

Times Garland of Grace
OR
Man's Universal Possessions

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SUBJECTS

**OPENING THE WAY, EARTH, WATER, AIR, FIRE,
ELECTRICITY, ETHER, TIME, ETERNITY
FORM, AMBROSIA, MAN AND GOD**

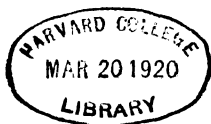


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Foreword

OPENING THE WAY.

Before showing what our Universal Possessions are and in what sense they are from Eternity of God's giving, and of Time and man's improving, it is necessary to prepare the Way of the Lord before Him.

Before all things the student must have an open mind toward all truth, and an earnest desire for the very fullness of Divine Life and Knowledge.

As long as the mind is shut up to some one religion, or to a part of one, it is useless to talk of the final things. No one is ready for the immortal possessions, and the City of God—the Cosmic Consciousness—whose Religion has not become inclusive of all Religions. This does not mean non-relationship to some special form of faith. Many still remain connected with a religious organization who, at the same time, only regard it as one of the many forms of association that are the offspring of man's desire for friendly relations with others.

Whether belonging to a church or not, the true attitude towards them is one of possession. They are for man, not man for them. In this sense, while belonging to none, all belong to you.

The final Religion of man must include all the Religions. With this hospitality of mind there must be the turning of the desire of life towards the Spiritual and Divine, as well as to the natural and human. If the ideal of life does not include God as well as man, I shall seem to you only as one who dreams. I have no condemnation for those who are as yet, undesirous of God. God has been so misconceived and misrepresented that the true hunger of God is often a rejection of the idea of God as commonly taught.

The Living God has no condemnation for those who cannot find Him. God is hidden and undiscoverable by mind alone, that man may have the strength that comes of searching and finding Him by living up to his own loftiest ideals of Truth and Love.

When the seeker is ready, He who seemed to be the unknowable is found and known. Those who have found God are the Awakened. The spiritual world is no longer a state entirely apart and unknown from the natural. The

world is on the eve of a great spiritual awakening. Man is waking up to the fact that God is, and that He is knowable, even as man is knowable. This discovery is made by the opening in man of a state of Cosmic Consciousness in Sight, Hearing, and Touch of the spiritual world.

The people and things seen in dream and vision are the people and direct creation of God. In this way, God thinks and feels Himself into man. In this way the life of God in all its many attributes is passing over into the life of man. This is the language by which God speaks to man. This language is to be learned and the consequence of such growing intercourse is to be understood.

The state of consciousness is the recovery of the lost bowers of Eden—delight. This is the life that is to redeem or clothe the abstract ideas of the mind with the living beauty of the soul. This is also the Living Word that is to beget, even in the body, the power of the Immortal Life.

Life is the end of Life. Life rests upon food. This food is the very flesh and blood—form and substance—of the Living God. This manifestation of God is the Son of God. The con-

tinual sacrifice of the form that other visions may come, is the death of the Son. The Blood of the Son—the Lamb of God that redeems the world—is this very life of vision.

When man by knowledge of the works of God in nature and by actual experience of God in this life of the people and things of the Spirit, has drawn into his own life the Universal Intelligence and Cosmic Consciousness of God so long, that they have become his own thought and consciousness, he will in the work of creation have no more need of the ministry of death. Then the spiritual force will be so one with the natural, that life of the body will be continually renewed.

While many today have, in idea, caught a glimpse of this law, it has yet to be justified in the visible power of Immortal Life. While it is right to recognize this as the goal, the way thereto is not by making this the end and object of life. Those who have found God have no fear to die as long as that is a necessary servant of life. Those who are nearest to this goal think the least about it. Such are so given to all the many interests of the perfection of the natural in the spiritual and of the spiritual in the natural—to the life of each in all and of all in each, that they have no room for any desire

apart from the mighty Desire of God for the completion and perfection of the race.

The Immortal Life of the Redeemed will come as the crown and fruit of all loyal and loving service. To draw this out and distinguish it as the purpose of life is even to fail in comprehending the very nature of life. In order to gain our Universal Possessions we must learn to know and value every portion of the toil and pain of Time, for upon this spirit of labor and suffering has been placed the iniquity, or onesidedness, of the natural without the spiritual and of the spiritual without the natural.

First the natural, then the spiritual. The rich, strong, free, beautiful life of natural intelligence and consciousness of the worth of the things of Time, is the only opening of the gates through which the final universal qualities are to come forth into manifestation.

Many will seek these who have more need to be seeking how to live naturally and decently; how to take care of their bodies; feed their minds with the knowledge man has gained; and to be kind and considerate towards those who stand in touch with them in the many human relations. Unless these qualities are gained, such need the dominance of some organized re-

ligion, and the ministry of the laws of man rather than the interpretation of the Mighty Law of God.

These words are written for the beautiful, loving wives, and the gentle, strong husbands; the lovers of all truth, and the true lovers and friends of our world. They are for the free and the brave; for the broad-minded and generous-hearted; those who feel they are the product of many lives and who have in them a deathless passion for all that pertains to earth and man, as well as to Heaven or God.

These pages have been written, because in the process of a work of Interpretation of all sacred books through many years of fellowship with The Living God, many who have been brought into touch and sympathy with the writer have become subject to this order of Cosmic Consciousness.

It is believed that by this means the influence of this work may be enlarged, and those who are seeking the way, be helped to find it. The words are not so much to teach you what I know as to help you to find out what you may know.

Do not try to commit these things to memory, but rather to read them devotionally and then to watch for the stars to come out in the firm-

ament of your own lives. Then, if in dream or vision you are perplexed, write and tell in what way, and a word of counsel, born of long experience, may be just the thing you need.

Above all things cast out fear, and do not expect things to be easy. God makes this language dark and mysterious that we may have the growth that comes of learning to solve these mighty enigmas. He comes in the clouds of the dark and mysterious forms and yet these clouds are charged with the only living waters of consciousness that can make the earth—or intelligence of man—fruitful with the final and immortal life of God made manifest in the flesh.

Chapter I

EARTH, OR THE STATE OF INTELLIGENCE.

At the very basis of true Life and Knowledge are certain fundamental facts that are the dry bones or abstractions that must first be understood.

As long as we read this word as pertaining to the material earth, the terra firma, our Bible, and all other Bibles, must remain sealed to our understanding.

The creation of the earth is the creation of intelligence in man. The entire man includes intelligence and consciousness. One is the masculine and the other the feminine. These are respectively land and water.

