

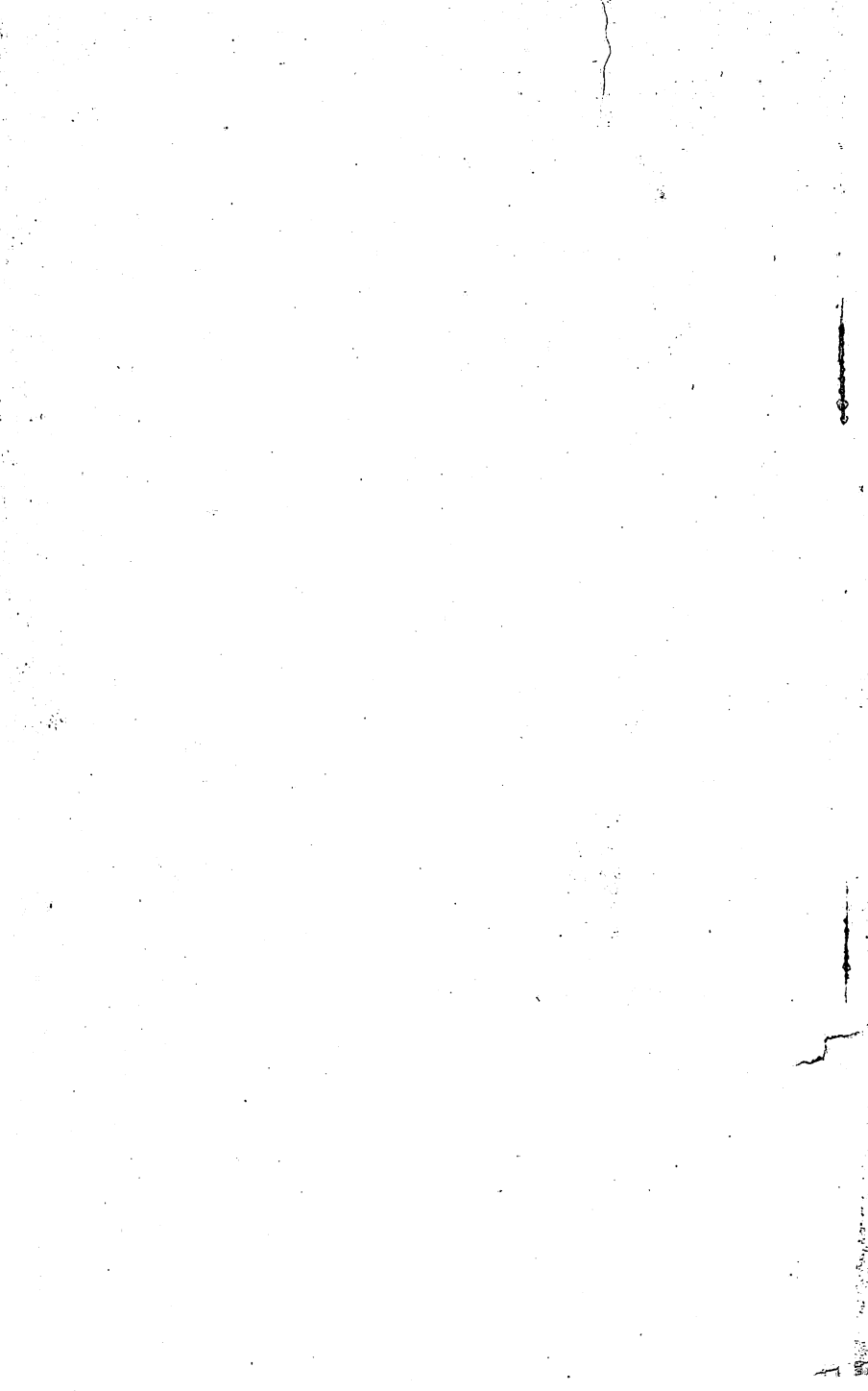
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THE
STUDENTS OF TRUTH.

LECTURE
ON
CLASSIFICATION

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Classification and
Application.

‘I am the door ; by me if any man enter in, he shall be saved, and shall go in and out and shall find pasture.

‘I am the good shepherd, and know my sheep, and am known of mine

‘My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

‘I am come that they might have life, and that they might have it more abundantly.


‘And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

‘I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

‘Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater than these shall he do ; because I go unto the Father.’—JESUS THE CHRIST.

Classification and Application.

