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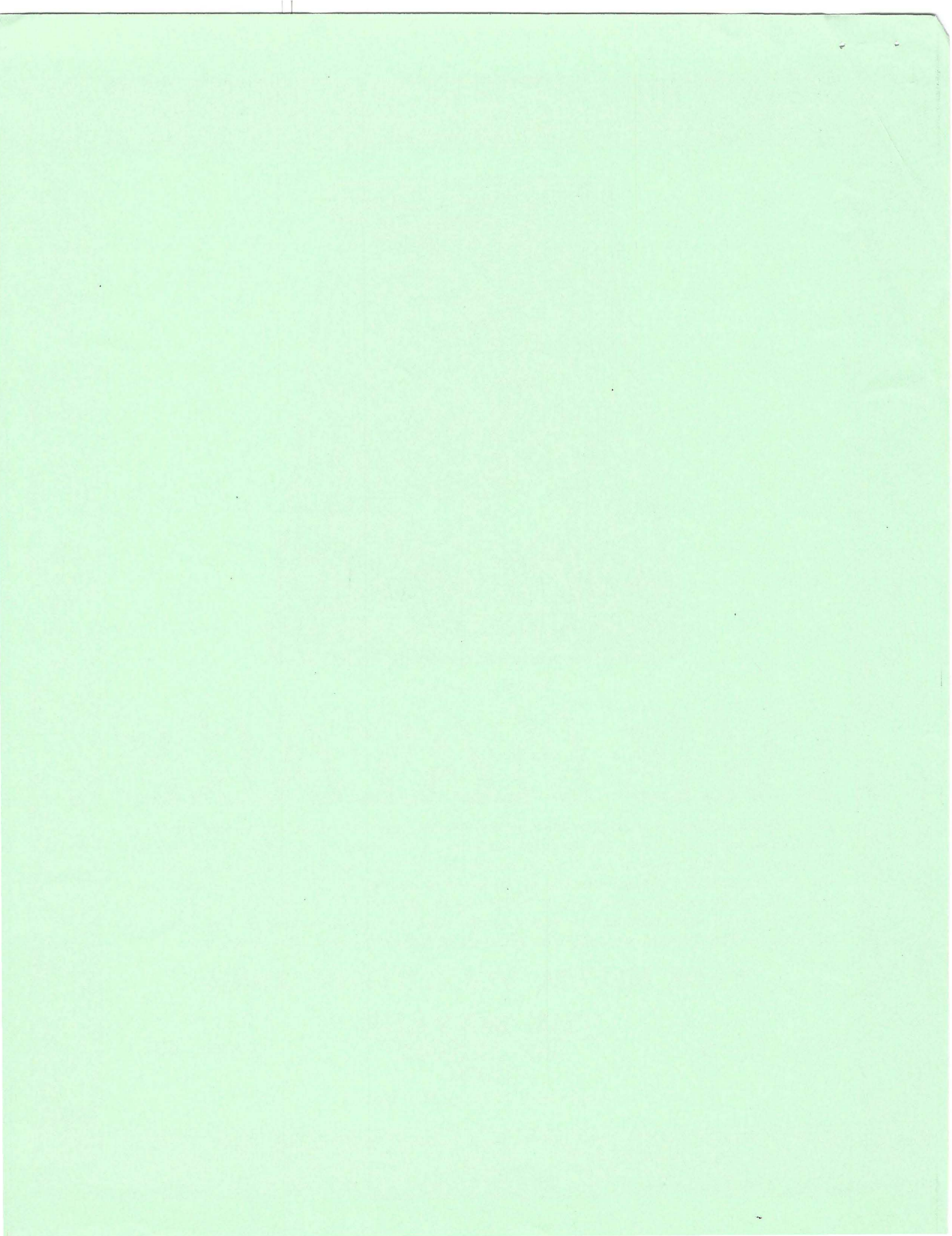
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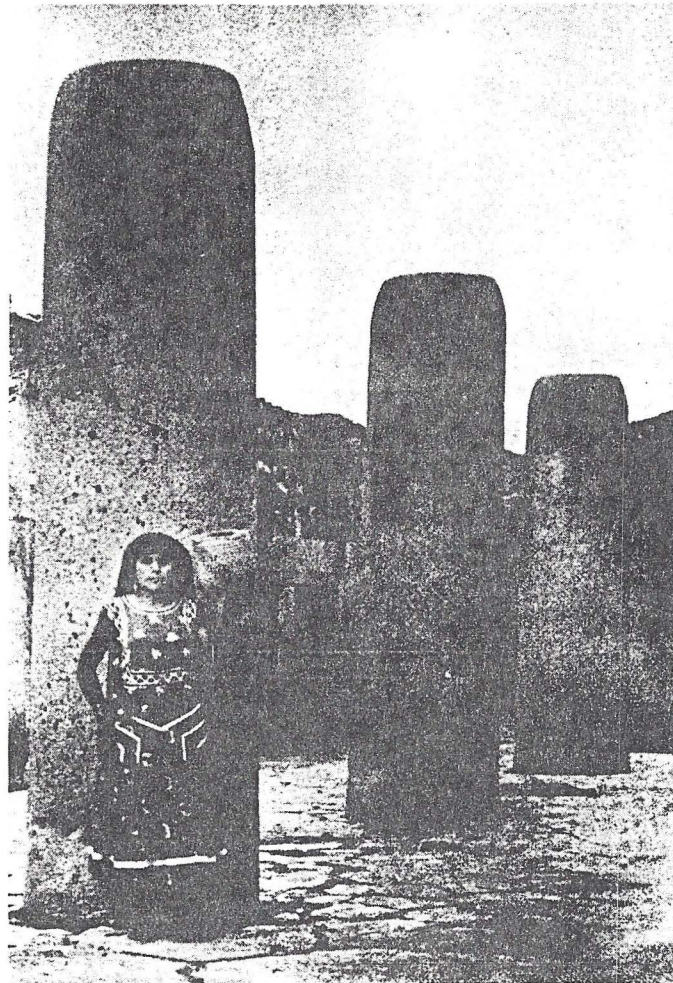
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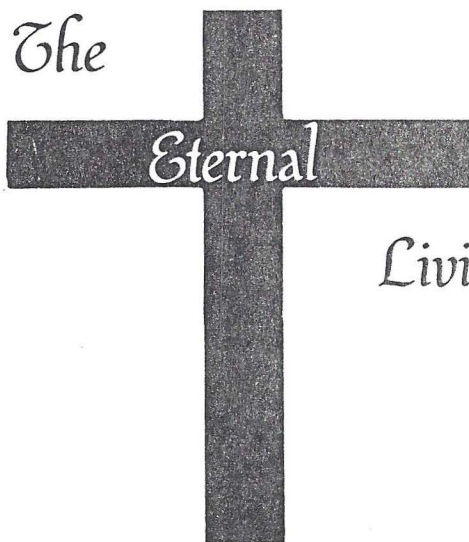
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The
Eternal