We are dealing in this lesson with the dry land, or the masculine state. Before there was what we call intelligence, man existed in form. There were long periods of evolutionary development of the form of man, before man commenced to be man in character. During this time self-knowledge and identity had not ap-

peared. Then the earth, or intellectual life, was without form and void. It is wrong to think that man has been evolved from the beast. Truth is yea and nay. It includes both the evolution of science, and the special or direct creation of theological teaching. This first state of man is made of the dust of the ground. It is an aggregation of trifles. Things that were first known without Revelation are brought together and seen as cause and effect, like the planting of a seed and the growth of a plant; or the rubbing of two sticks and the producing of fire: so did intelligence begin.

This state—not in one man but in all men—is called Adam—of the earth. This is the natural man that is to be before the spiritual man. But while earth does not mean earth in the sense so long supposed, it will help us to understand the nature of our dry land—or natural intelligence, by studying it in its correspondence. While heaven, or revelation, is God's throne—or place of rest—the earth is God's footstool or place of understanding. The history of the intellectual life in man is exactly like that of the earth. At first there were no known boundaries—or divisions; or in the part, any apparent and known relation to the whole. Men lived on the products of the earth

long before they sought to cultivate and improve them.

So man's intelligence was long without order or knowledge of the parts and their relation to the whole.

The understanding of all the natural divisions of our earth is not even yet complete. There are still parts that have not been surveyed or in any way influenced by man's effort to improve. Even so we have not yet grasped nor subdued the fullness of our possible intellectual life. But there is a vast difference between the man who only knows one land, or the little valley in which he was born, and the man who has traveled and comprehended the great divisions and their natural relations to each other. So there is a vast difference between the man who lives in some one little division of the intellectual life and he who knows all the many great departments thereof.

Intelligence has its great divisions like the great divisions of the material earth. There are spiritual modes of thought as well as material; moral as well as mental.

We can think subjectively in the stillness or objectively in the state of material activity. We can think in relation to what is true or scientific and also as to what is right, moral and re-

ligious. All these great divisions pertain to even the natural state of intelligence. We can live on the wild and unimproved products of intelligence or on the cultivated and improved. We can combine the useful with the beautiful by mingling fruit with flowers; or we can devote our attention exclusively to one or the other.

The earth has its great divisions and its small. It is owned by peoples in a general way and by individuals in a private sense. No matter who owns the field and orders its culture, the result is general, and no man can individually own the landscapes.

In like manner, intelligence is both general and particular. Each one is enriched by the labors of the many; each separate field is joined to every other field. Man comes into his intellectual inheritance by recognizing the law of each in all, and all in each. All the wealth of the accumulating treasures of intelligence is yours in an individual sense, when you know how to claim such inheritance. When you think in harmony with this law, your solitary thought will have in it the might of the universal intelligence. To possess the all of intelligence you must first cultivate your own field in its relation to the universal life. You must

learn that there are others. You must get into the international, as well as the national spirit. You must get outside of the Religions into Religion. You must improve your own in both its general and private states.

You have no right to raise a crop of thistles because you love them: so you have no right to think alone of yourself and your own pleasures in what you read and in what you plant in the fields of your intellectual life. Those who do this have not yet become human and know nothing of their great possessions in the earth.

Earth is unfruitful unless it is watered by the rains from heaven or by the stored up waters through irrigation. In like manner life must be unfruitful unless it is married to consciousness. This may be by direct revelation or through the stored-up states of revelation, in drawing out and applying the spiritual meaning.

As man to woman in all the many points of relationship, so is the dry land of intelligence to the flowing streams of consciousness. Each is destructive and wasteful without the other.

These things will be considered further in the meaning of water.

By glancing through the Bible you will see

how great an importance is attached to earth. God is the God of Heaven and Earth. To cultivate the earth or intelligence of eternal things to the destruction of life and labor in time is the act of Cain—possession.

All the families of the earth are first blessed through Noah—the first state of hearing in the spiritual consciousness—and afterwards through Abraham—the next state of hearing in the actual waking and physical as well as spiritual consciousness. This is the improvement of every division of intelligence by revelation. The first earth is to be destroyed. This is a state of intelligence apart from conscious and intelligent revelation.

The first purification of the earth is by the flood. This is the cleansing by consciousness. The last purification will be by fire. This is the dissolving power of man's strongest and most cultivated intelligence mingled with the fire of Divine Conscious Revelation.

Then will come the new heavens and the new earth in which we shall possess everything that is spiritual naturally and everything that is natural spiritually.

To grasp this general idea of nature of revelation and of earth or intelligence is the first great step in the comprehension and realization

of the whole meaning of existence. This is the first of our universal possessions. All that others know of truth will flow to you by a fixed law when you also know the truth.

This is the only way that truth can give us freedom.

Chapter II

WATER.

As dry land represents intelligence, so does water correspond with consciousness. The first is masculine and the last, feminine. Everything is perfect to that degree in which these states are both abundant and equal. The earth is only fruitful when the recipient of water, and the water is only saved from destructiveness when bounded with a shore. Life in consciousness is more directly in touch with God than life in intelligence. The feminine is less benefited by direct culture than the masculine. It is, however, necessary to give much attention to water. To apply it to land carelessly, contrary to law and direction, is an act of destruction. The woman should ever be in subjection. The words of scripture about woman are never about woman in the objective sense, but always of woman in this true sense.

Consciousness is the first to feel the moving of the Spirit. The Spirit moved, or brooded

upon the face of the waters. From this brooding came Light, or the Religious Life.

This is before man is intelligent. The earth or intelligence is a vast capacity all undeveloped. It is without form and void. Animal states are before the human. These are more conscious than intelligent. The waters below are divided from the waters above. A division is placed between the lower and private consciousness of the individual and the higher and Universal Consciousness of God. These two can only come together after the lower has been rightly related to and blended with intelligence. During this separation the higher is the recipient of all that is achieved in the many separate lives of each. When the division shall be taken away, man will find himself possessed of treasures undreamed of. The growth of knowledge of the third day of creation in the grass and trees can only be obtained by a separation between the land and the water. While the land is unfruitful without water, the waters in themselves increase abundantly.

There is a vastness of life in Consciousness. Therein are great whales, or mysteries. From the water come the birds. Our heavenly forms of life first rise out of Consciousness. This is

true in material fact as well as in spiritual law. All natural history will become luminous when we know the law of correspondence.

The earth becomes corrupt when only our lower sensuous consciousness is married by the sons of God. This corruption is the first perishable states of worship in sensuous orgies and cruel rites. These are, however, essential steps in the work of creation. Every expression of religion will be at last justified. These are cleansed away by the blending of the Higher Consciousness with the lower, even though intelligence is submerged therein. This is the cleansing of the flood of Noah. This is the vast influence of the religious feelings that have risen above the highest mountains of intelligence.