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HE ARRANGEMENT of the thought presented in the preceding lectures, will enable us to recapitulate in this. The Statement of Being is that the one only Cause is Spirit, or God. Infinite, Absolute, Omnipresent, Impersonal, Indivisible, Principle, Mind, from and out of which evolves universal effect ; such evolution was Expressed and is Manifested in degree. In that Expression and Manifestation the law of spiritual evolution is established and maintained, which law unfolds to man, and through man.

To man, in the first chapter of Genesis, through each stage of the statement pre-

ceding him, and through man beginning with the second chapter of Genesis, and culminating in the Christ. That by virtue of this law the Lord, or ideal man, through Jesus, or the mortal man, evolved the Christ, or Real, That the types of consciousness or human lives presented, as Adam, Enos, Noah, Abraham, Isaac and Jacob, Joseph and Jesus, are the degrees of Manifestation evolving the Christ and corresponding to the stages of Creation expressed in the first chapter of Genesis, which culminates in the Spiritual man, or sixth day's work. That Creation is divided into Expression, Representation, and Manifestation.

Mind or Intelligence being the Source of all creation, its action presents the universal force and anterior cause producing all things ; that the first chapter of Genesis presents thought subjective, or the ideal narrative in Expression only. The second

chapter of Genesis pursues the evolution of creation through the re-producing thought of the Spiritual Man or Lord God, resulting in deflections. This is the stage of representation through mortal and so-called material agencies, by which an ideal man, world, and existence are perfected as real. The apparent, so-called material man and world, with the unnumbered beliefs resulting from different degrees of evolution are germane, proper and necessary to this Manifestation.

The creative power of thought understood, reveals to us, each environment or appearance, whether registered upon the material body, in the family relation, society, or the State—as effect produced by thought. All sin, sickness, sorrow, suffering, and death are the incidents of regeneration.

In a wilderness of human beliefs, human sufferings and illusions, Life and Immortality are unknown, and man is lost

to consciousness of his birthright. He entertains belief, rather than understanding of the Good, has a human knowledge, a knowledge corresponding to the fruit he plucked from the tree, he has eaten of this fruit, and his belief in evil, is a part of that knowledge by which he is drugged to the sleep called death, from which he 'will awake in Thy likeness,' and be satisfied. In the death of this trespass or ignorance, he rears his false gods, passes into his Egyptian captivity, is betrayed by his idols, and confronted by his Red Sea.

The *denouement* of allegory, the inspiration of poem, the key of parable and fable, the wisdom of proverb and the promise of prophecy heralding the Manifestation of the God-man, or Messiah, the Saviour, the Christ, in obedience to the law of Creation culminate in the midnight sky over Bethlehem; while this promise of all religion and revelation is announced

in the morning Hymn 'Peace on earth, good will toward men'—Love's crowning Manifestation carrying the light which 'lighteth every man' introduces the demonstration by which Life and Immortality are made known—justice demanding that ignorance shall be destroyed, that fear shall be annihilated and love revealed—The Life (God) the Truth (Christ), and the Way (the path from earth to heaven, from sense to spirit)—the revelation of a universal salvation through which the living Expression and Manifestation of Life—God—shall receive dominion and power through an understanding of that Life, Truth and Way—the regenerative process by which all mankind are drawn unto Him who was lifted up—the beginning of a harmony of consciousness which carries forward the eternal law of evolution in the manifestation of heaven.

This process, *i.e.*, the regenerative

process, is accomplished through the at-one-ment, or reconciliation of man to God, and man's apprehension of that at-one-ment through communion by prayer. By virtue of forgiveness man is given Truth for error. By repentance he turns from error to Truth, by this word of Truth, or, blood of Christ, he is cleansed from sin or error.

The Power of the Word is alike the agent of his cleansing and the instrument by which he is clothed upon. The Power of the Word, is the prayer of affirmation through which his mind is placed in communion with—or, open to receive from God.

We are all in bondage to personal error. We are all carrying some load that should be denied and put off. We may have a very insolent and cruel temper, an unkind tongue. Deny its power. Some vicious habit, or secret sin lurking in the

closet of our lives hidden away as we suppose. Deny its reality or power.

Deny that you love sin. Deny that you are wicked, cruel, and unkind in any relation of life. Deny that lust has a home in your heart. Claim that you are a royal son of God; claim the truth of life, and deny its falsehood, and your words shall be established unto you.

This Truth shines as a glorious revelation; the magnificent beauty of God's speech to us, which, despite the false seemings, we can make practical in demonstration.