Living Series

Mayan Revelation Number 201

The Outer Approach

Objectivity

Character and Conduct

Expressing Good Will

The Great Commandment

A Man Who Walked With God

He Went About Doing Good

The Great Harmony

Prayer

Beloved Centurion:

If you were to ask me what I consider the surest road to happiness and to eternal living, my answer would be the practice of the Golden Rule. It costs nothing, and its rewards are an endless chain for good.

How easy it is for one person to bring pleasure to those around him - and how surely is a kind heart a fountain of gladness. Half the misery of human life might be eliminated if more would follow the practice of compassion and humanity and not turn a deaf ear to the suffering and needs of others.

Perhaps as you read the words to follow, you will wonder why I speak so much of service for the benefit of others. You may think that what is more important to you is benefits for yourself; and I can understand this human reaction. But in reality, every time you render a service to someone else, you are lifting yourself spiritually, mentally and physically. However, you should never help others with the thought of gaining for yourself. You should do it because it is RIGHT that you do so, and you will find in so doing that you will be rewarded many times over.

I cannot stress enough the importance of this to you as a Mayan who is now studying the series which we have called "Eternal Living". I really believe from the depths of my heart that this particular lesson can be a turning point in your life if you will follow the instructions given in it. And they are not difficult to follow - they are easy - and you can be happier as a result of it.

This lesson speaks a great deal about service for others and what we must do for others. Well, Companion, that is the key for abundant living, and it is the opinion of your Instructor that we are here for that one purpose only - to serve. There is no other reason for our being here.