The saving of Noah—rest; of Shem—name; of Ham—Swarthy; of Japheth—extender, and their wives, is the saving thereby of Hearing, Touch, Desire and Labor, with their corresponding states of Consciousness. From these our earth or intelligence will be peopled with states of religion that are as intelligent as they are conscious.

When the spiritual people—the living forms of the spiritual state—are to be delivered out of oppression and bondage to mind, represented

by Egypt, the waters are turned into blood—or life. The rest and joy of life in Divine Illumination come after much service and toil of mind. “The horse and his rider hath he thrown into the sea.” Sometimes in the great wilderness of the uncultivated state of Revelation there is no water. This is an absence of Consciousness in the religious life of man. For a time we gain this refreshing by strife. We must gain it by command, before we can enter into the promised land of a state well watered both with springs from beneath and rains from heaven. Those who enter, of all the multitude brought out of Egypt, are Caleb—the dog of God, the faithful Spirit of Time; and Joshua, the son of Nun—continuation or Understanding that comes of long perseverance.

Achsah—serpent, the mystery of religious consciousness in Light, becomes the bride of Othniel—Strength of God, for conquering Kirjah-Sepher—book city. This is the victory over the letter. Achsah receives a portion of the southland, or the union of religion with mind. Because of this she asks for and obtains the upper and nether springs. It is only after much service in Time and perserverance to understand the spiritual meaning of existence, that the religious life is intelligently en-

riched with the upper and lower states of consciousness together.

To follow this subject of water through all Revelation, would be to comprehend the whole order of the evolution of Consciousness, both above and below. The final Consciousness is to be water turned into wine. This is the best brought forth at the last. This will be the adding to our outward consciousness the joy and realization of the Living Forms seen in trance and vision. In life they will be always present. This is the water that is to be in us, springing up into everlasting life. This is the water of life that is to be accessible and free to all.

At the last the man will not be without the woman, nor the woman without the man. When we cultivate the earth we cleanse our bodies with water. The disciples of Christ eat with unwashed hands because this is the time when Revelation becomes mixed with intelligence.

For woman to teach, in the spiritual sense, is for Revelation to be unintelligent. This is not suffered at the last. The final state of Revelation will be unveiled and clear in its meaning from the first.

Consciousness is more than vision. It is also life and joy. You feel the things you see. Through Consciousness all heavenly and all

natural life are to pass into undivided possession.

The great purpose of these essays is to help each to cultivate and understand Consciousness. This has two divisions. Intelligence in Consciousness and Consciousness in Intelligence. The first is to sleep and wake or to dream and know that you are dreaming and therein being taught of God. The next is to wake and see visions with intelligence and without loss of the objective Consciousness. To reach these two in equilibrium is to be created in the image and likeness of God; for God is the Universal Intelligence and Cosmic Consciousness in perfect balance. This is both personal and impersonal. In this realization of God are all the mingled delights of earth and heaven.

Here is all sweet, beautiful intercourse of love and friendship; all beauty of vision and Divine Song and Speech, with every ravishing pleasure of the sense of touch. In this realization is every delight of wit and humor, and far more pleasing entertainments than were ever put upon the stage, either in dramatic or operatic exhibitions.

Herein all the things of earthly wealth and pleasure or Religion are blended together in a feast of fat things and of wine well preserved.

This double consciousness cannot be known by any until they are free from every limiting creed and cult, and have chosen for themselves the Religion that includes all Religions.

This is the natural excellence to come before the Spiritual.

Chapter III

AIR.

In these essays it is impossible to more than put the right key into the hand of the reader and show the door leading to the long hidden treasure.

The first point is to grasp and hold fast to the law of correspondence between natural and spiritual things. It is not the air that concerns us so much as what the air represents. The air we mean, is the vast moving Life of Spirit in which we all live and move and have our being. The common air is no freer than the common Spirit. Air is no more necessary to life, than Spirit. No man can live without the service of each.

The air is made up principally of oxygen and hydrogen. There are, however, seven other elements therein known to Science. Though air, when pure, is tasteless and odorless, it can be experienced by the sense of touch. Though unseen, yet it is most manifestly real. Its works

are many. It can be expanded and condensed. Science has reduced it even to a manageable liquid. Much of the work of the world by sea and land is done by the moving viewless air. It is also in the pharmacopæia of every wise physician. Many marvelous cures are wrought simply by a change of air. Some need to go from a warm climate to a cold one, or vice versa; while others need the help of the temperate zone. Some are helped by the moist salt breezes of the ocean side, while others need the dry and rarefied air of mountainous regions.

The correspondences between air and Spirit are many. Though Spirit is unseen, yet is it made most real by the mighty works it performs. The people who deny Spirit and would sweep the world free of its moving, mighty force, might as well deny the reality of the four winds, or seek to empty space of its contents. As air enters all space, abhorring a vacuum, so does Spirit enter every life, making man religious even against his will. The men who boast of an utter disregard towards spiritual things are yet in all they say even of protest, showing that they are influenced thereby.

As no man can live and entirely dispense with air, so no man can live and shut himself altogether away from Spirit. In the air there

are no doubt, many powers and possibilities still undiscovered. So is it with Spirit. But the present is an age of discovery in this direction.

The wonders of hypnotism, telepathy, suggestion, spirit-power in healing, are even beginning to be on every lip. Having discovered that Spirit, like air, is, in a way, subject to man's direction, many are the charlatans and adventurers that are beginning to exploit it for selfish purposes. These, like spiders in spring-time, are spreading their nets on every bush to catch the unwary fly. The very name of Spirit is beginning to be brought into evil report by these blotches on the human face. These are, however, the result of ignorance and disease that will wholly disappear under healthy conditions. But of all the hideous and disagreeable sores ever brought forth on the body politic of the religious world, this dealing in the power of the Spirit from a mere utilitarian basis will be the one that will cause us the most shame and the most stupendous labor to cast out of our sight. These will be the foulest lepers our Humanly Divine and Divinely Human nature will be called upon to make clean.

The last mistake and error into which we can fall, is to assume to be the Masters instead

of the Servants of God. It seems that this also is, in a way, within the Divine Order and that we could only get into right relations with the power of the Spirit by first learning the wrong. The winds of life often blow contrary, and only by many a tack and delay can we reach the desired haven.

In the life of the Spirit many are like those who need a change of air. They have been shut up too long in some little, close, narrow valley of a sect. They need to get up into the mountains or go where the great wide seas can beat upon their bodies and infuse into them their life-giving tonic. It is difficult to make a separate study of Air, because in the Spiritual Realm, air and revelation are often synonymous. The birds of the air are the various spiritual forms of life. The word translated air is also sometimes translated heaven. The four winds or power of the Spirit, and the four winds of heaven, are the four great divisions of Revelation working in spirit, body, soul and mind. If every passage in the Bible touching air or wind is studied with the help of this key, many things before unknown will be known.