There is nothing in life that does not carry its stamp, and we must be able to classify so as to know what is false and what is true. Whenever we see discord, suffering, inharmony, and imperfection, we must know they carry the stamp of mortality and stand for denial.

God is the Good, and created all that

ever was created and pronounced it good, and nothing else has ever been created. None of these things we have mentioned are real, therefore, they are not of God, they do not bear the God-stamp, hence they must be denied. Wherever there is anything that is at war with harmony, and contradicts it, you may safely classify it with the untrue and false.

Evil has its existence only in man's thought. A reflection cannot create entities any more than a shadow can create substance. Mortal man and the material universe are ephemeral and changing, yet claim to be real. How then shall we classify these things?

All that has an end must have had a beginning, and anything having beginning or end, must be from man and not from God. We have to recognize a thing for what it is before we can overcome or destroy it.

The illusions of the sense-web through which man looks, deceive him as to what things really are.

The process of destroying error is righteousness, or right thinking. If we think right thoughts negation goes out, by virtue of the law that governs our consciousness.

A good judge decides a case in harmony with the proofs submitted to him, and not according to sense evidence, or prejudices. You are judge in life, and are called upon to determine between Truth and falsehood. Truth separates the chaff from the wheat; error insists that the chaff is the wheat.

The sense or Adam advocate says, 'Look about you, things look as if there were nothing but a mortal man, and a material world, I cannot see the Spiritual man and universe; will you destroy the foundation-stone of every claim I have in

life, will you say that the five senses which have been the custodians of all that is, are a lie ?' But, can we trust the five senses ?

Stand before a mirror, the eye sees but one man : there is but one form visible to it, and yet from that one form we can find six similar forms. Take all the muscles and place them in position and you have one form ; the cuticle will make another ; the veins and arteries a third ; the nerves a fourth ; the skeleton a fifth ; the bioplasts that weave the nerves a sixth.

This means that these senses can only see the surface, and are utterly unworthy of my confidence and trust ; the eye of sense is a false witness and must be taken for what it is worth. The Adam advocate continues ; man is substance ; he is liable to sicken and die, he does it every day ; life is subject to disease and accident ; matter has existence and intelligence ;

man can be crushed and broken; he makes elaborate machinery to serve him, and yet is the slave of all that he has made; not master of himself for one moment; he is liable to loose his life by the least of the things he has created.

Now the spiritual man takes his place and says, 'These conditions you name are but the seemings, are all false. Life is Principle, the Uncreate, hence it rules all things.

'Realities are the effect of one commanding Cause; the Spiritual is absolutely beyond the reach of material conditions. Omnipotent Principle is the only Cause, and the effect must be what Cause makes it, therefore man must be co-eternal and co-existent with his Cause.

'As Cause is Substance, its effect must be Substantial; as Cause is Life, its effect must be living; as Cause is Principle, its effect must be the expression of that prin-

ciple and no other ; as Cause is independent, effect is dependent.'

If we have determined to follow our Lord, we deny each of the assertions of the flesh-man, we deny self and are freed from falsehood. This is the regenerating process through which the fleshly conditions must go to their Calvary. He destroyed them at every step to shew us how to ascend the stairway of Truth. With us, and for us He trod the winepress, with us, and for us He took every step in the way, telling us that if we would know the depths of Truth, we must deny the flesh and submit to none of its claims, we must walk through the furnace of contumely, hatred and reproach, resisting not evil ; knowing we are ascending all the time, that while the voices of the rabble may cry, 'Crucify Him,' the Voice from above says, 'Come up.'

If thought is the creative power, by

refusing to think the evil, and persistently thinking the Good, we build good conditions; if we think love, and act truth instead of error, the old thought of personality is displaced: it becomes a habit to think the good, true, and noble, and we grow unconscious of the unreal, and our life-thought is full of the real and beautiful. Then former things have passed away, and all things have become new. The regenerative process produces another man in advance of the old man, constantly advancing, until Christ, the Spritual man, appears. Step by step up the weary height we must go, for this is the process that carries on our regeneration.

Now, conscious of who we are, possessed of the power to destroy all that is not of God or Truth, and all that is inharmonious, and knowing the way to put truth in its place, we get glimpses of the potentialities of the Christ. This made the disciples

healers, teachers, and preachers, it made it possible for those illiterate men to step from the position of disciples, to that of apostles; it made them giants in truth.

Only one in earnest can carry out this process, can be a teacher, preacher, or Christian; it must be a personal application of this Truth, a looking through the veil, and seeing within the Holy of Holies, a priest worthy of the God he represents.