And at this point I would like to present another thought to you. If you have been blessed with more than the normal amount of success and happiness, remember that this has been given to you by God. Always remember that without Him you are nothing. We are dependent upon Him for ALL. And whatsoever you may do for others, you are doing for Him. And those things which you do for Him reflect in your own life and aid you in your quest for eternal living.

Make this a rule and pray that God will help you to keep it, never to lie down for rest at night without honestly being able to say, "I have made one human being a little happier, or a little wiser, or at least a little better this day."

And with this thought in mind, let us proceed with our study of "The Outer Approach", which is the name we have given this instruction.

YOUR INSTRUCTOR.

The Outer Approach

OBJECTIVITY

WE have said that there are two general approaches to eternal living - the inner and the outer ones. We have considered the inner approach first because it is the fundamental one. Though both are related to and affect each other, the quality of life depends most on the inner process and condition.

That is, the inner life is the root and the outer life the fruit of eternal living. We cannot disregard either, and neither is worth much alone. How can anything grow without roots, and what reason is there for its growth, if it bears no fruit?

If we were attempting to write scientifically we would probably call the inner life subjective, or relating to self; and the outer life objective, or relating to external objects and things. All that centers in the outer life would be gathered up under the name of objectivity, or that which is apart from self.

However, as a wise man wrote long ago, out of the heart are the issues of life. That is, the sources of what goes into the making of our lives are inner sources, but if they never become anything more than that they would exist in vain. These sources give rise to the acts, interests, and affairs that proceed out from us and become objective. The inner life is our contact with the infinite sources. The outer life is the effect of those sources translated first into action and then into things.

Our problem and task is the living of a life that has eternal qualities and implications. We do not simply start out and live such a life, for it is not in flesh and blood alone to do so. We have to have our sources somewhere, so we find them within ourselves, in the spirit. We have to get the materials somewhere, so we derive them from these spiritual sources.

But all this is in vain if we do not objectify or externalize these things; that is if we do not translate them into action. They are life forces, and we have to take them and transform them into everyday living that people can see and use, and that definitely becomes a part of the life of the world.

People who think themselves practical and realistic often say that all these spiritual ideals of which we make so much are impractical and useless. No one says that who has ever honestly tried them or sympathetically seen them in action. People say that who have seen too much of having these inner sources of right living and never doing anything to objectify them by translating them into everyday life. In the lives of people who are content just to have them and do nothing about it they are like plants allowed to go to seed. They do not change anything, and in such cases they are impractical and vain because the good they were created to do is stillborn. The outer life does not conform to the inner life because no effort is made to relate them, to objectify them.

So, as we have emphasized the inner sources, we now proceed to emphasize the nature and importance of their outward expression. This is the critical point, for here lurks the danger that your effort at eternal living will end with its

sources, like a house for which all the materials are brought but which is never built. If this happens, the process might as well never have begun. So approach reverently the importance of giving your inner inspiration an outward expression.

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CHARACTER AND CONDUCT

AS these two things take form we might refer to them as character and conduct. The one is what you are, and the other is what you do because of what you are. Drawing on your inward spiritual resources determines what you are and changes what you are as those resources change for the better or worse. This happens as a plant develops, or a season advances, or a pupil in school becomes a different person with developing understanding.

What we are determines what we do, like the motivation of the characters in a story. Anyone who knows us will assume that we will act a certain way because we are certain kinds of persons. The author of the stories of our lives simply lets each of his characters do what such a person would do, say what such a person would say, and set in motion the influences such action and speech would produce. The play and interplay of these forces makes the action and determine the outcome of our lives and of the life of the race. It is all based on the principle that character determines conduct.

But that is only the beginning of the consideration. There is an interplay between character and conduct, a process by which they affect each other. Character determines conduct. In turn this conduct builds more character to determine more conduct, and so on. One does certain things because of what he is, but those things may change, strengthen, or wreck the kind of person he is, with appropriate results.

A weak soul may by an act of will do a good thing. That is enough to strengthen it a little, so a good act may be done the second time without so much strain on the will power. The impulse has been strengthened into a tendency, and as the process continues the tendency may actually grow into a habit.