Man is to have dominion over the fowl of the air. Our true Intelligence is to understand

the things of the Spirit as well as the facts of the body. This understanding is to be by pairs or sevens, so are they taken into the ark. This is to know them, both intelligently and consciously, according to the true relationship in the Wisdom of God of the heavens to the earth. There is a way in Truth not known even to the fowls of the air. This is the secret way of the double life of nature and of Spirit. There are birds of the air that carry away our most secret thoughts. We cannot imprison them. Whatever we are in thought and desire, takes wing and proclaims the matter. He who can read the pictured heavens knows all things taking place on the earth. Here we know and judge the place of every religious state.

Among the things too wonderful for the Understanding is the way of an eagle in the air. Only by actual experience in your own life can you have freedom in the very life of God. Satan, the Spirit of Light, is the Prince of the Power of the Air. The double tempting influence of Light mingled with Darkness is borne everywhere by the power of the Spirit. No one can escape out of this influence any more than he can escape out of space until he is born of water and of the Spirit. To be born of water and the Spirit is to be consciously and intelligently

spiritual as well as physical. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The true realization of the Spiritual Life is ever private and individual. No one can say of another, "I did it." No one can say, "It was by this teaching or that, this Religion or another."

In the true Life of the Spirit made familiar and real, all Religions will disappear in Religion. Then the winds will cease to act contrary. They will be bottled up and subject to the command of the wholly harmonious nature.

This, however, is the ultimate goal. The first coming of the day of the Lord will be as a tempest. He will ride on the wings of the wind. All the narrow and one sided operations of the Spirit will be swept down by this greater strength. When the great time of moving out of the narrow into the universal comes, no petty lawless conception will be able to resist the Mighty Force with which the energy of the Spirit will shake the world prepared for its coming.

The perfect voice of God the unmanifest is not, however, in the strong wind, but in the voice of gentle stillness of the Soul's Peace to

come afterwards. The true relationship of the Master towards the Spirit is not one of control, but of service. He who is greatest in the Spirit is he who most serves the Eternal Purpose of God. If we would let the life and power of the Spirit flow through us for the health and awakening of others we have but to make ourselves the willing instruments of Its Power. To be this, we must find and discover therein not alone the Impersonal but also the Personal God. The Spiritual force will act destructively and lead even to madness, until man ceases to put himself in the place of God. There is no healthy relation to Spirit without simple whole-hearted devotion to the Living God. He that becomes the Agent of Immortal Truth must himself be true. He that reveals God and becomes a window in the Great Temple of the heavens and the earth, must have long loved and sought the Sacred Eternal Presence.

Chapter IV

FIRE.

What would our world be without fire? Its discovery must have been co-eval with the beginning of man's differentiation from the beast.

Animals do many things that are wonderful and yet never discover nor employ this useful servant. It is only after that Something, which we call man, enters the scene that this great discovery is made. Though fire, as an element, is one of the chief agencies of progress in civilization, it is not from its material side that we wish to study it.

Fire bears an equally prominent part in the language of Divine Symbolism. The first mention of fire in these writings is by implication in association with burnt-offerings. Fire includes both light and heat. The fire of the altar is the union of religious light with the warmth and glow of love. There must be more than light or direction as to conduct in religion. It

must include the principle of love—the vital heat. The sacrifices of the earliest manifestations of God are passed through the fire because they bring both life and knowledge. The nature and capacity of man's power to love is always in proportion to his realization of the actual Presence of God in the passing Vision.

The first direct mention of fire is in connection with the destruction of Sodom—place of lime, and the other cities of the plain. This region is the lowest beneath the level of the sea on the face of the globe. These cities represent heat or excitement produced in Religion by outward means, by appealing to fear, ignorance or superstition. This is the very lowest state in Religion. This must be destroyed by brimstone and the fire of the Lord from heaven. The brimstone is the phosphorous of the earth, and represents the light and heat of natural intelligence; while the fire of the Lord is the light of truth and heat of love that comes of Revelation. It is by the union of the two that this base element of sensationalism and excitement by external agencies will disappear from Religion.

The next mention of fire is in connection with the offering of Isaac. "Behold the fire and the wood; but where is the lamb for the

burnt offering?" This is the readiness to sacrifice our most precious knowledge in life in the spirit of obedience. In the hearing of Revelation we must often give up that which we hold most dear. Some fires go out, while others are destined to burn forever. The Eternal Fire is the Bush that burns and is not consumed. This bush will be found only in the spiritual meaning of Revelation. As long as our interpretation is outward or historic, our fire will go out. As long as our passion is for the things of Time alone, or of Eternity alone, our love must grow cold. In a fire we may have a concealed heat without light, or we may have a light that gives forth but little heat. The true fire of the hearth should be of equal light and warmth. It is useless to seek to know, without the glowing passion of the heart for the Living Presence of God. The fire of the heavens is to run along the ground. The Divine fire of Revelation must meet and mingle with the fire of man's natural intelligence.

The true passover must be roast with fire and not sodden with water. It must not be the heat of Consciousness alone, but that of the union of Intelligence with Consciousness. There is no actual passing over into man, of the life and strength of Vision, without the fervent

love for the heavenly state. To seek these things from love of power, or for a merely intellectual interest, is to offer a false fire. This is the mere light without heat of intellectual culture. The true Religion must be one of glowing passion and enthusiasm for the manifestation of God in Revelation. Nothing short of this can lead us on into the land flowing with the milk of enlightenment in the flocks of vision and the honied sweetness of the delights of love between the Intelligence and Consciousness of heavenly things.

This is the pillar of cloud by day and of fire by night. This is the way of the Lord for His people in the midst of the sea.

We must beware of all rigidity in our use of Symbolism. There are the fires of hell and the fires of heaven. There is a fire that purifies and a fire that destroys. There is a false light as well as a true light; and a mere animal heat of the lower passions, as well as the heat of pure love for Heavenly Consciousness. The fire of passion may be even kindled by the heavenly flame. Many confound the two and seek to employ the lower for the purpose of finding the higher. All these things are to be discovered in the right understanding of the meaning of Fire.

There may be the kindling of a mighty fire of passion for God in the consciousness of the body's life, and yet we may not find God. In the great four-fold search for God, God is not in the strong wind of the spirit; nor in the earthquake of the strength of mind; nor in the glowing consciousness of the fire of passion of the body; but in the voice of gentle stillness speaking within the soul. Yet all these divisions must come and prepare the way of the Lord before Him. Without the burning passion of the heart kindled in the reciprocal life of intelligence and consciousness of heavenly things, we can never reach that state where all knowledge will be a simple remembering instead of a strife and labor to know.