‘Be ye perfect as your Father is perfect,’ ‘greater things than I have done shall ye do.’ ‘For the Son of man came to save that which was lost.’ ‘I and the Father are one,’ I who weep and pray, I who sleep and eat, suffer and endure, I am one with the Father. Oh, the mystery of those words, the unmeasured depth of their meaning! They reach down and fold mankind in the arms of God, revealing the love of a Father instead of the wrath of Jehovah.

Death had stood at the door of every

consciousness and demanded allegiance, and fear, until He went through the gate and demonstrated that it was but a change of garments, that the true man, the Spiritual man, was superior to the flesh and above all its ephemeral conditions.

He denied that the elements and forces of the world should control the king of them all; that the sum of creation should be the slave of the meanest part of that creation. He demonstrated that the man in the flesh might force conclusions with all things that seem, and be their master.

We have been confined to these fleshly conditions till they fill all our consciousness—conformity whips us into obedience to them ! How many of us bow down in the presence of ‘Sir’ or ‘Judge,’ or hold our breath as Lady So-and-So’s carriage passes us, or, when we receive a letter with a crest in the corner, lay it down and walk around it with reverent admiration, how many of

us insult the Spiritual expression of God by the worship of such little trappings; every time we do it we are digging a new grave from which we must rise.

How many of us are afraid to speak truth, because someone else has a yard measure to gauge it by. When a man grasps Truth, he is lifted to knighthood, God endues him with a royalty Divine, which lifts his head and inspires his courage.

Our temptation is to compromise, to stand with one foot in Truth, and the other in error, to cut off something here, and extend something there; every time that we speak, think, or act along the lines of error, every time we attempt a compromise we retard our regeneration.

When we say, my hand, my eye, my feet, what do we mean? Who is the 'I' using possessive case? The world answers, 'personal man.' If its claim were true,

the cutting off of an arm or leg would make so much less of a man, and society and the law would treat him as a fraction, and when he came to the polling place, give him half or quarter of a vote, according to the proportion that remained of the physical body; but no, it has an underlying consciousness that this is not the real man.

Remove the eye with all its delicacy of form and structure; would it see? No. It only sees as representative of the consciousness behind it.

Our weapons are not carnal, if they were we might well be discouraged, but they are mighty to the pulling down of sin. We are to deny the reality of all that is not harmonious and consistent with Truth. Hard? Yes, it is hard, but it is worth the price. If there is a law that will lift from you the yoke and burden that you are carrying, is it not worth while to know that law? It is God's law made

for man, it belongs to you, and can be claimed by no one man, or set of men, exclusively. Somewhere, sometime, all must find it out; all will know it as the joy of their existence, and while learning it, the revelation will be to them a 'well of water springing up into everlasting life.'

The departure from this standard of personal righteousness, under Divine guidance set up by the Christ, as the true and only salvation of inspired promise, and substituting therefor an official and fictitious salvation through imputed righteousness by vicarious substitution, under the arbitrary assumption of ecclesiastic authority and creedal standards of interpreting the letter of scripture, was the surrender of the living way, and the loss of its spiritual inspiration and power.

By substituting the speculative opinions of the fathers for the living words of the Master, we fell under the just con-

demnation of the Master Himself. 'Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.'

The church presents a sad spectacle in the midst of general enlightenment and the possession of its own vast resources of learning and cumulative intelligence, bowing in servile attitude to the tradition of a darker age, and clinging with insane tenacity to standards in direct antagonism to the living gospel of the Christ; earning the stinging rebuke, 'Full well ye reject the commandment of God, that ye may keep your own tradition.'

While we stand indebted to it for preserving to our age the essential letter of the original story of the Master's words, all men are beginning to insist upon emancipation from the thralldom of ecclesiastical despotism, and the bias of traditional corruptions and superstitions. 'The fallen race is rising and denying

original or hereditary sin, insisting upon the universal and impartial law of truth and right by which each act and motive shall be the measure of individual responsibility; that through the inner and spiritual side of their being, they are rooted in the Life that is God, understanding that they have only to give the same attention and desire, to the things which pertain to the kingdom of God and the inner life, that they give to those of the outer world, to perceive and understand them as clearly.'

Let it be remembered, however, that the spiritual side of all things, is opened to us only, through the recognition and realization of the active presence of God—the Good,—in the physical world—as revealed in the perfection of its economy and processes—in the functions of our own organism—and the infinite wisdom, in which all things are upheld and directed.

