation, in its true and final import, is never history. Though it is often allegorical, it is only so because no other form of speech can describe the transcendent states and delights of the inner world of reality.

While Revelation is not the history of merely transitory and material events, it is the history of the real and only things and events that are worth preserving. While its language is more often allegorical and parabolic than plain statement of fact, it is only because the fact is of a nature so vast that it is impossible to more than faintly suggest by the help of whatever means can aid the natural understanding.

While this story of Paradise is not in any sense a historical fact, it is of vaster import and of more true value to any individual than would be an exact knowledge of all the things from this standpoint that have taken place in the life of our world. The Creator must be greater than his Creation. The Artist is of more consequence than any of his works, however useful or beautiful they may be.

Much as this word Paradise stands for, it is by no means the full measure of Eden—the fulness of

life's pleasure and unspeakable, delightful, sportive, laughter-loving, joyous sweetness and strength of being. Having found this Paradise, and also this land of delights of life, I wish, as far as I may, to point out the very best way thereto. Here life passes beyond the utmost bounds of Hope into the bliss of sweet Content and conscious Fruition. Short of life in Paradise and in all the land of Edens—sweet pleasurable delights—no one has touched the actual reality and worth of living. If my language sounds to you extravagant, it is only because you have not yet found these joys of Paradise and greater bliss of Eden's more extended delights.

The man who is created and placed in Eden and commanded to dress and keep the garden—or Paradise—on the East of Eden, is no merely individual man, but every man when he has become naturally intelligent, and by the quickening, in-breathing Spirit of God, a living conscious soul. Man is not a man in this natural sense, simply because he has the human form and lives in this material world.

Humanity—so called—is really only the soil in which man, in the truly natural and spiritual sense, is to be planted. The man whom God creates in His Own Image and Likeness is the man who has passed beyond the state of being satisfied with all the kingdoms and possessions of all the visible external world. Could you rule all the nations of the world without a rival; did you possess all the accumulated wealth of the material world; did you know all the things ever written in books, you might still be but the dumb, unconscious clay and be wholly lacking in that which constitutes a living, loving conscious

Soul. To be a living Soul is to have a moral character built up from fellowship with God. To have for wife Eve—life created out of a bone—is to pass from the merely abstract or intellectual concept of the life within, into possession of its living, joyous consciousness of being. Not to find a helpmeet amongst the beasts is not to find sufficient help for your intelligence in any merely natural state of consciousness.

At first, this man or intelligence, and this woman or consciousness of interior things, are naked and yet are not ashamed. They are separate states that do not yet clothe each other. They will only do this when they shall thoroughly and completely live within each other. This is the perfection of the Divine Being, that man can only reach after he has lost his spiritual garden or Paradise, and recovered it in the full possession of all the Land of Eden.

The serpent that enters into this garden to tempt the woman to partake of the forbidden fruit, is the mysterious operation of the Religious Life in advance of the perfect co-operation of Understanding and Revelation.

The knowledge of good and evil is the state of knowledge of external things unrelated to, or separated from, the spiritual sense. All this is a necessary part of man's unfoldment. Whenever we touch intelligently or consciously any natural state apart from the spiritual, or any spiritual state apart from its service to the natural, we partake of the fruit that grows on the tree of knowledge of good and evil. Any love of a thing for its own sake apart

from what it represents, is evil in its effect. The pursuit of pleasure for pleasure's sake; the love of beauty for the sake of beauty apart from use; the love of form, color or anything apart from its moral, soulful or universal law and sense, is a state of evil. Evil is any natural condition unblessed and unfilled by the spiritual life, and any spiritual state held apart from the natural and external state.

The consciousness once drawn out by the mystery of life to experiment with outward things, will bring forth its spiritual children with much sorrow and travail of conception. The intelligence of the life within working in material and outward ways, will long gain knowledge only by the severest toil, and live long amid the thorns and thistles of the material, external, historical interpretations of Divine Things. This state of both consciousness and intelligence must, in this day of partial seeing and separation from each other, both die. They must not be allowed to live thus incompletely for ever. They must be shut out of Paradise—the spiritual garden—in order that they may develop the mental, material and soul values of the worth of life.

Man is intended for more than spiritual joys. This so-called "Fall of man"—this beginning of sin and entrance of death into the natural intelligence and consciousness, is the operation of Infinite Love and Wisdom working out God's Eternal Purpose in the creation of man. The death that comes of this act of our consciousness and intelligence is not a physical death. Physical death is but the symbol of

death to the partial and rudimentary states of being.

If we lose the first sweet sense of a spiritual companionship with God in the Religious Life, it is only that we may gain it in all the mental, physical and soulful, as well as spiritual states of delight.

While the man is turned out of Paradise, it is not said that the woman is. There is for a time a separation between the outer and inner consciousness. This is for a most beneficent purpose. Paradise remains and though we are outwardly ignorant or unconscious of it, a portion of our consciousness remains within.

“A garden (Paradise) inclosed is my sister, my spouse; a spring shut up, a fountain sealed.” This spring shut up, this fountain sealed, can only be opened after we have planted gardens in the life of mind, body and soul, through the discovery of the right relation of the heavens to the earth. This is the work of Solomon—Peace—who says: “I made me gardens (Paradises) and orchards; and I planted trees in them of all kinds of fruits.” When the right understanding of heavenly things commands us to go up to restore and rebuild Jerusalem,—the fourfold state of delight—we must have the aid of the governors beyond the river—the Spirit of God in the inner world—and more especially a letter to Asaph—collector—the keeper of the king’s forest or Paradise. This collector who stores up everything, possessing all knowledge, is the memory of the inner and eternal Consciousness of Being.

Jesus—the right understanding in travail to bring



wisely; otherwise it will be narrow, foolish, or fanatical. Spiritual things are delightful. Mind things are delightful. The joys of sense are also delightful when they are pervaded by the Law, Truth and Love of the Spirit. While to be good and also intelligent is to be a joy to self and all who know you.

These separate delights create states of caste and separation. The man or woman who finds delight in being of a superior order, or in possessing more than others, or in being better than others, has only a onesided state of delight. All such must find and cultivate the other divisions of Eden before they can discover the greater delight than can be found in either of these four divisions of Spirit, Mind, Body and Soul.

It is because we have lived only partially, being captive to one division or another, that our world life is so contradictory, inconsistent and lacking in unity. Our rich are cursed with their riches. Our poor are cursed with their poverty. Our scholars are slaves to the things that they know; while the good are too often pitiable in their ignorance and lack of knowledge. So far, in our Eden or Delight, we have listened to the voice of the serpent and grown conscious of our nakedness by eating of the fruit of the tree of knowledge of good and evil. This taint and pain of good and evil is on everything. We make Kings, Presidents, Senators and Judges to rule over us and see them corrupted by the honors bestowed upon them. We endow institutions of learning and see the teachers divorcing knowledge from life; and the student growing vain of his own ac-

quirements, and scornful of those who have perhaps learned more in the school of life and toil.

All these separations are evil. Those who minister to our pleasures are cursed thereby. We go to the theater, but to those who know, this good is tainted by the evil of the moral martyrdom of those who are made the purveyors of this pleasure. These are, however, necessary evils, until we have discovered and cultivated Paradise in each division of Delight.

All that is evil as well as good will yet break down by its own weight. The external Church is outgrowing itself. The popular preacher is too popular and generally falls a victim to this dependence on the greatness of a man. The greatest and the best have borne most convincing evidence to the evil mingled with this good. The attempt to govern and regulate from without must soon fall by its own weight. Our laws are too many for anyone to remember. Only a special class who give all their time to the work can possibly have any conception of the system; and these are the most pitiable martyrs of all the martyrs of humanity.

The sense of Justice is absolutely destroyed by the evil fruit of legality. The protest of anarchy is the reaction against this poison fruit. Many are those who have seen no other way of escape from this sinful death-laden tree. There is, however, another way, and the great purport of these studies is to point it out. There is another tree in this garden and we have yet to learn how to find it and to cure our race of all the effects of eating of the Tree of Knowledge of Good and Evil.

The time for the great Discovery and understanding of the very nature of life within and without has come. It used to be said, "The awakening is at hand." We can now say, "The awakening has come." The world is daily growing more conscious of the great reality of the inner world of form and beauty that is now to have recognized comradeship and mighty influence in all the conduct of life.

In awakening to Reality we are awakening to that understanding and degree of Love that will free us from our many personal vanities and states of separation from one another. At the incoming of the oneness of life this will fall away like the shell from the newly hatched chicken. The shell had its day of service, but now this is complete it is of little worth. Such will be the fate of the countless walls that have separated us from one another during the days of the incubation of the Seed of God planted within our rudimentary state. The growth of our wings or power of locomotion above the earth, will be the growth of our conscious and intelligent understanding of the meaning of Revelation.

All that we have sought for in some future state will become our natural and normal life upon earth. It will be just as natural to know and live with God in the conscious Life of Revelation as it has been for us to live in homes, towns and cities with one another. It will be just as natural to live unselfishly as it has been to live selfishly.

In the affairs of our world a few have had to do with life in its greater aspects of national and international association. The very greatest states-

man will be but a dwarf in comparison with the very least who lives consciously in the Kingdom of Heaven upon the fruit growing upon its Tree of Life. Everything is in God, and life can never become truly great, epical, sublime until we have found how to connect our private consciousness with The Life Universal. This is PARADISE. This is Pleasure's Self. This is the Land of all Delight and the Land we all desire.