Many incomplete things are to be tried by fire. All our work must be so tested. All our doctrines and ideals that cannot stand the fire of perfect love will be consumed. The spiritual things that are not also natural and the natural things that are not also spiritual, must all be burnt with fire. The jealousy of God for man's perfection shall burn as fire. The day of the Lord shall be with coals and flames of fire. The Mount of Vision and of the pure and perfect Law burns with fire.

The baptism of the Manifestation of God is

with fire, and the Holy Ghost. The word of wholeness, or completeness, is to be like unto cloven tongues of fire. The world first cleansed by water is to be, at last, purified by fire.

Our God is a consuming fire. When God dwells in us, the Fire of Infinite Love will burn up every selfish thought and ideal. Only the Religion that includes all the Religions; only a life that includes the highest interest of each in all and of all in each, can live in the consuming love and passion of the Heart of God.

As we sometimes fight fire with fire, so will the true Fire of Perfect Love burn out the animal heat and the limited loves of our earlier state in Religion. The fire of love for humanity, apart from divinity; of earthly happiness without the delight of the recovered Paradise, is, by no means, the final good. While this fire has its day of service, the true passion and glow of fervent heat must contain the light of pure Religion and include the joys of heavenly as well as of earthly happiness.

The fire that is to burn up the old heaven and the old earth is the religious light and heat that includes the equal comprehension of earthly and heavenly things, together with a passionate and undying affection for this, the pure ideal that was the Purpose of God in the be-

beginning. In the Greek Scriptures **Prometheus**—forethought, is said to have stolen fire from heaven and brought it to earth concealed in a hollow funnel stalk. The meaning of this was shown me in a vegetable, where both stalk and leaf were equally good and tender. This forethought is the knowledge that all is good; that all that now seems evil and coarse is yet ministering to the far-off Divine Event, towards which all creation is advancing. But while this is only fore-knowledge, man is bound to suffer.

We shall never know perfect satisfaction until the Ideal is absolutely one with the Real. Nothing but the perfect Ideal realized, can satisfy the Divine-human and Human divine life of man in God and God in man. In the end, the within will be without and the without, within. Consciousness will perfectly clothe intelligence, and Intelligence Consciousness. The bliss of life will be as the joy of an unending kiss of pure and perfect love.

The glow of the pure Fire of Love in Truth and Truth in Love will fill the world with immortal pleasure.

Chapter V

ELECTRICITY.

Closely allied to fire is the higher energy, or wonder-working force, known to us as Electricity. This also gives both heat and light. Its utilitarian adaptation to these ends is transforming our world and doing more than anything else to add to the physical comfort and pleasure of living.

This mighty force was long viewed in the heavens with wonder, fear and amazement before it was dreamed to have existence and use upon the earth. In like manner, we have been moved with wonder and fear by the things revealed occasionally to men in sleeping trance and waking vision, as an act of God; without discovering that this is a state of being that is to become a normal and intelligent servant, always enhancing the joy and comfort of living.

Electricity is a form of motion or vibration. The mightiest energies of our world of light and heat, as well as of electricity, are of a vi-

bratory nature. The force that resides in one state of vibration is caught up and turned into another, so that the motion set up by the fall of water, or the energy of steam, is gathered up and made to do its work elsewhere in carrying messages round the earth, drawing our carriage, lighting our homes, or cooking our dinners. All things are in a state of movement and vibration. The vibration of one substance differs from another. The energy residing in wood or coal can only be transmitted by burning. Others can be transmitted by a slower process of dissolving. It was this discovery that first gave us this useful servant.

One process goes on quietly without observation, while the other is conducted with a noise and smoke. The higher the energy, the quieter it is in its working. This rule seems to have an exception in the noise created by the play of this force in an electrical disturbance or storm. This is because of a lack of harmony between the higher and lower. The electric storms that now act destructively to life and property and produce ear-splitting noises, will, in future days, be wholly life-giving and sweetly harmonious. We may yet be entertained by this power in the heavens as by some great orchestra. But the visible working

of electric force is a subject for scientific study and practical use. Its interest for us is from the standpoint of correspondence.

The highest development of man's intelligent and conscious being depends upon an adjustment between the vibrations of his physical and spiritual states. Between these two, mind vibrations are long the only source of communication. The day will come, however, when there will be no connecting wire.

There are still other vibrations that reside in the higher emotions of sympathy, compassion, friendship and love. These are to be adjusted to those of mind while the vibrations of the body are to be tuned to those of the spirit.

There is a way of influencing others that is connected with much effort and outward excitement. But when we work with the higher forces our influence will go forth upon all without observation. This is the Kingdom of God—the perfect blending of Revelation with Intelligence, that is to come without observation. The success of those who reach to this state will be wonderful, and yet, apparently, without visible means. This success, however, does not come by any merely artificial or mechanical means. There must be the law of reciprocity. There must be the true, pure, religious love

and passion of man's being for every spiritual excellence.

There is no attainment, that is worth anything, by will and intellect that is not married to the moral energies of love and religious devotion. There is no enduring the higher vibration of heavenly intelligence without a corresponding earthly existence and purity of desire. When the vibrations of the heavens strike our world with vast increase, there will be for a time much sickness and death among the lower organizations. Many of our distempers and epidemical disturbances are caused in this way. The bodies of men, as well as the ideals and loves that cannot be vehicles for the life of God, will have to get out of the way. As an electric storm is a purifier, so is every increase of Revelation.

Much is said in the Bible about the lightnings sent forth by God. These are the vibrations of heavenly revealing, throwing light upon the mystery of being. It is God who has made a way by which man's intelligence may be thus augmented with His own. The Mount of Illumination, or of man's most ardent aspiring intelligence, will be crowned with this heavenly quality of Light. The false outward

excitements in Religion are to be destroyed by a combination of this heavenly fire and brimstone. Brimstone is the phosphorescent light of the earth and represents natural intelligence.

The mystery of the heavens is to be cleansed by the perfection of our natural intelligence; while the weakness of this is to be augmented with the Strength of God. Two things are to be cleansed by this operation out of Religion. One is piety and goodness without intelligence, and the other intelligence without piety and goodness.

As the lightning shines from one end of heaven to the other, so shall also the coming of the Son of man be. When we have learned in actual experience the nature of Revelation, we shall know the meaning of all such Scripture. In the last days, the speed of progress in this direction will be wonderful. His chariots shall run like lightning. The face of Spiritual Truth will be irresistible as that of the brightness of lightning. It will confound, convict and revivify the judgment of the truth.

Electricity, on its material side, is transforming the world and yet this change is as nothing compared to what is to be worked by the spiritual affinity of the heavens and the earth. It is because the flame of our most ardent love is

now leaping upwards with desire for heavenly Revelation, that these higher vibrations in glowing, laughing, joyous visions of celestial beauty will revivify the judgment of the world.