But as God in the transcendency of Being is more than the universe in which He is revealed, man to manifest in fulness God the Good must rise in the spiritual transcendency of his own existence, above the mere things of the objective world, and hold direct communion and fellowship with his Source. Man can reach the supremacy of his own existence in permanent realization, and through this, the mastery of the outward world, by virtue of his unity with Truth, and the perfection of a righteous life. By living and acting in harmony with divine purpose in our relations with men, and the things of the world, with which we have to deal, we realize the true reconciliation or at-onement of the New Testament.

It will be observed that the salvation involved and promised in this method of the Christ, has no reference or recognition of a special salvation from a hell of torment in another world. But refers specifically

and only to the perfection of the personal and social life of mankind in this world and all other worlds here and now, by the perfect co-ordinating of the human will with the divine and perfect will of the All-Father.

The motive appealed to is not fear, but the Spirit of Divine sonship and loyalty to an all-wise and beneficent Father. It appeals to the rational necessity of recognizing and co-operating with the all-embracing law, for the perfect results in human experience.

It promises as a result the realization of spiritual supremacy and self-mastery *now*, and the ultimate fulfillment of the unutterably grand and exalted destiny which awaits the development of man as the son of God.

The world's attention has been so long and so fully diverted from, a present, to a future salvation,—from the spiritual nature and divine possibilities of man, as announced and demonstrated by the Christ,

to the theological misconception of his innate depravity and utter incapacity for any divine attainment, that the slumbering powers of the spiritual nature—which await only the kindling touch of the divine inspiration, to blossom forth in their majesty and power—have been neglected and forgotten, until it is easy and natural to deny them.

Lost in the struggle for small things, with eyes bound, we make our own limitations, and become the football of circumstance—ignorant that we are the outlet for the universal force, God's necessity for Expression. It waits to liberate us from the influence of the crowd, and enable us to stand upright in our God-like and sublime Individualisation.

Oh, ye men and women hearken unto the living God. Be not longer deceived by the knowledge of man, for it is foolishness with Truth. Begin from this hour to do your own thinking in religious matters,

and think always from the basis of God as Love Itself, seeking to bless and lead you into greater joys than you are now able to conceive.

Your own thoughts are of more importance to you than those of any other can possibly be ;

Therefore ; no matter who says it ;

Don't believe that 'you need be afraid.'

Don't believe that 'you are totally depraved.'

Don't believe that 'you are a worm of the dust.'

Don't believe that 'you love evil more than good.'

Don't believe that 'other people love evil more than good.'

Don't believe that 'the fleshly man is the real man.'

Don't believe that because you seem to be the 'victim of a hereditary sin or disease that your case is hopeless.'

Don't believe that 'sin, sickness and death cannot be overcome.'

Don't believe that 'you can be lost.'

Don't believe that 'anybody can be lost forever.'

Don't believe in a 'personal devil' outside of 'Self.'

Don't believe in a 'hell that is up or down somewhere,' know it is within.

Don't believe in a 'heaven that is up in the sky,' it, too, is within.

Don't believe that passing through the grave will give you entrance either to heaven or hell.

Don't believe that you can ever attain heaven until you become loving, gentle, charitable, forgiving and patient like Jesus Christ.

Don't believe that God is a person. In the process of unfoldment God has partially revealed Himself, Herself, Itself, to mankind through the great teachers,

such as Confucius, Zoroaster and the Buddhas, but, His, Her, Its fulness could only come in the fulness of time.

In the fulness of time, therefore, God revealed Himself in His entirety, in the person of Christ—Jesus, who was ‘the first fruits of all them that slept’ (in the grave of trespass and sin—ignorance). Since it is our privilege to know God in perfect Manifestation through Jesus Christ, what joy it will give us henceforth to hasten to be like Him.

Oh, to be God-centered and strong, and to meet others God-centered and strong, on the level of a noble equality, understanding each other because understanding God. In this understanding there is perpetual expansion.

The race approaches the positive pole of its being. Undreamed-of power awaits it. The salvation of the Christ must conquer disease, poverty, crime, old age,

and death. Oh, for realization of the time when 'the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid.' when 'they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea,' when each shall know and be known as the brother of every other, when even upon the bells of the horses shall be written, 'HOLINESS UNTO THE LORD.'

That time stands at our very door.

You have received this statement in one of three ways, either as the sieve, retaining but the coarser bulk of fact, or the oyster that closes itself upon the pearl, or as the diamond, which, touched by a single ray of light, multiplies its beauty and gives a thousand fold. My prayer is that it be the last, that you become the light which is 'set upon a hill,'—a beacon to the discouraged.

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