In the Illustration for this Chapter, Our Lady of Perfect Consciousness appears clasping to her bosom a pair of white doves, the emblems of Peace and Divine Beatitude. The true Spirit of Universal Love in the opening of Revelation with Understanding descends like a dove. The beauty and joy of the Great Peace is fitly expressed in the Song of all Songs: "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea, drink abundantly, O beloved. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." To possess this Dove of Peace we must know how to sleep and yet to wake. We must retain the consciousness of self in sleep. God giveth songs in the night and to his beloved in sleep. Sleep is the shadow of death and before we can get the victory over death we must conquer her semblance in sleep.

Man becomes ISRAEL by wrestling in the night until his head is filled with the dew of heavenly con-

sciousness, and his locks with the drops of the Ambrosial Life of the Living, Loving God. The essence of this Life is Peace. Peace, not as the world giveth, the mere peace of cessation of consciousness, but the Peace that knows no end, no passing away into any oblivion of forgetfulness. This is the only state that is to know neither waking nor sleeping in the old sense.

The life of most strenuous action will be one of perfect poise, quiet and free from anxious haste. There is a healthier, saner, deeper, higher, more glorious life than that of the most strenuous activity and world influence in the sweet fields of Eden, by the still waters, and in the green pastures of the Land of all Delight.

The greatest desire of our world shall yet be fulfilled. Man shall know and possess God and thereby possess the Peace of God which passeth understanding. This brightest dream of a Divine, Womanly, perfect Consciousness, holding the symbol of the very Life of God to its loving breast, is the gift of God intended for every soul. Peace like a river; Joy like a river; Love like a river, all flowing freely for every troubled soul.

Then why do so many remain troubled? Why do strife and hate and sordid selfishness meet us on every side? Because we have not yet fully grasped the law of our responsibility to know and understand the Very Nature of God and Heaven in the Consciousness of our own Souls. While this is true for many, it is no longer true of all. The streamers of this Dawn of the Day of the Lord are filling the sky in the East. The bright heralds, the

heavenly messengers of beautiful feet upon the mountains, have sped forth to tell of the Coming of the Lord in the Life Universal of each in all; all in each; man in God crowned and completed by God in man.

The noblest and greatest of all we have known and seen of noble men and women are farther removed from what man shall be when he receives into himself this glorious life than the best are now from the lowest. All these beautiful Madonnas and Goddesses of every Religion are but single beams or advance tokens of the greatness and sweetness of this Coming Day when all that has been lost shall be restored, and all that we have desired of bliss and power be a thousand-fold fulfilled. Of this Day of the Lord now at hand it has been said: "When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing." "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed: and the mountains shall drop sweet wine, and all the hills shall melt." This is the state wherein Knowledge and Life, Intelligence and Consciousness, shall be forever as ONE. There is no way of reaching this beatitude save by planting and cultivating all knowledge of spirit, of mind, of body and of soul into conscious joy of life.

This Third Paradise is especially that of Knowledge and is under the guardianship of Zadkiel—the Man of God. Knowledge cannot be of God until it is

grown and possessed in the inner life and joy of conscious Being.

The preparation for such fellowship with God is not mere book learning but the education of the heart in lowly, unselfish devotion to others. Solomon—the Kingly Peace—born of Justice and Divine Consciousness, has knowledge of all that grows within from the Cedars of Lebanon to the Hyssop on the wall. The Cedars of Lebanon symbolize Soul-Knowledge, including knowledge of God in all the four great divisions of life; while the hyssop on the wall represents the common daily virtue that is born of lowly service and forgetfulness of self, so often seen among the humble and obscure.

There is no possible affiliation with the Infinite Heart of Being until man has become sweet, amiable, lovable, kind and gentle in all human and natural ways of life. While many seek Paradise in entire neglect of nature they never find it. The fruit of the Tree of Life that grows in the midst of the garden cannot be touched until body is one with spirit, and this is impossible in a body fed on food that is gained by moral deadness to the highest good of others. While we require men to spend their time in injuring their moral nature by slaughter, we have not planted the hyssop on the wall nor climbed to the heights of soul purity requisite to the Life of Vision.

The Spirit of Knowledge is the same as Mars—the so-called God of War—but the war that is fostered by this guardian of the Third Heaven is the war against every state of wrong and injustice

towards the life of equal development of spirit, mind, body and soul. From this war there can be no discharge until every man shall sit in Paradise beneath his own vine and fig, for the vine is the conscious Life of Revelation, and the fig, the understanding thereof.

We shall never understand the meaning of war until we see it in its symbolic sense. It is from this standpoint that the Eternal Spirit inspired Homer to call upon this Blessed One whose flaming steeds uplift him above the third chariot as the giver of courage, to help him remain in the harmless laws of peace, escaping the conflict and violent fate of hostile men. We only come under the blessing of Mars—the Spirit of Knowledge—when we cultivate all the dear ways of natural virtue and spiritual knowledge and life to be found in the Garden of the Lord God. All the elements of natural progress and justice in our human world are essential preparations for the great delights and joys to be found in The Land of all Delight.

In a true sense even external knowledge is essential to our well-being, because as long as Reason remains undeveloped, we are liable to be enslaved by the mystery of things. Only the perfectly free minds as well as the perfectly loving hearts can escape from the influence of warring creeds, cults and dogmas, into the sane, healthful, natural and spiritual fellowship of the Soul with God in the Joys of the Third Paradise.



## CHAPTER IV.

### The Fourfold Life

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."—Genesis II. 10.

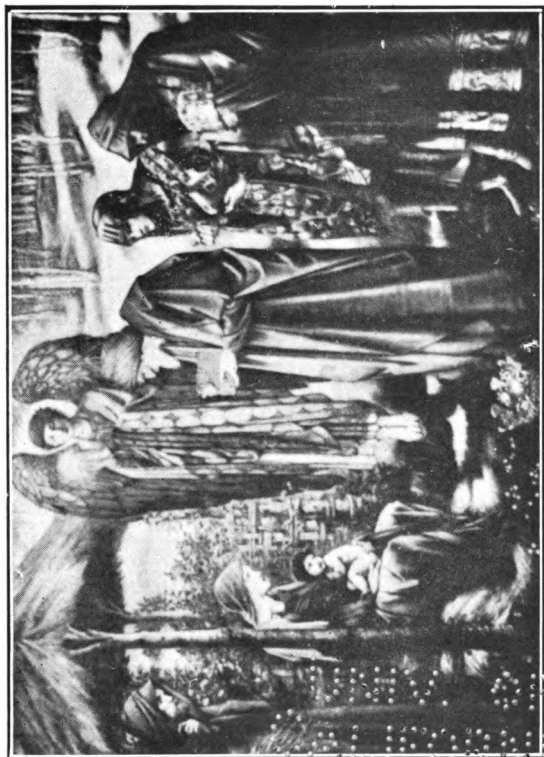
"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel."—Deuteronomy XXXII. 8.

"Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man."—Ezekiel I. 5.

"So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Genesis III. 24.

Before we can possess our inheritance we must survey and understand the nature of our possessions. Before we can recover Paradise we must have cultivated all the land of Eden. Before we can pass the four guardians—the four living creatures of spirit, mind, body and soul, having each the four in the one—we must have answered the riddle of these sphinx-like beings and possessed ourselves of the flaming sword which turns every way. Before we can pluck and eat the fruit of the tree of life and live for ever, we must have broken our captivity.

These four heads of the one river of the conscious being including Heaven or Revelation, and



The Three Wise Men of the East

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Earth or Understanding, are the four heads or divisions of Spirit, Mind, Body and Soul. These are the cardinal points corresponding with East, South, West and North.

The East is the Spirit. The life of man without Spirit would be a world without a sun. As the sun to the physical world so is Spirit to the life of man. The sun rises in the East. The words used for East in most languages are of that which maketh light, and the coming forth of that which is before as of something in itself uncaused, self-existent, giving from itself its own quality, and yet never diminishing.

What is Spirit? Who can tell? What is the sun? Who can tell? For ages men have watched and studied the sun, and yet, while its effects upon our world are many and vast, our knowledge of the sun itself is next to nothing. What is affirmed of it by one scientist is often flatly denied by another.

What is Spirit? Suppose we answer "God", "Life," we but change the form of the interrogatory. What is Spirit? The Hebrew word denotes "breath", "wind". Wind is but a movement in the air caused by a change in temperature, so that motion here brings us back again to the sun. The air is composed of gases; so is water; so is matter. The hardest substance known to us can be reduced by heat to a gas. A gas is matter with its particles widely diffused. There is, however, a difference. All gas is not the same. One will give life and another, death.

Here it is that we touch upon the nature of Spirit. It is the quality rather than the thing itself. Is this quality inseparably united with the thing, or could it be considered to exist without anything? Was there a universe of qualities before there was a universe of things? If so, for how long did the qualities remain quiescent before they began to create things? Here philosophy comes to its limit.

If you say that things shifting about by chance continually produce new qualities, you are a materialist. If you say, Qualities existed before things and finally awoke to their power to produce things, you become a spiritualist. If you say that the two must have always existed and always acted as one and inseparable, you are, in philosophy, what is termed a monist. From the intellectual standpoint this is as far as you go. Here is your shore that says: "Thus far, no further."

There is, however, another way. This is the way of consciousness with intelligence, or the way of Revelation with Understanding. By Revelation and Understanding all our shores disappear. The land and the sea—the intelligence and consciousness—interpenetrate each other. You live in consciousness in the very root and cause of things that grow on the land, and also become intelligent of the most hidden things in the very depths of consciousness.