The purpose of these essays is to help those who are experiencing these things, to understand them. As in electricity, empty wires absorb by induction from a full one, so do those who are ready for this quality receive through being brought by these means into sympathetic contact with this Manifestation of God for the Revealing of the Final Things. The one thought I would most impress is the necessity of co-operation. Unless we bring Intelligence to the work, Revelation will destroy rather than make alive. This marriage of the heavens and the earth cannot be gained for lust or sensational pleasure. When the heavenly vibrations first touch those of the body, they awaken the lower desires, stirring up and intensifying the heat of animal passion.

Much refinement and purifying of the physical life is essential to a perfect marriage with the spiritual quality of vibration.

The fires of earth leap upwards while those of the heavenly forces rush downwards. As man desires God, so does God desire man. As the earth looks up, so do the heavens look down.

The flame mounts, but the lightning falls. The heavens must fall to the earth and the earth be uplifted into the heavens. Our Intelligence must ascend to the state of Revelation, and Revelation descend and dwell naturally in our Intelligence.

This love for the Manifest must include even the Unmanifest. There must be the pure longing of the human heart for the Living God.

Chapter VI

ETHER.

This is to sense-sight invisible and yet a substance filling all space. It is the medium of communication between the worlds. Its nature being universal it is only to be sensed in the minds and bodies of men after they become universal in their moral sympathies and physical radiations. The body, as well as the mind, can be evolved up to a universal standard. Mental and moral angularities and eccentric qualities always record themselves in the life of the body. It is possible to be small of stature and yet never suggest it. If you are perfectly poised there is no appearance of being short or tall, even though you are so.

The universal life may be approached by physical culture when it is combined with spiritual life. We have much left to learn as to the right means of education.

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 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 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 wayside 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. As 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. As 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 should behold the One in 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 dismembered state, but one that shall be known in the perfect oneness of body with spirit and of soul with mind.

The tree of life is the knowledge and consciousness of this more interior Life of God in

the Heavenly Host. We do not know and touch the Manifestation of God short of this Universal Life. In this realization is the thing we all desire long before we glimpse even what it is. Everyone desires the unlimited and the joy that is unmixed with sorrow. Into this substance sorrow cannot enter. Here you cannot even remember pain or fatigue. All the sorrowful way will even be forgotten in the nature and fullness of this realization.

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. As long as the body is pervaded with the psychic substance it cannot be the recipient of the ethereal. The psychic comes wherever the thought and affection 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 Savior, 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 for Aye.

Chapter VII

TIME.

We have yet to learn the full value and meaning of Time. Only when we see the perfect fruits thereof, can we know how much we are indebted to this One, upon whose back has rested the many sorrows and trials of our world.

He of hoary locks, frosted with many winters, and she of the bent form and wizened face, will yet appear to us rejuvenated and restored with immortal youth, as the fairest among the fair.

One of the favorite expressions of the sacred Writings, is, "the process of time." Many things come to pass in the process of time. This process includes many separate and converging elements of progress.

However perfect man may be, such perfection without the aid of time, would give to man no grace of merit or right of self-respect. A ready-made perfection involving the essential

ideas of manhood is unthinkable. While we can think of God as perfect from the beginning, we can not so think of man. We cannot conceive of man apart from the moral worth and virtue that comes of over-coming difficulties and enduring sorrows. The more the wealth and honor of any man is self-achieved by personal effort and conquest, the more does he seem to be. The essence of man is ever manliness and no men are so to be pitied as those who are so born and fenced in from effort by false ideals as to deprive them of the incentives that lead others to greatness and enduring fame. Fortunately for us, there is, in our very human nature, an element that will generally, in some way, break over such restraints. Those who need not, from want, endure the common lot of toil and pain, are pricked on thereto by an emulate pride.

The great redemption of God is only to be born into our world in the fullness of Time. The fields of Time must be ripe and ready to the harvest. The good knowledge that comes of culture and effort, in the realm of nature, must be ready to be the food and strength of man.

Without intelligence and breadth of nature, ripened beneath the sun in the open fields of generous culture, there can be no true assimu-

lation with Time of those things that are by nature Eternal.

One character in the Bible most worthy of emulation is Caleb—bold or impetuous. The name also signifies, the dog of God. He is the faithful Spirit of Time. He, with Joshua, Son of Nun—continuation, are the only two of all who are brought out of Egypt to go into the Promised Land; because these are the only ones among the spies who bring up a true report. Joshua is that saving power of the understanding of Heavenly Things that comes of much continuation. The melodious lyre with which Mercury, the Greek Joshua, or Spirit of Understanding, charms Appollo, is made of the hollow shell of the slow-going mountain tortoise. But this Understanding must be graced and strengthened by faithfulness of Time towards the things that are of earth. The city bestowed upon Caleb, is Hebron—Conjunction, the conjunction between Time and Eternity. Everything that is Eternal is to be drawn outwards into Time and everything realizable in Time be uplifted into Eternity.

Near this city is Machpelah, a doubling, the sepulchre of the patriarchs. The first presentations of Sacred Things must all die and be buried here. The first forms of truth must all

suffer corruption. Everything that is altogether of Eternity, or altogether of Time, must perish before we can know the greater life of the heavenly in the earthly, and of the earthly in the heavenly. If we would reach anything of true worth, we must conquer the strong, but childish disposition to seek an immediate perfection. However unlovely and undesirable may seem the house of labor and of sorrow, we must even enter therein as the only way leading to the things we desire. It is one thing to conceive an ideal of perfection and quite another to bring such ideal into touch with the real. Too often and too long we imagine that we are what we desire to be.

A new faith has sprung up, in the power of the moment to yield us any good for which we make the demand. However righteous the demand, no fruit grows on life's tree worth the having that does not have its time of greenness and bitterness before it is ripe and sweet. This noble and true service of the Spirit in Time is the One long despised and rejected of men. This hard service appears to many as a root out of a dry ground, having no form nor comeliness or desirable beauty. Yet shall this one see of the travail of his soul and be satisfied.

By this knowledge shall many states and conditions, otherwise inexplicable, be justified. In this strength and beauty of Time the wide gulf between the earthly and heavenly states of being shall yet be bridged. We shall yet be both intelligently conscious of the heavenly life, and consciously intelligent in the spirit of all the worth and beauty of the things of earth. When the natural is strong and beautiful with the moral victories and refinement of much patient toil, then will the heavenly life make haste to blend itself therewith.