There is enough goodness in the heart at first so it can draw on these inner resources for enough power to start a chain reaction of conduct gradually to build even an impulse into a quality of character. This can go on till a life that began rather low in the scale may become one that shines and soars with the qualities that indicate that it is growing into eternal stature.

Of course the interaction does not stop with the first step. Normally it never stops at all. Something in one's nature, even though small and weak, can start a good course of action. The character has inspired conduct. In turn the conduct will strengthen and confirm the quality of the character that has inspired it. The process of mutual stimulation and growth can go on from there.

Understanding these processes can be of very great help to you in managing your life and helping others also to be victorious in their living. It is the interplay between the inner and outer forces that does it, but never assume that the work is finished. If it is allowed to stop it may never begin again. It is

never enough till it expresses itself in the outer world, exerts a beneficent effect on the lives of others, and builds your life into the fulness of its possibilities.

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EXPRESSING GOOD WILL

ONE of the golden keys to making the outward approach to eternal living is to make it a daily program of expressing good will. That idea has always been close to the heart of God's plan for mankind. When the Divine created man the process of creation was only started. The plan provided for progress through long centuries to the time when men and the race of mankind should appear as their Maker really intended them to be. Persons living rightly and expressing good will - that would be the realized image of God in his children.

The night Jesus was born in Bethlehem shepherds heard angels singing in the starlit skies above the Judaeen hills. Their song was about three things that seem to belong together as parts of a common plan - glory to God, peace on earth, and good will among men. It would seem that the glory of God and peace on earth both spring from the exercise of the spirit of good will.

The glory of God is not just the waving of a banner and the shouting of a hallelujah. It is the natural effect of a definite cause. God is not glorified in any situation that is not saturated with and motivated by good will.

What cumbersome and complex efforts we make to realize the peace of the world! And how simple it really is! We could abandon all our elaborate programs for world peace, and begin simply to express good will in all our actions and relationships, and be surprised to see how rapidly the problem would begin to disappear. That is the specific antidote, if we would only find some adequate way to release enough of it into the life of the world.

Naturally then this is one of the elements of eternal living. A kind word, a helpful act, an inspiring thought, released into the world rolls on like a circling wave till it reaches the farthest shores of time. One of the outer approaches we can make, then, is the planting of honest and sincere good will into the life of the race as a sower casts his seed into the prepared and waiting soil. This, to your Instructor, is one of the greatest truths; - the practice of it can bring more happiness than any other. Truly, this is so.

The Master taught this truth in a word picture he once drew of the judgment. There were eloquent people there who were well prepared to state how worthy they were to be admitted through the gates of eternal happiness, but sowing seeds of kindness and good will were not among the reasons they had to offer, and consequently they were disappointed. Among those who were allowed to pass through the gates were those who had expressed a right inner life by feeding the hungry, clothing the destitute, welcoming the stranger, visiting the sick and those in prison, and even giving so much as a cup of cold water in the Master's name. They had been expressing

a right attitude of heart in a world that has never had too much of it.

This seems an amazingly simple, easy, rewarding way of life. You may follow it anywhere you are, at any time you can, in any way you can, and with any means you have at command. It calls for no high ability, no exact training, and no difficult techniques. It requires only a heart that likes to be friendly and to lighten burdens, supply needs, and spread happiness, because it realizes the fact of human brotherhood under the divine fatherhood. It would be amazing to know how much of the eternal quality the practice of this program could build into some lives that would otherwise be drab, empty, and sodden.

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THE GREAT COMMANDMENT

SUCH impulses as we have been referring to need to be given expression that is sufficiently simple and everyday to be easy to understand and apply, or even to be applied whether they are understood or not. Jesus thought of that too. In fact, Moses had done so long before.

On certain occasions when people asked the Master how to give their lives eternal proportions he told them the very thing we have been saying, but he gave it added authority by quoting it from their own ancient law, packing the whole formula into a single sweeping, telling sentence - Thou shalt love the Lord, thy God, with all thy heart, soul, mind, and strength, and thy neighbor as thyself.