In this dual realization of self—the flower of the Ages—you find also the Self of God. The Spirit within you looks into the nature of its Cause—the Spirit of God. In philosophy you become nameless, undefinable; you are not a materialist nor a spiritualist nor a monist. You cannot call yourself a

theist nor a pantheist. At present there is no word that can name you. Your real name or quality is written on a white stone. No man knows this save he who received it. The white stone is something that is neither matter nor spirit, but that which has in it all things and all qualities. We may call this Ether, and yet it is not the ether of which science talks. We may call it Substance; but it is not a substance that can be known outside of its own consciousness. In its consciousness it is the substance of all substances and quality of all qualities. It is Spirit. It is Life. It is Cause. It is the Beginning and the End. It is Home. It is Companionship. It is God. Before, you were to this Knowledge of all Knowledge and Life of all Life, as one dead. Now you live and know that you must live for ever. You are of the Twice-born; and this second birth initiates you into the life that knows it cannot die.

The Spirit of God has given birth in you to this self-knowing Spirit, having substance, form and quality. That which knows is Mind. That which is known is Spirit. The substance is the form or body. The qualities at first are but seeds, potentialities. When these potentialities are full grown, your intelligence and consciousness discern between spirit and soul. Then Spirit is to you the beginning of the Divine Qualities; and Soul, the perfection or fruit thereof. The Spirit of the Living God broods upon the face of the waters—the consciousness of life—and begets in this consciousness states and potentialities of Spirit like unto its own.

The life of Spirit in man unfolds itself in the

order of the divisions of the Divine Spirit. These are ten: Light, Revelation, Knowledge, Might, Counsel, Understanding, Wisdom, Holiness, The Manifest or God Revealed, and the Unmanifest or God Unrevealed. As all these are in God, so must there be the beginning and the realization of each of these states in the spirit of man. These pass into our consciousness and intelligence through three Gates. These are the Gates of Law, Truth and Love. We must know the Law of the Spirit; realize its Truth in the inward parts and glow with conscious pure love and devotion thereto. No intellectual, scientific enquiry, without such love and devotion, will take us into the conscious and intelligent knowledge of the God of whom it has been said: "God is a spirit: and they that worship him must worship him in spirit and in truth."

Worship is the recognition and praise of worth. For this there must be both Consciousness and Intelligence; Revelation and Understanding. It is as impossible to know the worth of God without the Understanding as it is to see and hear God without the help of Revelation. This knowing of God as a Spirit, and worship of God in Spirit and in Truth, is not the end but the beginning of the end. This is the life of the new heavens and of the new earth.

All that is thus born of God in Spirit must pass through Mind and find expression in Body, and perfect fruition of all completeness, or Soul. This four-fold state of excellence is far greater than this beginning of the new heaven and the new earth. Those who possess this spiritual wealth of Revelation

and Understanding in Spirit are at the beginning of man's greatest task.

This Holy Life of the Spirit of God-made-Manifest must be cultivated with patience in all its great divisions. It is only the Holy Spirit that is with the life of God-made-Manifest, that can work perfect miracles of healing of all states of spiritual incompleteness. All evil, obsessing, one-sided states of Spirit in Consciousness without Understanding, or in the Mind without conscious Revelation, will be cast out by this fulness of the spirit of man grown like unto the Spirit of God.

This is no sudden gift, but the growth of Ages. Much suffering, many births and deaths in each and all, go before this attainment. We suffer and die in all separate states before we can live unto God in the final perfection of Revelation with Understanding.

When the sun rises in the East it generally finds much to contend with. The earth is covered with the damp and cloudy mists that have risen in the absence of its rays. These must be chased away before its face can shine forth in the strength of the unclouded light of the sun's most regal power. All these things are correspondences. In the beginning of the last sunrise of perfection of Spirit there will be many veiling mists of mere low-lying earthly states of vision to chase away before we can live in the unclouded light of the clear shining day.

Science thinks it has solved the meaning of Spirit in its discovery of hitherto unrecognized subconscious states of intelligence. Others think that they have found Spirit in the idea that there is nothing



but Spirit. While this may be married to religious states of devotion it is not perfect Understanding. This must of necessity be both conscious and intelligent of Body in Spirit; Spirit in Body; Mind in Soul and of Soul in Mind. All the hidden subconscious powers of Mind are but faculties or means to the right Knowledge and Life of Self in God and of God in Self.

The harmony and beauty of a perfect Understanding is impossible without conscious spiritual fellowship with God in the great divisions by which He reveals Himself in Revelation. Spiritual Vision must attain to insight of the spiritual nature of both Self and God. True spiritual realization must include the Selfhood of God, and the conscious joy of Self-realization.

God is a Spirit. So is man, when he is sensible of his Divine origin and relationship with the Living, Loving, Self-conscious God. A God who has no Consciousness and no choice, no freedom, is as unworshipful as space or unconscious gravity. A man without will and choice; without a consciousness of self and of self-respect, a mere passive instrument in the hands of impersonal spirit, is as un consequential and as unpraise-worthy as a withered leaf driven by the wind. There never was and never can be any true spirituality that is not the offspring of a conscious and intelligent realization of the Divinity of Self and the Selfhood of the Divine.

Spiritual Knowledge includes a perfect system of Law. This system of spiritual Law must finally become the Law governing man in all material in-

terests of life. So long as we do not know spiritual laws and finalities we cannot reveal God in the full conduct of life. Spirit includes Truth in Love and Love in Truth. The right Truth of Spirit is Loving and the right Loving is True. Through Law, Truth and Love all shall come at last to know God as a Spirit and to worship Him in Spirit and in Truth.

In the passage of Law, Truth and Love from Spirit to Mind, Law becomes Obedience; Truth, Prayerful; and Love gives Discernment. We must learn to distinguish between Spirit and Mind. Spirit is the radical germ potency and root of all things. Mind is the stem or trunk between the root and the fruit bearing branches. Mind is the channel of communication rather than the thing itself. The Mind may be cut off and the Spirit live. The trunk of a tree may be cut off and the roots send forth another trunk. If the roots are taken away the trunk cannot put forth new roots.

God is Spirit, Mind, Body and Soul. There can be nothing in the fruit that was not potent in the seed. Life unfolds first in root; next in stem or trunk; then in branch and leaf; and finally in flower and fruit.

In the Sacred Writings of all peoples there is a Golden Age. This was the root making period. The Life of God was consciously with man in dark and mysterious ways. These are the first Heavens or Revelations. All of these hold Spiritual Eternal Truths that will be unveiled when man reaches the final state of Revelation with Understanding.

In the Divine Language of Correspondence the

South corresponds with Mind. The word in Hebrew means "frame" or "the right hand." The right denotes the intelligence and the left, the consciousness. While there is consciousness in Mind, it is long veiled or subjective. In the day of its perfection the operations of Mind will be blended with those of Spirit, Body and Soul. The time of separation is a state of sin or evil. We often look for fruit and find none. As the South is the land of heat of summer so does Mind correspond with this season of the year. Many things can live in summer that have no endurance in winter.

There are many states of Religion that can flourish for a time that never reach to the moral or soul state, that has its correspondence in the North. Many are religious under excitement who have in them no power of endurance. In Mind there are many ephemeral growths that are like the tender plants and insect forms of life that perish in the winter. Still the seed thereof is preserved and nothing useful will be wanted in the perfect state. The true life of Mind begins in the strength of Obedience. The seat of Obedience is the heart or motive. As the physical heart is the central motive power that keeps all the energies of the body in motion, so does the motive that influences our will power of determination govern and make good or evil all the activities of the life of Mind.

To give to God the heart is to have the right and true motive in all we think, or will, or do. Mind is a true servant of Spirit in its passage from the Unmanifest into the Manifest, only when it is obedient, prayerful and discerning. There is a difference

between the operations of Consciousness in Mind that is influenced by the nature of our understanding concerning Mind. We may employ the creative power of Mind in works of imaginative genius; in pride and vanity of our human egotism; or we may regard Mind as the medium of the very thought and consciousness of our Father in Heaven.

Man is never made in God's Image and Likeness until he is both self-created and God-created. We must, in our motive, our prayer and our discernment, give intelligent conscious co-operation with God in the labor of the Mind to rightly receive and understand all things. It is only through these three Gates of Obedience, Prayer and Discernment, that the Substance and Presence of the Living God can be rightly known and enjoyed in the division of Mind.

The people of God—the Operations and Truths of the Divine Nature—are captives in a South Land, symbolically in the Hebrew called Egypt, until the right thought of things is married to the right consciousness. We must know and preserve, even in the life of Mind, the knowledge that God is there. We must understand that our own consciousness of self within is for the purpose of sweet communion with the Living, Loving God, that we may receive of God and make manifest the fruit of such intercourse in the objective life.

The separation of education from the spiritual life, of secular from sacred things, is the separation by man of things that God has joined together. All this is the evil, the adultery, the idolatry, the wickedness of every form condemned and re-

proached in all the Sacred Writings of the world. All true marriages must be made in Heaven or Revelation with Understanding. Marriage will cease in the Kingdom of Heaven, because all things will be then united in just, lawful and holy wedlock.

The world of teaching is full of confusion on these subjects because the great divisions of life in Spirit, Mind, Body and Soul are not rightly grasped and held together. The right state of Mind will cover and include the full and perfect operation of Obedience, Prayer and Discernment. These are Right Motive, Right Aspiration and Right Perception of things without and of things within. When these three are in equal strength and beauty, the life of Mind will be covered with the New Heavens or Final Revelation, and be firmly established in the New Earth or Right Understanding. While Mind is not the same as Spirit, it is Spirit before it is Mind. Law comes before Obedience; Truth before Prayer, and Love before Discernment. Had not God planted the seed in the depths of the Spirit, there never could have been this growth that we call Mind.

As the sun rises in the East and before it journeys to the South, so is Spirit before Mind. By Mind we know Spirit, and by Spirit we possess Mind. To separate Mind from Spirit; to seek to know and not to live, is to fall into evil ways. The sun rises in the East, and by the Southern route reaches to the West. All that begins in Spirit and is perceived by Mind, finds expression as Body.