The true cup of supremest joy awaits the day when we can both see and know the vision of God. When life is whole and complete; when one foot stands on the sea of consciousness, and the other on the land of intelligence, the Angel within us will, with uplifted hand to heaven, swear by Him that liveth that Time shall be no more. When the Eternal Things are fully known, Time in its separativeness will cease to be. The most hidden secret shall be revealed. With Time will also end the Eternal as something concealed and unknown. Then the veil of Life's Mystery will be rent and the things long dead will live again.

Chapter VIII

ETERNITY.

God inhabiteth both Eternity and Time. It is necessary for us to understand the value of each and also their mutual relations. There is war in heaven, because strength on earth is developed by resistance. The hand of Eternity is closed on its secret, that man may get the strength developed by trying to open it. Were it not for the persecution of the mystery of Eternal Things, man would have no honorable part in his own creation.

The heavens challenge the earth with their awful, stupendous problems. The shining stars of the physical heavens awaken our curiosity and desire to know their nature. From this prompting, men have watched and waited, and out of such searching has come all that we know of astronomy. This, however, is but a trifle in comparison with the desire to know the nature of the bright, gleaming truths and shining forms of the celestial world that have in every

age given some passing glimpse of a world of Eternal beauty and perfection, transcending far all that is best of earthly life. There is a mystery about these things greater far than any that pertains to the visible universe.

Had God created all things open and manifest to man from the beginning, all that makes man manly and worthy of being praised would have been wanting. The secret things that belong to God are yet all to be searched out and made perfectly visible in the life of man.

This work of manifestation depends alike upon God's giving and man's seeking. Having given to us, by the necessity of his Own Infinite Love, the greatest boon of honorable partnership with Himself, the very nature of God is pledged to the fulfillment of the contract. Whoever claims to possess the mastery of the heavens by God's giving alone, does thereby blaspheme, or misrepresent both God and man. Whoever claims, unaided of God, to have plucked out the heart of the mystery of life, does equally wrong both self and God.

Time and Eternity are the two witnesses of all things. These are the two olive trees standing before the Lord of Hosts. Only in the perfection and blending of the two into a mutual estate can anyone ever know the true nature

and meaning of existence. The fruitful earth must be blessed by the friendly heavens and the smiling heavens must be blessed by the noblest and best estate of man's intelligence. The perfect relation of these two is the only thing that can give unending joy. Each is made for the other and never shall rest be found until this intended marriage has been consummated.

All things are journeying towards, and conspiring together to realize this, the Eternal Purpose of God. Only the fullness of Time can possess the fullness of Eternity. Only the Universal Order of Intelligence can possess the Cosmic Consciousness. This supreme beauty must rest upon an equal supremacy of strength.

In studying the meaning of Eternity, we must first learn to know and reverence the beneficence of the hiding as well as the revealing. The blessing of God will crown the noblest toil of man and the Reason of man will justify and praise all the ways of God. The true man will pray for the things that God has ordained. It is of the prayer of uprightness and perfection it is said: "The Eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them." The enemy to be destroyed is every variety of Canaan-

ite—the low state of exchange. As long as anything is given up of Time for what is Eternal, or anything that is Eternal sacrificed for that which is of time, the work of deliverance is incomplete.

This law of exchange and sacrifice can only cease in the state of mutual possession: “For thus saith the high and lofty One that inhabiteth Eternity, whose name is Holy; I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite one.” All the patient toil of earth as well as all the withholding of the heavens will then be understood and appreciated.

The Divine energy and wrath of God Burn against every incomplete alliance. His Purpose cannot be annulled and God will not let man—in the impatience of desire for an immediate perfection—even cheat himself out of this predetermined inheritance. “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.” We must, in this Eternal decree, turn away from individuals and think of those qualities that are to make up the excellence of eve-

ry life at last. All these qualities are fore-known and predetermined. Life, having borne the image of the earthly, must at last bear the image of the heavenly. The end of intellectual and moral toil is to be crowned at last with the perfect charms and beauty of Revelation with Understanding.

“Whom he did predestinate, them he also called; and whom he also called, them he also justified; and whom he justified, them he also glorified.” Among these called, justified, and glorified, is man’s long toil to grasp and realize the Eternal Things and also the inherent mystery and long seemingly inscrutable problem of the nature of life. Only by this warfare and victory of each over the other can the law of exchange and sacrifice be brought to an end in that of perfect alliance and mutual felicity.

Without toil and suffering man would be ignoble and without this mystery of being there would be no adequate task for man’s accomplishment. The quest of Knowledge in Life and Life in Knowledge, is the Quest for the Holy Grail. Only Percival, the self-made, can achieve the Task. The Son of man and Son of God combined, the power that saves and reaches to Eternal Life is this dual relationship between man’s life in God and God’s life in man.

Never shall anyone know even the taste of the true delight of living until he glimpses the perfect beauty and wisdom of this dual state. Whoever has, in both intelligence and consciousness, realized this perfect relation between Time and Eternity, having both done the works of Time and received the rich grace of the Eternal wealth of the Heavens with Understanding, can say: We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, even His Son Jesus Christ. This is the true God and Eternal Life." This Eternal Life will not be in some world that is strange to our experience, but here upon our own familiar and beloved earth. The coming forth of the Eternal Things will include the best way of doing all things well upon earth as well as the fullest realization of all heavenly joys in our own intelligent self-consciousness. We shall have evolved to the best and most perfect government wherein the office will seek the man and this order of serving others will be reckoned in the same category as other service. Our education will be so enlarged as to provide in its curriculum an equal share of attention to the things of spirit and body, soul and mind. Our literature will be redeemed and the Divine

Beauty of living vision will be at last, forever a domesticated state familiar to our daily lives. Music will burst forth with a Divine fullness and sweetness of being hitherto undreamed of. Art will clothe our public buildings and homes with the reproduced forms of the heavenly world as well as with reproductions of nature's nearest copies of these heavenly patterns. Superb comradeship, and friendship between men and women, ideal loves, descend into the real; and all sweet grace and charm of noble manners, resting upon inherent nobility of character, will rescue society from all that is now false, pretentious, and merely conventional.

Religion will throw the seamless mantle of the Lord over all her partial and divided states, until all religions shall disappear in the one religion of the universal worthship and personal fellowship between man and God. The nobility of man will rescue the animal world from slaughter for degrading sport or unwholesome food, and over all life will be spread the banner of peace and protection of every right. Life will cease to incarnate in the old and exhausted peoples and races. The last re-births will be through the highest types. Then birth, as we know it, will disappear, for at last, all will

be here that have ever been here. Then every day will be a new birth. Life and death will be held in an equal balance. The new homes will be of associated groups of loving friends large enough for the perfect co-operation and performance of necessary material labor without degredation or fatigue.

The perfect reciprocal states between intelligence and consciousness will also have embodied expression in the Eternal love relations between men and women.