As you consider this formula, which we call the great commandment, you can see that it covers the two approaches of which we have spoken, the inner and the outer. The implication is that we sink the roots of our lives into the soil of eternity by loving God with all our powers and all the facets of our being. But he does not overlook reminding us that we must objectify all this by expressing this many-sided love in help and good will toward our fellow human beings. Observe too that we are to do this in no ordinary measure. Our good will and its expression are not to be for ourselves alone nor for others alone, but to the great human brotherhood to which we both belong - our neighbors as and with ourselves.

There you have a plan and a program that cannot be excelled and one that has never failed. Why do world leaders overlook it as they do, and how long will they continue to do so? That long we shall not have the better world order; but when enough people accept it, no matter what the leaders do, the day of hope will come.

Loving our fellow human beings, all of whom are neighbors, is no problem to those who really love God, and loving God is no problem for those who have valued his goodness. The writer of the seventy-sixth psalm, after speaking of some discouraging conditions, suddenly exclaims, "I will remember the years of the right hand of the most high. I will make mention of the deeds of Jehovah." Then he enumerates many reasons why God deserves his complete faith and grateful affection. If any one of us on any day silently remembered the things God has done for him, the times God has helped, comforted or delivered him, he would lift the voice of praise and appreciation. No one of us would be here in safety at this moment, had it not

been for the mercy of God. It is good now and then to remember our helplessness without that mercy.

The rest of the problem is to love others for the Father's sake. We owe it to them because we are all united by the bond of a common sonship. We owe it also to God, because they too are his children and he loves them. If someone, perhaps far away or in some condition of need, is kind to a son or daughter of yours, are you not everlastingly grateful? Do you think the perfect Father would be less so?

Carve the words of the great commandment on your heart. It is short and simple, but it is a key you can use to swing the portals of eternity.

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A MAN WHO WALKED WITH GOD

THE first four chapters of the Book of Genesis are devoted to a collection of ancient accounts of the creation of the world and the beginnings of the life of the Hebrew

people. The rest of it is what is called a history of the patriarchs, the men from whom and whose families the Hebrew nation finally came into being. This meant very much to them, and that is why we have so many lines of genealogy there so carefully traced.

In the very first section two famous names appear. The best known is that of Methuselah who is said to have lived longer than any other human being is known to have done. But the one that should be best known is that of Methuselah's father, Enoch, of whom a much more important thing is said, namely that he walked with God, and therefore the end of his earthly life is thus related - he was not, for God took him. That is the most enviable of all remembered epitaphs.

Of all the rest of the patriarchs we are told at what age they died, but the fact of Enoch's passing is recorded differently. The man who wrote the brief death notice had too much regard for Enoch simply to say that he died. Enoch had walked with God before his kinsmen, neighbors, and friends; and they all knew that death was not all that had happened. What had happened was that God had taken him.

Away back there in that gray dawn of known human history stands this figure whose name shines through the mists of time for this majestic reason. Thus early he had learned that one need never feel lonely, for he is not alone. Do that, and you will have the outer approach to eternal living accomplished.

To walk with God means first to go in the direction God is going. He does not go backward, and he does not wander aside. All the centuries since Enoch's day and long before he has moved steadily forward, advancing, building, progressing, approaching nearer the goal of his purpose. One who shuns the forward road is not walking with him.

Some think they are going forward merely because they are in motion. One may be in motion and still getting farther away all the time from the aims of God. Movement is not necessarily progress. Only forward movement is, and that is the way God and those who share his way are going.

There are certain wonderful things about walking with God. One is that you always have a sense of unison. You are not working solo. You are uniting your efforts with another. A shared task is always easier and more pleasant.

One is that moving with God makes you part of the harmony which means health, happiness, well-being, and success. All created things are parts of a great system of vibration. To live in discord is to fail. To keep rightly related makes your life part of a great universal symphony. More about that a little later.

One is that if you continue to walk with God you cannot fail, for you will be working with the powers of creation themselves. You will have omnipotence on your side. What a thought to inspire your efforts!

One is that if you keep on walking with God, you will arrive where God is going. That is the grandest goal, and there is no other way to it. And all this spells eternal living.

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HE WENT ABOUT DOING GOOD

MANY wonderful characterizations of the Master were handed down to us by the apostles of the early Church. One of the most powerful was the one expressed by Peter to a group of kinsmen and friends gathered in the house of Cornelius of Caesarea. It is a sentence of a speech recorded in the eleventh chapter of Acts, and it shines brightly in Christian memory because it says so much about Jesus in so few words - "He went about doing good."