The glory of the sunset is a repetition of the glory of the sunrise. Sometimes we behold in the

afterglow the sunset reflected in the region of the sun-rising. This is the law. The East passes to the West and the West to the East. By a sure law of progress and exchange the various divisions and races of our world life influence each other and so pass from national and provincial into world or cosmopolitan, characteristics. The spiritual philosophy and life of Eastern peoples journey westward, while the material life and science of the West pass to the East.

Through Mind Spirit passes into Body and through Soul returns into Spirit. Thus the whole circle of life is made complete. In conscious, intelligent, normal Vision, the law of the Spirit will be seen; the Truth will be heard, and the Love will be felt in the very sense of Touch. These are the three Gates of the Body—Sight, Hearing and Touch; smell and taste are but touch localized. There is a Touch that includes the fullest delight of smell and taste. This will be the constant normal sense life of the Body when it is pervaded with the consciousness of the inner self blended in sweetest fellowship with the very Life and Substance of the Living, Loving God.

Man will never be perfect in the life and form of Body until it shall be continually nourished by thus feeding on the Nectar of the Divine Substance. This is the sure Law by which Spirit passes into Body and Body into Spirit. By the working of this Law of Exchange through Mind and Soul of Spirit and Body, the whole laws of men and conduct of human life will yet become one with the Law of God and be most visibly Divine.

For this purpose life must come into the perfect seeing of the Law; hearing of the Truth; and consciousness of the Love. The Wise Men of the East who come to the birth of the Christ—which is the birth of the Divine in the life of the Body—are these three states of Law, Truth and Love. They come because they have seen his Star in the East. All this is symbolic of this drawing together of East and West, or of Spirit and Body. This is the subduing of the natural by the spiritual and of the spiritual by the natural. When the natural has been refined and ennobled by the Spirit, all our outer senses will be ready for assimilation with the spiritual qualities of Being.

Life is narrow, onesided, too sensitive or too coarse, national or provincial, because we do not study or understand these relations established by God between Spirit and Body, Soul and Mind. As the sun sets in the West and calls from labor to rest, so will the descent of the spiritual intelligence and consciousness into the very life of the body end the long day of strife and toil in the beginning of peace and true rest. To enjoy this peace and find a place in this rest, we must co-operate with the Life of God in laboring to understand Revelation. Only in this way can the body be refined to receive and sustain the Consciousness of the Divine Presence in Sight, Hearing and Touch. Night after night we must seek the society of God in conscious, intelligent Dream and Vision, and then in the day do our best to apply and live the Truth we have thus learned.

Those who descend must also ascend. Only loft-

iest aspirations can enable you to dive down into the depths of the hidden things of God. So long as our thoughts are low and our ways of life selfish and narrow, any great realization of fellowship between Spirit and Body is a thing impossible. The highest spiritual realization comes only as the crown and completion of all that is most noble and manly in the ways of nature.

Those who would know these Finalities must of necessity overcome their enemies in the Gates of Sight, Hearing and Touch. The enemy of sight is blindness; of hearing, deafness; and of touch, want of sensibility to the consciousness of the Life of the Spirit. The Life of God in Dream and Vision must be recognized and sought for with enthusiasm and perseverance. Some regard this form of experience as wholly unintelligible; while some flee it as a token of insanity, others seek it to the neglect of the material interests of life.

The spiritual is as unwholesome without the material as the material is without the spiritual. A life without a practical interest in these things is like a house in which no attention is paid to the order and adornment of its interior. It is by actual Sight, Hearing and Touch of the Life of God in the Substance of Revelation, that the very Law, Truth and Love of the Spirit are made to nourish and spiritualize the life of the body. In like manner only those who thus know and live with God will know how to live in just and true relations with all men. The world will never come to peace and rest without the co-operative life between God and man. All attempts at just relations from a mere-



ly secular and economical standpoint have been pitiable failures.

The best rules and the most abundant resources will be absolutely futile without the continual Presence of, and instruction from, the Living Loving God. This realization of God in the unity of Spirit and Body, is the sweetness of all that is sweet and the strength of all that is strong. This is the Religion of Faith that is the very substance of all things hoped for. It is blessed to see and to hear. It is even more blessed to be absolutely conscious in the sense of Touch of the very Life and Substance of God pervading the whole Being.

We may see and hear in advance of understanding. Truest understanding comes only when there is no sense nor fear of any more separation of your conscious intelligent self from the abiding Presence in Touch of the conscious intelligent Self of God. This possibility resides mostly in the oneness of touch between Spirit and Body. As the body can feel a current of air or the warmth of the sun, even so it can feel and know the Touch of the glowing, living, joyous Presence of the Very Body of God.

The Body is the Ether or Substance that penetrates all material conditions. In this Body dwell the Divine Qualities or Attributes of the Living God. We need the Body as well as the Life of God. One is the Bread and the other is the very Wine of Life. While we all live and breathe in God, it is only after the physical life has become pure and sensitive in Sight, Hearing and Touch, that we can intelligently and consciously appropriate this Bread of Life. It is through a perfect fellowship of Spirit and Body

that the physical body will also take on immortality of Soul.

The Soul is the most perfect fruit of life. This is the fruit that grows on life's tree when the roots of the Spirit, the trunk of the Mind, and the spreading branches and verdant foliage of the Body have been cared for and developed by much co-operative service between Time and Eternity, Man and God. The earliest fruits on this tree are immature and lacking the rounded perfection of The Perfect Whole. Moral strength and nobility of character are impossible without much patient continuation in well doing.

A life of Goodness alone is as incomplete as a life of intelligence without Goodness. The cold and purity of the North need to be married to the warmth and energy of the South. In the four divisions of life the Soul will be the last to be understood. The iron of the North comes only in the last epoch, before the great blending and consummation of all values. The Secret of the Soul is like the secret of the North Pole. For ages many of our bravest and most adventurous explorers have dashed themselves in vain against these closed doors.

It is thought by some that beyond the circle of ice-locked barriers there must be an open Polar Sea, with perhaps some sunny inhabited land. Plants and other evidences of life coming from this direction, have been found, as though proving this supposition. Still the door remains closed and man knocks in vain for admittance. Even so the great Secret of the true nature of Soul, has been long hidden from our full understanding.

What is learned comes only through long captivity

to loftiest ideals. As the North is fettered and fast bound; and as the waters are shut beneath thick coatings of ice, so is the Soul-consciousness shut up within, moaning and longing for the freedom and expression that comes by the opening hands and warmth of spring and summer. Those who would be strong of Soul must pass through the hardening process of lonely life and separation from all the rest of the world. A day comes when each must go alone; a bound but willing captive to the great labor for moral conquest and understanding of self and God.

The Law of Existence passing through the Gates of Obedience in Mind, and of Sight in Body, becomes in Soul the energy of unquenched Desire. Whoever has seen the beauty of the Soul, can never know perfect rest until that beauty is a possession and attainment in the whole realization and manifestation of being. The truth of Spiritual Existence ascends through Prayer in Mind, Hearing in Body, into Labor for expression in Soul or Divine Character. Such Labor is the Prince, or most excellent of all the Twelve Greatest Qualities of Being. The true labor perceives the end in view. Most labor is wasteful because it is done for an immediate, instead of a permanent and final, advantage. A poor workman does the thing that is easiest to do in the present moment, without reference to the future. The good workman looks ahead and so works with intelligence and economy of time and energy towards permanent results.

The Spiritual Gift of Love gives Discernment in Mind; conscious fellowship of Touch and pleasure of

Divine Fellowship in Body, and Illumination in Soul. This is only gained by long captivity to the Moral or Soul Nature of God. Before the most perfect Revelation with Understanding we must be captive to the moral beauty and perfection of being as revealed by God in the sweet inner intimacies of our intercourse with Him.

This is The Supreme Thing. This is the perfect Way, Truth and Life. This is the Way of the Law of all Law; the Truth of all Truth, and the Love of all Love. So long as any form or state of life is shut out of our love-nature, we have not completed our moral education in the School of God. There is no perfection without this. There is no good understanding but this. From this war there is no discharge until the whole contending life of Nature and Spirit are blended in one happy life and joy of Finality. We must know and live in the whole circumference of being. We must drink the milk of philosophy with the wine of life's fullest consciousness. We must eat our honeyed sweet of Revelation in the Divine Substance with the honey-comb of the six-sided cell of the Understanding.

If we learn the meaning of Soul, we shall begin to live in the fulness of the Perfect Whole. When Desire is true, it leads on to Labor; and when Labor is thorough and wise it brings clear Illumination upon the whole meaning of existence. Then we know the Law. When we obey the Law, the Law becomes obedient to us. The perfect circle of life includes the four qualities of Spirit, Mind, Body and Soul, understood and realized in both separation and unification.

The fourfold state is what is symbolized by the cherubim and other composite forms found in the pictorial teachings of all the great Religions. In voyaging over unknown seas, men steer by the help of the North Star. So in the great adventure into unknown states of consciousness the one star of safety is the pursuit of moral or soul excellence. Unless this be our guiding motive we are liable to become pirates or castaways on life's wide sea.

The standard of loftiest excellence is the moral nature of the Loving, Living God. We must explore the very mystery of God's Own Being. The Eternal Beauty—the one fixed value of life—is in the very Nature of God. There is no perfect Home of Rest for anyone outside of the Consciousness of the Divinity of Self and the Selfhood of the Divine. This Selfhood can never be known in its perfection save in the New Heavens and the New Earth. This is the Final Revelation with Understanding. Such Revelation will yet become the dominating fact over all the world. This is the great manifestation to which every knee shall bow.

All that was ever heard of Truth has reference to, and gives worshipful service to, this Finality. All that man has done on earth in Time and all that God has revealed from Eternity, waits upon, and conducts to, this great and final union of the Heavens and the Earth. There is nothing to know better than this. There is no state of life that is not contributory to this predetermined end. While this is the End it is also a new Beginning. It is the Dawn of the Day of the Lord God when God Himself shall be ALL in ALL.



Psyche—the Soul—Made Immortal

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## CHAPTER V.

### The Best at the Last

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."—Psalm LXXII. 16.

"Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."

—Isaiah XVII. 6, 7.

"Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

—John II. 10.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."—Revelation II. 7.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—Revelation XXII. 2.

These passages all relate to the great fact that the real value of life is yet undiscovered. This worth is of such a nature that everything else will seem comparatively as nothing. The religions will disappear in Religion. The difference between what man is now and what he will be when fully created



is not yet easy even to suggest. The created man of God, looking continually to God in all things, will be farther removed from the best we know and see today than that best is from the lowest and worst. Man can only learn how to live after he learns to look continually to the Living, Loving God.

The handful of corn that is to shake like Lebanon, is true and conscious Knowledge of God in Spirit and Body, Soul and Mind. The gleaning grapes will be the discovery of the true nature of Revelation, as the operation of the Divine Consciousness. The shaking of the olive tree, two or three berries in the top of the uttermost bough, and four or five in the outmost fruitful branches thereof, will be the last and best achievements of man in the long travail of Time.

The wine created out of the water that is to be brought forth at the last, will be the realization of the Cosmic Consciousness of life in the marriage of Time to Eternity. This is the beginning of the miracles that will be wrought by the state called IMMANUEL or God with us.

To have God consciously with you; to be absolutely sure of God and of His Nature, consciously as well as intelligently, is to have at all times and under all conditions, the very best of everything. This is through every manifestation to see and hear and touch the Very Life of the Living God. Then God ceases to be unreal. The Divine Presence becomes an ever-present part of the Consciousness of Being. The Body of God, composed of the Ether or Substance underlying all things, becomes as real as your own body.

Even science is beginning to recognize the Ether. We must not confound between ethereal and psychic substance. The psychic force is of a lower quality and must be pushed out and discarded before you can be clearly conscious of the ethereal. Ether is not a force but a substance. In this it differs from electricity. It is something in itself and not simply an effect produced by other agencies. It is the medium of every Divine manifestation. It is the substance out of which the very Thoughts of God are embodied. The bodies of the angels and of the things seen in the Vision of God are composed of Ether. These bodies can be instantly assumed, and are always the perfect presentation of the thought or feeling that God wishes you to receive from Him.

There are other pictures and forms seen in Vision that are psychic and not ethereal. This psychic state is intermediary between physical and ethereal life. We cannot reach the last without passing through the first. But the psychic is not man's true home. It is an inn by the way-side in which the traveler may find rest for a night. This is the inn in which the Lord sought to kill Moses, and also the one in which there is no room for Him to be born. Psychic experiences are individual. In them our sympathies and affections are generally limited by some personal affinity or blood-relationship. So long as our heaven consists of the perpetuation of these human affiliations we cannot know the ethereal, impartial, universal Life of God. There is no condemnation towards the psychic from the Ethereal. Each step of the way is to be revered. No violence should be done to our desires. So long as

the perpetuation of our personal affiliations is to us the thing desired as the sum of happiness, we are still in need of this quality of realization.

But all are dear to God, and in the Final Consciousness every one of our great human family will be a member of our own spiritual household. In this state there will be a perfect balance between individual and universal affection. We shall behold the One in the All and the All in the One. All that we have known and loved then in either the physical or psychic will be found again in the Ethereal. The pure Heaven, or delight of man in God and of God in man, is Ethereal. In the intelligent realization of this consciousness man shall know and feel even as God knows and feels. This realization is not to be a disembodied state, but one that shall be known in the perfect Oneness of Body with Spirit and of Soul with Mind.

We are preparing for this good when we cast off the ideas in Religion that belong to Time, and place and embrace those that are Eternal and Universal. Only the Religion that includes the religions can live in this pure Substance that binds all the worlds together. It is by keeping fellowship with the Ethereal Forms of the Heavenly Host that we absorb into ourselves the very quality of the Divine Thought and Substance. The very life of the body can receive into itself this Ethereal Substance. So long as the body is pervaded with the psychic substance it cannot be, to any great extent, the recipient of the Ethereal. The psychic comes wherever the thoughts and affections are narrow and provincial. The Ethereal can only come after the Way of the

Lord has been prepared before Him, by picking up and casting out of our lives every doctrine that is not of a universal nature, both in its idea and substance. In this realization there must be no confounding between man and God. Man is not God and God is not man. The human finds its rest in knowing and honoring God as the Creator and Preserver; while God finds Manifestation by entering in and dwelling in the Understanding and Consciousness of man. It is only in the all-pervading, universal Substance of Ethereal Life that we can reach to the very Substance of God. To absorb this Substance into the very sense-consciousness of our spiritual, physical and soul-mentality is to eat the Flesh and drink the very Blood or Life of God. Unless we do this, our spiritual gifts have not yet attained to the pure quality of the manifestation of the Sons of God.

In our Father's house are many mansions, and this House of the Heavenly Ether is the One House that includes every department or division of intelligent, conscious being. Christ, the Saviour, who prepares the way, is the natural understanding of these things combined with their Living Consciousness in the pure joy of Being. In this realization all the many gifts of Spiritual Perfection will at last find rest and fruition. It is only by eating this Bread and by drinking this Wine or Life, that we can attain to the pure joy and sweet conscious delight of the immortal or ambrosial state of Life.

The word "ambrosia" is a Greek equivalent of "Immortal." The same idea is expressed in the Sanscrit word "Amrita." Ambrosia is also synony-

mous with Nectar—the drink of the Gods. To drink thereof is to be forever beautiful, youthful, immortal. It is life feeding on life and made for ever self-renewing. It is the immortal that makes immortal. The immortal receives into itself the fruit of all the toils and sufferings of Time; and then it is that the mortal, drinking of the Cup of the Immortal Life, also becomes immortal.

In the Hindoo Scriptures the Gods are commanded by God to churn the ocean in order to obtain the Amrita. For this process a mighty mountain is torn up by the roots and placed upon the back of the king of the turtles, while the cord with which it is moved is the greatest of all the serpents. Here the turtle represents Understanding, and the serpent, Wisdom. This task is only to be accomplished in the slowest growth of the understanding and the wisdom that includes all the Religions.

But before the Amrita is found, the Gods grow weary and can only continue to the end by the help of Krishna, who, like Christ, represents the double consciousness and intelligence of the human and the Divine. The Amrita is produced with the waters of the ocean. The fragrant gums of the trees and plants penetrate the waters. The idea is the mingling of Life and Knowledge, and the marriage of the highest Intelligence with the deepest Consciousness. The same thought is represented in the Hebrew Bible by Leviathan—mourning, the great mourning for, and seeking after, God. “He maketh the deep to boil like a pot: He maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary.”

The Divine Aphrodite—the Immortal Consciousness, is also born of foam, or the churning of the ocean of the lower consciousness by the presence therein of Divine and Secret Things. Ambrosia—or immortality for man—is thus represented by the product of the toils of all the Ages. The word Ambrosia is more suggestive than its equivalent, “immortal,” because the word holds the idea and the consciousness of Immortality. In the word Immortal, we simply have the idea; while Ambrosia is the sweet, fragrant, nectarious, delightful taste and realization thereof.

We must learn to know Immortality by experience. He who knows the taste of Ambrosia—the Nectarious Wine of the Gods—will nevermore confound between It and any lesser delight. This is not a heavenly delight nor an earthly delight, but a sweet compound of all that is best of heaven and of earth. Psyche only gets the Cup of Ambrosia that makes her Immortal, after she has accomplished all the hard tasks appointed her by Venus.

There is thus a wonderful accord running through all these symbolic presentations of the Eternal Things. No argument nor inference from any premise we may lay down can give to us the realization of Immortality. This is something only known by its possession: not as an idea nor a sensation, but as a realization of the two in the one. It is That Agreeable Thing that is to be brought forth as the climax of all Joy of Being, in the blending of the highest Intelligence with the deepest Consciousness. This is something to be tasted. Having once tasted it, the heart within you will ever-

more laugh at death. Having once touched your lips to this Cup of Life's Supreme Mystery you can nevermore be afraid of anything. The possibility of ceasing to be, will have altogether become a thing unthinkable.

In the Immortal sense, there is nothing before and nothing after. Life is. God is. Man is. The universe is. You know men in man and the Gods in God. To this ocean all rivers run; and for this day of days all days have been lived. This is not a thing that awaits a disembodied state. It is to be realized in the union of spirit and body, soul and mind. It is to be the invisible made visible, and the heavenly life perfectly married to the earthly. It will be the disappearance of every thought and feeling of separation between things profane and sacred. You will nevermore have to go to anyone or to any place to be religious. The heavens will be within, for God will be within; while you and all things of earth will be within this heavenly state.

Outside of the actual taste and realization of this sense of deathless, delightful being, there is no possible proof of immortality. While we may slightly hope, yet our greatest hopes would readily be surrendered for one moment of realization.

There is a proverb that "there is no success like success," so there is no immortality like immortality. Every anticipation thereof is tame and insipid when compared with one sip of Ambrosia. One taste of the perfect union of the idea and consciousness is worth every approximation thereto. One experience of this kind, though it be but a little one, is better than all else that is thinkable. This is to

sit under the vine and the fig tree. It is to be in a perpetual love relation between all that is without and all that is within. It is to see and know the evil in the good and the good in the evil. It is to comprehend that there is nothing so outward, so apparently lost, that is not justified and redeemed by virtue of its relation to this final mixing and blending of all things profane and sacred.