Jesus, who is our perfect example of eternal living in the conditions of a world like this, had, of course, the most adequate of inner approaches and one it would take a long time to outline, but his outward approach is summed up in these few simple words, and it is the best one for us to try to use.

The Master did not have to have a reception committee, a band, a parade, and a decorated hall for his deeds of kindness. He found his work on the streets and highways and in the homes of the people. No one set it up for him. There were no card files of case histories, no professional rulings and cold-blooded appraisals. Need alone laid out his work for him. There were no distinctions of race, economic status, or social class. If any preference was ever shown, it was in favor of the humblest, the poorest, and the neediest. They that are whole need no physician, he said, but they that are sick.

The only pattern by which he worked was to leave every place brighter, every heart stronger, and every life happier than he found it. He worked on the simplest and most everyday basis. He knew that wherever one goes he is likely to find something wrong and a challenge to set it right. When you have learned to do this, you have found the secret of happiness and you are a true Mayan.

As in everything else Jesus did and every condition in which his life was spent, no standard was set up that you or anyone could not meet. All the equipment

he needed was his own concern, sympathy, and pity. That costs nothing and is available to anyone at a moment's notice.

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When you are concerned for people, - all people, - in their struggles and needs, you are ready to make the active approach he made; and if you will stop, consider, and put yourself in the places of those with whom you come in contact, you will find your heart opening to them and your hand reaching forth to do good.

This is your way of salvation.

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Look at the footprints of the Master and see where they lead. They seldom lead to lordly portals, but often to humble ones where God's needy children dwell. You must do your best to put your feet in the tracks he made and let them lead you also to the places where some great need exists for someone who goes about doing good.

The effort made to do something for show is wasted, but what is done for God's children is always rewarding. If someone reached a helping hand to your own in need, you too would say, "He did it unto me." So the Master asks us to do no more than he was willing to do himself.

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THE GREAT HARMONY

ALL of nature we can see operates on a vast system of automatic, self-adjusting balances and counter-balances. As the failure of the smallest part of a great machine can disable and possibly even wreck the machine, so the failure of any part of nature's far-flung harmony could result in serious confusion and possibly in a total catastrophe.

Your life, actuated by your own will, is a part of that universal scheme of things. Its failure could be more damaging and tragic to the total plan than the disappearance of a river or the failure of a star.

The playing of a great orchestra can give us an idea of this. Each player, instrument, and part is different. Each member has an individual score to play, but all are held in rhythm and harmony by the baton of the conductor who has on the rack before him the total score with parts of all the players and all the instruments bound together in unity. It would take only one player failing to follow his music or observe the conductor's baton to spoil the whole piece.

The operation of God's universe is a major harmony with many minor ones in it. The one we are concerned with is the harmony of life and action under the baton of the divine Conductor. Each of us is endowed with the power to play his part rightly, or wrongly, or not at all, as we will. The piece will be played with us or without us, but our destinies depend on its being played with us.

Since we have the power of choice and decision we have the problem of knowing the will of God for us so we can keep in harmony with it. There are ways to do that. In the Scriptures, in the examples of the worthy, and in the experience of mankind, we can see the broad outlines of what God desires of us, the simple laws of right, justice, and integrity, for the race in general.

But what is the divine will for you as an individual who needs to keep in time and tune with the total score, and yet must do it by playing correctly a partial score that is different from all the others, yet fits into the total effect? How is that to be known?

You must do that within yourself through reflection open to and guided by the divine spirit. Ask God to reveal to you what he would have you do, watch for his response till it comes, then follow it. If you do so patiently and rightly your part in the symphony of life and time will be well played. You will be in harmony, and you will be on the time track with the others playing under the direction of the Ruler of the universe.

God does not write his music for anything less than eternal movements and meanings. It is not for the performance of players whose minds are on the lesser melodies of time. When you play your part well in that infinite masterpiece you will be living in terms of eternity.

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PRAYER:

Heavenly Father, speak often to my soul and let it react with power enough to make my outer life conform to the spirit of thy word to me. Amen.

YOUR CLASS INSTRUCTOR.