To those who know Ambrosia, the sun shines in the night and the moon in the day. Intelligence pervades Consciousness and Consciousness, Intelligence. Man lives in God and God lives in man. After this, the Deluge. After this, the Fire of Destruction. After this, the Judgment. For in the taste of Ambrosia all things that have been and are will be explained and justified. The man or woman who thus learns to look to his Maker; who renews, every day and night, the Bread and Wine of Life, can have but one work in life. Henceforth and for ever he will and must work for the equal good of each in all and of all in each.

True Human Brotherhood; perfect co-operation in all the many interests of life, will come as a natural consequence of this Life of Fellowship between man and God. The Judgment Day yet to come will be when man shall learn to live justly. The perfect fruit is potential in the perfect seed. All that is yet to be is pregnant within the Nature of God. The created perfect man is the Eternal Son of God. All that man is to be was present in the Purpose of God from the beginning. When the Consciousness of Humanity shall be overshadowed by the Life of God in the Highest, the Holy Thing



born thereof shall be called the Son of God. So long as we think that this Consciousness was that of a Jewish maiden, and this Holy Thing, a child born to her; an individual child born into our world without a human father, we have no true understanding of the meaning of existence.

This Virgin is the unknown depth of Consciousness of our natural human lives. When this Consciousness is fully receptive to God in the four divisions of spirit, mind, body and soul, the Life of God will be made visible in the life of our world. When these four states are unfolded and amalgamated into one harmonious and Perfect Whole, the Tree of Life will be made accessible to all. The most vital fact concerning this Tree is yet to be discovered. At the first mention in Genesis, it says, "And the tree of life in the midst of the garden." At the last, in Revelation, it says, "In the midst of the street of it. and on either side of the river, was there the tree of life, which has twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." This river is the water, or full clear consciousness of Life. This includes the life without found within and the life within seen, heard and felt without.

The middle of the street is representative of the perfect balance between the outer objective and the inner subjective. Matter and spirit are but object and subject. We see and touch the Life of God in the clod of earth equally with the lump of gold. All life without and within becomes of necessity equally sacred, when we have eaten of the fruit of

the Tree of Life in the midst of the garden.

What these twelve manner of fruits are, we have already seen. What then are the leaves of this Tree of Life that are to be for the healing of the nations? The leaves of a tree are like the lungs. They are the breathing power. As a man cannot live without lungs, so a tree cannot live without leaves. The power to breathe the air corresponds with the devotional, aspirational power of Religion. Without devotion there is no life. The nations to be healed are the partial conceptions of the nature of existence, like materialism or spiritualism. These systems can only be made whole by an equal devotion to all that is visible and all that is invisible. When our devotion is for the equal good of each in all and all in each, within and without, then will the visible life of our world become the Perfect Whole, that lay pregnant in the Thought of God when he said, "Let us make man in our image, after our likeness." The image is the Divine Consciousness, and the likeness, the Divine Intelligence. Each includes and pervades the other. So will it be in man. Male and female made he them. It is not good to be intelligent without the consciousness of things; and it is not good to be conscious without being intelligent.

The consummation of the Divine Marriage—the wine or realization of life to be brought forth at the last—is this perfect intelligence and consciousness of all things. This is the Holy Thing or State to be called the Son of God. To bring this to pass is the whole Purpose of God. This is the meaning and justification of all. All Time is in travail with

this Birth. All things Eternal are to thereby become objective as well as subjective.

In this Religion there is no room for selfishness. In this Love there is no place for condemnation. In this Truth there is no place for untruth. Your faith is the Yea and the Nay of all things. This unity and perfect relation of all things is the one thing all the builders have rejected, that is now to be the chief corner stone and the foundation of all future growth. Nothing can live now unless it is healed by the leaves and nourished by the twelve manner of fruits that grow upon the Tree of Life; and this Tree of Life is man grown up to God and God fully revealed in Humanity.



Queen Esther—A Fountain of Light

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## CHAPTER VI.

### The Voice of Many Waters.

“And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.”

—Ezekiel XLIII, 2.

“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”—Daniel X. 5, 6.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”—Revelation I. 12-15.

“And I heard a voice from heaven, as the voice of many waters.”—Revelation XIV. 2.

Three times the Voice of God in Revelation or Paradise, is said to be as the voice of many waters. These are not the many waters of loud, tumultuous and tempest-tossed seas; but the many mingled sounds of murmuring, laughing harmonies of conscious being. The entire earth, including land and water, represents understanding; earth without wa-

ter denotes intelligence; while water corresponds with consciousness.

As there are great and small divisions of water, so there are great and small divisions of consciousness. The great oceans wherein salt, the symbol of matter, is diffused and unmanifest, represent the great states of Divine Consciousness, that are not yet comprehensible by man's nature. A day is to come when there shall be no more sea. This does not mean the disappearance of the natural seas, but the entire disappearance of our ignorance and unconsciousness of God. The sea is long a veil over the vast abundance of its hidden life. The Divine Consciousness is long a veil upon the great abundance of life.

The finding of Paradise is the finding of the fulness, sweetness and abundance of life, when the consciousness of man meets and mingles with the Consciousness of God.

Mary, the Mother Principle of the Divine Life, is said to be the Star of the Sea. The star of the sea is the pole star by which men sail. This is a fixed star. Mary is conscious purity of nature. Nature is innocent. So there is a perfect purity of nature within.

Water is pure by nature, no matter by what it may be sullied. There is pure water in the briniest sea, if we but distil it. Pure distilled water is the same in all the world. There is a Divine element of perfect purity in the consciousness of every living being. Nothing less nor more than this purity and innocence of nature can ever be the

**Mother for the Manifestation of the very Character and Nature of the Living, Loving God.**

This miracle of the Immaculate Conception by the overshadowing of God in the Highest, is to take place in every life. The glory of man is the woman. The glory of intelligence and knowledge is the consciousness and life thereof. The Glory of God is in the Divine Consciousness. The Divine Consciousness comes by the way of the East. This is by the way of the Spirit. It is because we are spiritually born of, and related to, God, that we are capable of receiving into our own natural human consciousness the very Glory and Consciousness of the Living God.

The vision of Daniel, and of John in Revelation—who both represent the Soul—is the vision of the Divine Glory or Nature of the Divine Consciousness that is yet to have visible expression in the life of men upon earth. This is a greater state of Consciousness, a more wonderful, perfect, entrancing state of delightful being than man ever yet dared to think or conceive of. This is a conception of life that is utterly impossible to any man alone. It is only possible when this perfect innocence and purity of the Spirit, descending from God, has become expressed in such natural sweetness, gentleness, innocence and Soul quality of being, as both inspiration and human imagination have ascribed to the pure Mother of the Divine.

Eve and Mary are far greater and more real than we have ever conceived them to be. They are states of consciousness that must be realized in the life-consciousness of every soul.



The illustrations chosen for this message from the fragrant bowers and murmuring sweetness of the discovered joys of Paradise, are symbolic of various states in the evolution of consciousness. Psyche, listening to the fairies, is the soul beginning to hear in The Small Still Voice within, the very voice of the Living God. Adam and Eve expelled from the garden, is the expulsion from the spiritual and one-sided states of Revelation in mysterious forms, that we may later gain the fulness of the heavenly state in the earthly and of the earthly and natural in the heavenly and spiritual. The woman clothed with the sun, crowned with twelve stars and having the moon under her feet, is the perfect blending of intelligence with consciousness in the Twelve Supreme Gifts or Qualities both within and without.

Mary, clasping the pair of turtle doves to her bosom, is the great peace and gentleness of life equally Divine and Human. The Wise Men offering gifts are the Law, Truth and Love of the Spirit brought forth into the visible and natural life of man upon earth. Then is Psyche—the Soul—uplifted into heaven by Mercury—the Understanding—to receive the Cup of Immortality from God Himself. Then shall Esther—the Soul—as a Fountain of Life, be as the voice of God—the murmuring mingled sweetness of every possible and delightful state of Conscious Being. So shall the Soul—as in Joan of Arc—listen to, and be guided to do the greatest and noblest acts to be done in any life; and all who watch their flocks of vision by day or by night, hear the sweet music of the flute of Krishna; the very music of the heavens making

glad and sweet all the days and nights of man in the garden of the Lord God.

Thus we find that the greatest artists of the world have been overshadowed of God in the Highest. In all the departments of life, in science, in art and literature, in education and government, man has built better than he knew. God has never been absent from His creation, and along many winding ways He has been leading us by ever-converging paths, that must surely end at last in the full realization of man in God and of God in man.

Life will yet be a perfect synthesis of all the many separate states of pleasure, profit and religion. As the Spirit flows through the realms of Mind, Body and Soul, it will gather into itself all the many excellent things of each of these departments of being. In Paradise there can be no absence of any good thing that man has desired and sought to possess. As woman to man, so is consciousness to intelligence. As nothing is so important to man as the union of the masculine with the feminine, so the sun and glory of all being must be found in the perfect manifestation and realization of intelligence. In consciousness we must know that all the great Sacred Books of the world have been created out of the Consciousness of God. While these people are not real people of the outer states, yet they are far more real, standing as they do for the real things, or component elements of the final perfected intelligence and consciousness of being.

The only way of salvation; the only perfect way to the joys of Paradise untold, is the way through the Red Sea of Conscious Life. We must learn

how to live in **Consciousness** and yet not be lost therein. We must learn how to exist in God and not lose the sense of our own selfhood; and we must also learn to let God live in us and not claim to be God. God's whole Creation would be in vain if it did not conserve the individual consciousness that is **Acquired of God**. If man could become a God without a **Loving, Living God** to love and worship, he would be the quintessence of misery, instead of finding the **Paradise of God** wherein every possible joy blossoms and exhales its fragrant nectarious delight.

The way to this delightful state of **Paradise** is not in the death of human love and natural marriage, but in its cleansing and spiritualization, through the uplifting of the natural into the spiritual and of the drawing out of the spiritual into the natural.

The path to perfection is through marriage and not away from it. If marriage ceases, it is only because of its perfect consummation. The perfect final marriages will be between women who are also manly and men who are equally womanly. These will have the ripeness of Time with the freshness of eternal youth. The hair of the head, or intelligence, is white as wool or snow. In both Visions the Son of man is clothed in a long, or woman's garment, while the breasts are girt about with gold—the purity of the perfected Spirit that has compassed and bound into one all the qualities of Spirit, Mind, Body and Soul. The eyes, representing vision, are as flame of fire. This is the pure and universal Vision. The feet and hands are as polished brass, burning in a furnace.

All this denotes the fullest **Consciousness of God**

in Revelation with the perfect Understanding. This is the only Religion that flames and glows with love for each in all and for all in each. Nothing but this will burn up the barriers, creeds and cults of the religions, and cleanse our human nature from every form of greed and graft and separation between man and humanity.

This Life of Paradise will enter into and become a working, guiding, helping element in all that man thinks, says or does. There will be no temple; no separation of spiriual interests from natural interests. All that is without will be found within, and all that is within will be consciously present in the very outermost sense of physical being. So will all the joys of earth become heavenly and divine, and all the joys of heaven, human and natural. All the many states of consciousness sport together, for the voice thereof is as the sound of many waters.

## CHAPTER VII

### The World to Come

"The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved."—Psalm XCIII. 1.

"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

—Luke XVIII. 29, 30.

"And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

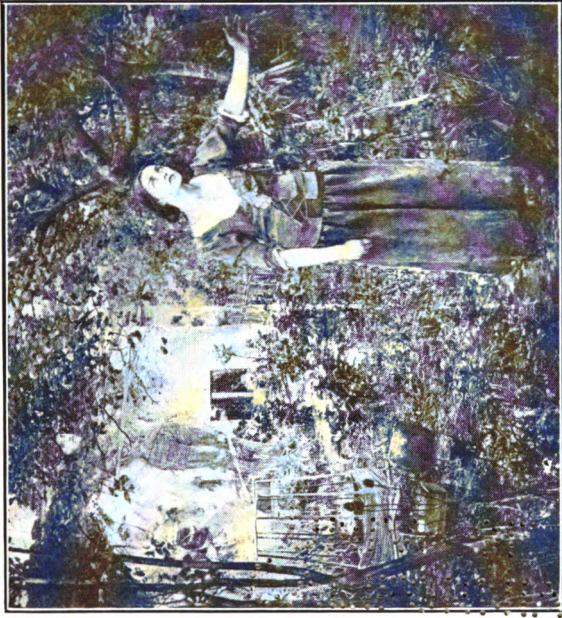
—Revelation XI. 15.

"The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

—Luke XX. 34, 35.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians III. 20, 21.

The sense of the word translated "world" is that of age or dispensation. We often read of the world that is to be destroyed. These passages tell us of an age, world, or dispensation that is to be forever. The Age that shall reveal the strength and majesty of God, shall have no end. Those who



Joan of Arc—Listening to Celestial Voices

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leave the old world, or dispensation, shall have, even in the old, manifold more than those who cannot leave the old ways, and also in this New Age, the Everlasting Life, knowing all things in their final and most perfect excellence.

To leave the old ways in religion is often like leaving houses and lands, that have been long dear to you, because of their associations; and sometimes it is as painful as leaving parents or brethren or wife or children. But whoever does this for the sake of Christ—and that means, for the sake of knowing God in the life of Vision, and so knowing God for Himself and not for another—shall certainly have a better possession in the present age, as well as reach the everlasting life of the final Age, wherein God shall be clearly and fully known, possessed and enjoyed.

This Final Age or Dispensation, is to begin with the sounding of the Seventh Trumpet. This is the Age of Wisdom. Wisdom is the perfect fellowship between the material and spiritual states of being. This includes the perfect adaptation and adjustment of the state of Conscious Revelation with the Understanding. Those who are worthy to reach this Age will no more marry. This does not mean that there will be no more marrying between men and women. It means that the Consciousness, which is the feminine, will be perfectly clothed with the Intelligence, the masculine; and the Intelligence or masculine, be perfectly clothed with the feminine. When these two first discovered their nakedness, they made themselves aprons of fig leaves. The fig tree represents the Understanding. To clothe



the secret parts—symbolizing mysteries—with fig leaves, is to aspire to understand them. This is the beginning of right clothing.

Later it is said: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This is the covering the Divine makes for both Intelligence and Consciousness, as fast as man begins to hunt and slay in himself the single and rudimentary states that are personified by beasts. All that is said of clothing in these Writings is beautifully significant.

The most saintly states are clothed in white, the clear shining light of the united, perfect Age or Dispensation of Religion larger than all the religions. The Christ is clothed in a seamless robe—the perfect loving is without division. All separation between things has ceased. The last mention of clothing is of a vesture as it were dipped in blood. Blood is life, and when we are clothed with life, all that has been hidden will be revealed. The Divine will be as easily visible in every thought, word and act, as the human.

In the World to Come all that is done will be beautiful, just and most satisfactory to man's every desire. In the World Without End—the World to Come—all the evil things of fear and doubt; of hate and strife; of bitterness and sorrow; of greed and selfishness, will have altogether disappeared. When all shall live for each in all, and God shall be All in All, there will be no one saying, "Give," for all will be saying, "Come and take."

I have only joy in sharing with you, my fellow citizen, in the Kingdom of God. Some say, Why

have any religion? Why trouble ourselves as to whether there is a God or whether there is not? Is there not enough to make man good and great in learning to deal with the things and conditions around him of a material nature, without going into these matters concerning the cause and final purpose of existence? If God is, let Him reveal Himself in the sky over our heads and demand our allegiance! If He did thus, He would cease to be God, and deprive us of the highest boon He has conferred upon us, of discovering Him in the cultivation of our higher powers of Sight, Hearing and Touch of spiritual realities. If the physical stars proclaimed their nature as worlds and systems of worlds, man's brow would have been uncrowned with the fruits of discovery. The same is true in every department of life. There are some, no doubt, whose sense of responsibility is altogether limited by the actual physical needs of mankind. To such the Brotherhood of Humanity is, in a certain sense, a religious motive and obligation.

Those who have found the Living Loving God have neither spirit nor word of condemnation for those who are thus pre-occupied with the present world. The World to Come will include the perfect intelligence and consciousness of things within as well as without. There will then be a perfect co-operation between heaven and earth; man in God and God in man. All strife and competition will then give way to love and perfect friendly co-operation in all things done beneath the sun.

Economic Co-operation, though a Star of Hope

already visible, is for the most part an unknown Star. Its bright tempting beams have led some into bogs of treachery and horrible gulfs of despair. Its light may guide us to safety or tempt us into adventurous ideal endeavor in advance of our world's moral development. It is none the less a discovered, actual Star of Hope, pregnant with the richest of all possibilities of both practical and spiritual benefits.

God is. He is just and merciful. Man will yet forgive God for all that God has made him suffer in the process of his creation. The Mother of our Greatness is The Heart's Sorrow, and our truest friend will be the consciousness of remembered joys in the Life of Paradise. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

All these old writings are absolutely true in every word, only in a spiritual, more inward, as well as more outward, sense than is scarcely dreamed of. We cannot know them in the outward sense of all our ways of living until we have possessed them within. This is why co-operation seems, to many, a dream or a fool's paradise. They have not yet reached inward to their own static life, that is capable of actually seeing and touching this One Body of the Living, Loving God.

As we must look from the outer heaven of the physical universe to find this inward heaven of the glorious, vast, sweet Life of God, so when we talk of earth, we must look away from this merely objective earth to what that symbolizes to us of the

solid permanent reality of our own conscious selfhood. The Life of God is to become to us more natural and familiar than our own life is today.

After we have found the very joy and sweetness of God's Life in Paradise, we shall be able to reach out and find the same joy and sweetness in every external thing. We know, as it were, nothing of the vast joys that lie all within our reach. The pressure of our feet on the ground; the touch of any natural object; the exercise of the body in work, will fill the whole being with laughter when the Life of God in man has entered, to crown and complete all the strife, toil and travail of man's life in God.

This duality is the greatest definition of being. It includes the Divinity of self and the selfhood of the Divine. The evolution of the Divinity of self comes before any great realization of the selfhood of the Divine. We are only just completing the great travail of the first part. The second part wherein joy shall call out on joy is just at the birth.

These two divisions are represented in the Hebrew Sacred Writings symbolically in many ways. One is the history of Adam and of Edom—the red or the earth man. The other is the history of Israel and of Christ, the Lord from Heaven. (When Esau was born, the hand of Jacob, who afterwards became Israel, was on the heel of Esau. These two contended together in the womb of Rebecca—the hidden life of the Soul, before they were born. The hand of Jacob on the heel of Esau is the spiritual coming after the natural. This must come before

man can take possession of nature in the fulness of its strength of the indwelling Life of God.

It is when Jacob is on his way to meet Esau in the spirit of peace and reconciliation, that it is said: "And the angels of God met him. And when Jacob saw them, he said, "This is God's host; and he called the name of that place Mahanaim." This place was for a short time the capital of Israel, and later, the place of refuge for David—the Spirit of Justice.

In the beautiful mystic Song of Songs, we read, "Return, return, O Shulamite; return, return, that we may look upon thee. What will you see in the Shulamite? As it were the company of Mahanaim." The Shulamite, or peaceable one, is conscious peace and fellowship between the heavens and the earth. She is the one of whom it is also said: "My dove, my undefiled is but one, she is the only one of her mother. She is the choice one of her who bare her. She is as one that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." This most peaceful consciousness of heaven and earth made one, will yet be terrible to all states of separation.

This peaceful consciousness, dwelling alone, seeking no proselytes, knowing how to labor and to wait; and keeping fast by the Conscious Presence of the Living, Loving God, will ultimately be the most victorious force ever sent forth against ignorance and error. There can be no perfect co-operation that is not based upon this peaceful co-operative life between man in God and God in man.

In the Perfect, there can be no sacrifice of one state or world for another. The money-changers

must be driven out with those who sell and buy. In a world of love and perfect co-operation all will seek to serve, and the greatest pain known therein will be the lack of those to whom you can give. All will be saying: "Take! eat! drink and enjoy with me all that I have to enjoy." There can be no servants and no masters in a perfect world. All will be brothers, friends, lovers, comrades. If one knows better how to direct than another, there will be no envy and no jealousy of brother against brother.

To reach to such co-operation seems, to many, an impossibility. From the merely human and naturalistic standpoint, its attempt seems as hopeless as trying to make a rope of sand. The only possible fulfilment is with those who live in conscious intelligent fellowship with God. God's coming must be the bond of union. All who truly know God will know the manifestation of God in others.

There can be no permanent success in co-operation without this realization of a Divine as well as human love; and no success in any spiritual affiliation that does not also include every possible interest of the natural and outward life. All things are common-place until they are filled with the sense of the Divine Presence in the heavenly life; and the life of the heavens will be an enslaving captivity, until it is married to an active, useful work-a-day world.

The world to end is the end of the world without God, and of God unknown to His world. The fall of the stars; the opening of the heavens; the Last Trumpet and Judgment Day, are all figurative pre-

sentations of the coming of True Judgment and Perfect Fellowship between our natural and spiritual realizations. This means also a victory over sleep. Through the night we sleep and wake consciously and intelligently in this state of heavenly intercourse. It is happy nights that make most joyful and useful days; and useful days that are best related to rapturous nights. Every night should have its theme of study and pleasure in the joy of God; and every day its useful, harmless and innocent employment.

This is Religion. Religion means to relate back, or to rebind. It is our binding sense of relationship to God as the Responsible Source of Being. All the many religions will ultimately flow into, and be lost in, this One Final, Universal Religion. No fire of Love will ever burn up this Religion. This is the sum of all and the ultimate goal of the race. All shall yet know and find God, and all shall also reveal God in every natural and human excellence.

This is the one World, Age or Dispensation that can have no end. In this last and final consciousness we shall recover the memory of the things and loves of other lives. The body will become so visibly one with the Spirit, that it will put down the last enemy, which is death. Man's immortal life is to be upon this very same habitable, fruit-bearing earth. But all things will be changed. All will know God and all will be lovers and friends.

In this world to come there will be no caste, no artificial barriers of any kind between man and man. Nothing will be hidden. The motive, or heart life, will be visible in every thought, and

word and deed. Nothing will pass through the fire of Love that is unloving. This is the fiery trial that is to pass over all things. It is today only at its beginning. This is the meaning of the words: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." By ungodly men we must understand everything in man that is lacking in the Universal Life and Love of the Living Loving God.

Nothing short of this fiery baptism of Love will ever accomplish this great destruction and construction in the life of our human world. The hour of the awakening has come! The Last Trumpet has sounded! The fire is already kindled that shall pass upon and try every man's work beneath the sun. Then all will be "MAHANAIM." World without end. Amen.



## EPILOGUE

"And without the inner gate were the chambers of the singers in the inner court."—Ezekiel XL. 44.

"He is our peace, who hath made both one, and hath broken down the middle wall of partition."

—Ephesians II. 14.

"Whosoever drinketh of the water that I shall give him shall never thirst."—John IV. 14.

"Behold, thou desiredst truth in the inward parts; and in the hidden thou shalt make me to know wisdom."

—Psalm LI. 6.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

—Revelation XXI. 22.

"Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."—Psalm XLIII. 4.

"Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life."—Psalm XLII. 8.

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand pleasures for evermore."—Psalm XVI. 11.

"Be still, and know that I am God."—Psalm XLVI. 10.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden; and her desert like the garden (Paradise) of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isaiah LI. 3.

The meaning of existence is too epical, loftily poetical, sublimely harmonious, greatly simple and simply great, to be told by any speech. We listen to great music, and say to our companion, "Hark!"



Krishna—Playing on His Pipe

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The great artist is never so complimented with noisy acclaim as with that subduing silence that expresses inward quiet, unspeakable delight.

The influence of greatest music is far more in what it awakens, but falls short of expressing. So is it with truest speech. I have tried to tell what I see and hear and feel in the very Presence of the Living, Loving God, walking with Him in sweetest, most companionable, friendly exchange of thought, and of all delightful states of being. It almost seems in vain. The form of utterance seems as far from the thing itself as East is from West. I can only hope that it is strong and clear enough to command respectful hearing. If one came back from a journey to the North, and brought news of another Continent, a perfect civilization, a glorious race of men and women living better and more perfectly than our noblest and best have striven to reach, it would, doubtless, be hard to believe. Yet here I tell you, not of a Continent, but of a glorious land, of a perfect people, of a vast abounding delight, and all that is between us and its discovery is the demand that we cast away our Gods and Religions of creeds and traditions and reach out our whole power of reception, reason, and heart devotion to the Living God and to the Religion that is greater than all the religions.

All Truth is paradoxical. It is the yea and the nay; the positive and the negative. The perfect life and state is man negative to the Divine Positive, and positive in the Divine Negative. It is Body in Spirit; Spirit in Body; Mind in Soul and Soul in

Mind; man and humanity uplifted into God, and Divinity revealed in man.

Fellowship with God includes every possible form of delight. It is more real than anything we call real. There are no known human delights that are not found again and multiplied a thousand-fold. There are no descriptions of man's human pleasures that can equal the delights and pleasures of the fourfold Paradise.

But beware of seeking these with sensuous desire! The Fire of God cannot mingle with the lust fire. He that sees God must have a pure heart—that means, a pure righteous purpose. The only purpose that is pure is the one that is the moral determination to seek and know all that is; with the love and will to do all that God has purposed man to do.

Let me warn each not to make haste to find these real delights. He that believeth in the true sense will not make haste. It is the King's business that requires haste—the things that we do when commanded by established authority. If the old ideas of religion are true, there is need of haste. But the return to God and to The Perfect Life will be in quietness. The strong are quiet, calm, self-collected, where the weak are excited and self divided.

The Perfect Life abides in reality and knows that the true interests thereof are set fast above all possible loss or destruction. The true consciousness of life has no fear of death. It knows that it is and must ever be. This Human-Divine and Divinely-Human life is the conscious subject behind every object and unchanging reality behind every changing

form. This is not a thing or state to come after death in another world, but a state that is to come on the earth in an Age or Dispensation to come, when Time and Eternity, within and without, are one.

The Singers, the sweet states of harmony of the inner objective life, are to dwell without in the objective and visible nature of man's perfected being. The Peace of the Christ-Life—the Peace of God—is that Peace that comes in the taking away of the wall of division between things without and things within. Whoever finds and drinks of this water, or double consciousness, can never thirst again. This is wholly satisfying. There is no possible ennui, weariness nor satiation. These delights never exhaust themselves nor the receiver. They are for ever fresh, and for ever life renewing itself from the very fountain of Being.

We must know this Truth of the inner state in keeping with the outer reason and objective state. All unreason and shadow of disrespect therefor, disappear from those who have learned how to reason or commune with God. Knowledge of hidden things is as orderly and rational as knowledge of outer things.

There is no temple in this state. The Life of God is everywhere. Every act becomes a prayer, or song of praise. The Lamb—the long-suffering, patient Spirit in Time—is now fully justified in the fulness of what Eternity and Time, God and man, have wrought together.

The Altar of God is fourfold. It is life of Spirit in Body, life of Body in Spirit, life of Soul in Mind

and life of Mind in Soul. All the interests of life blend together in sweetest harmony, co-operation, action and perfect realization of each in all and of all in each. In the day time there is the Divine Presence in most intelligent guiding Vision; and in the night there is no loss of consciousness of self, but sweet, abiding, delightful, sportive fellowship and glorious reality of continual Being.

To know and possess these things you must be still and hearken to the Music. This is the state that is exceeding or greater than all known joy. All the multiplied delights of being are still possessed, but out of them all, greater than all, is the unspeakable delight of the One Reality of all Reality, the Living, Loving God. You know God! He is! You understand Him. You see Him face to face. His hand is in your hand. His face is in your face. His joy is in your joy. That which is above every form of joy is your delight in seeing God rewarded for the greatness of His Own Work in guiding you through the Ages of your ignorance to this perfect knowledge and possession of the Delight of Being.

Do you hear the music? Do you see all the uncultivated deserts of your ignorance planted with the fruit-bearing trees of life's eternal abundance of all delightful things? Does your heart grow quiet and still with the certainty that such things must be, and that no man could bid you hope for anything so great unless he knew, beyond the shadow of a doubt, that he had found this PARADISE; this Eden so long thought a thing lost forever to this world, and only to be found in some other world? This I tell you is true! I send you,

my brothers, my sisters, this sweet, laughing, delightful Message from the Reality of every known Delight in the PARADISE of GOD.

God's smile of satisfaction that I can tell you these things is engraved upon my whole conscious Being. Next to that is the memory of the loving, glad delight of others who have dared to believe, to seek and to find this Land of Eden—the state called The Paradise of God.

I know that many who read these words will also seek and find, and give me back Grace for Grace and Joy for Joy!









THE CHRISTOPHER PUBLIS

# PAR

## GEORGE

Author of "Genesis", "Revelat  
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