In this blended life of heaven and earth, Eternal felicity and love shall dwell in every heart. Around the deathless, eternal things, as unchanging and unvarying as God, will be the infinite variety of ever-changing expression and the fullness of interest in every moment that shall take from life all longing for death or farther change. This will be no stagnate state. Into even this eternal realization will come the joy of progress, for beyond the perfection of this relationship between heaven and earth we must advance until we hold in our consciousness the mighty life of all growing and perfected worlds. As God comes more and more into this perfected life of man, He will bring with Him the very fullness of His Own Infinity.

Chapter IX

FORM.

It will be observed by all thoughtful students that many new forms of speech are introduced into these essays. With those who are wedded to old forms, these seem to be unnecessary. Feeble minds naturally shrink from the labor of revision and readjustment. The coming of the perfect truth in the right relationship between the heaven and the earth, which is the second coming of Christ, is the Day of Judgment. This new spirit will gather all nations—or divisions of life—before His Throne and judge between them with righteousness and equity. While we are no more to be enslaved by dead forms, the life of man upon earth cannot exist without form. There is an infinitely changing variety and also absolute uniformity—save in the case of disease, loss, or malformation—of the underlying structure and general plan of formation.

When there shall be perfect freedom, there

will still be order and good government. When we reach to the finality and universal openness of truth, there will still be fixed and well defined forms of speech. When all separation shall pass away, the perfect whole will include the knowledge of the parts as well as of their united operation. That which has been spiritual and veiled shall yet become the perfect expression of the Immortal Spirit.

In like manner, our forms of speech will yet hold the Universal Thought and Cosmic Life of God. One of the great changes to enter into forms of speech is that which relates to consciousness. We have long given much attention to intellectual progress. To talk of Intelligence is to speak of something familiar to all. It is quite different when we speak of Consciousness. This, however, has to become a familiar expression of equal value and concern with the idea of Intelligence. We must learn to give woman an equal place with man. We can know nothing truly that has not a place in our consciousness as well as in our intelligence. This state is more than intuition. It is actual sight, hearing and touch of the spirit form world.

There are other bodies than these we see with our physical sight. We are to become as

familiar with these embodied forms of the spiritual world composed of ethereal substance, as we are with those of the natural order. These are not to be known save by Intelligence operating in Consciousness and by Consciousness clothing Intelligence. It is because of this that we must consent to this new form of speech until it ceases to seem strange because of its newness.

This creation of consciousness into equality with intelligence was in the mind of God from the beginning. Male and female made He them. Adam—of the earth or intelligence—was first formed; then Eve—mother of all living. Without consciousness as well as intelligence there is no life, any more than the dry land can be fruitful without water. We have long been familiar with the idea of God. We are to become just as familiar with the actual sight, hearing and touch of these many forms that are the mediums between the individual and universal consciousness.

We must also take up into the forms of our speech a practical and conscious knowledge of the great divisions including the lesser and the greater mysteries of the Twelve and the Seven. A form of words is a vessel to hold and prevent the loss of truth in a mere lazy, senti-

mental vagueness. As the shore to the ocean; as the great divisions of land; as the familiar points of the compass holding in place the whole of space; so must be those great discoveries concerning the true nature of the Seven days of creation and the Twelve great divisions so often repeated in the Sacred Writings.

The old forms of speech concerning the Divine Things resting upon the historic interpretation must at last be quite superseded by those that comprehend the eternal and necessary meaning. All this will require intellectual determination and effort as well as conscious realization by personal knowledge of, and fellowship with, these Great Spirits God.

Of these forms of speech that are to hold the greater and final things, that of the fourfold divisions of life into spirit and body, soul and mind, must bear a very prominent part. Without grasping and holding these together we cannot reach the Tree of Life. This is guarded by Cherubim--those grasped. These are always forms representing the fourfold unification. We must cleave to body and matter as well as to principle and spirit. We must care for the things of Time as well as for those of Eternity. As the body of man in its immortal state, is to be perfect in its universal strength and grace,

we can never reach such perfection save as we comprehend the wholeness of being. A two-fold or three-fold ideal cannot build a four-fold body.

If anything be wanting in our comprehension of the nature of existence, there must be still something lacking in its outward expression. There is nothing hidden that shall not be revealed. All the secret things of the Spirit are to be embodied in clear and familiar forms of speech and life.

While we must know the formless, we must still know and cleave to the form world. While God as the Unmanifest is without body, parts or passions, as the Manifest He is to be seen in the flesh and to possess the very parts and passions that are both human and Divine. In the fullness of Vision there must be at once the joy of the form and the sweetness of the all-pervading spirit that is without form. The Unmanifest is not a form, but a Presence. But the idea of a Presence requires a form of speech. If we try to get rid of everything that we have learned in Time, we will have no vessel that can hold and preserve the Eternal. There are some people that we have known and loved in the form until they have become to us a Presence even after their forms have pass-

ed from our sight. But such Presence could never have been without the earlier ministry of form.

In like manner, the old and earlier forms of religious devotion, though they pass from sight, will yet live in the sweet Presence of their disembodied spirit and everlasting fragrance. The formless, Perfect Presence of the Unmanifest can only come into our lives by the service of the Manifest. None can come to the Father save through the Son. It is the Blood or Life of Jesus Christ that saves from sin. Behold the Lamb of God which taketh away the sin of the world. These old forms of speech are yet to be redeemed by the new meaning and life of the Spirit.

The final things are not new nor old, but the new in the old and the old in the new. The time of giving birth to form is one of pain. The very word translated form means—to writhe, with pain.

It is only after the perfection of form is reached that reveals the perfection of Spirit, that all pain will be forgotten in the endless, flawless bliss of Immortal Life and Joy. When the world is filled with the perfected forms of men and women, made in both the image and likeness of God's Intelligence, there

will be no more writhing in pain to give birth to these eternal things of the Spirit. We shall know them by the very indwelling life of God.

Then all forms of speech or social life, whether for natural or spiritual purposes, will be both beautiful in their living spontaneity and clearly intelligent in their perfect adaptation to the thought or life they embody. Out of this double life will come new forms or modes of praise and worship. We shall meet to share with each other the beauty of vision and the perfect unity of our understanding in these heavenly things.

The Church of the future will be like the understanding blended with revelation. It will combine authority of the final things with perfect individual freedom. It will gather to it the best of music and art, of education and delight, of sweet human fellowship, mingled with the joy of the open vision of the heavenly life cleansed from mystery. Whatever the forms may be that shall displace the old, they will be beautiful after the order of nature and cultivated refinement as well as satisfying to the loftiest aspiration and most perfect sense of fellowship with the Living God.

When our conversation is with God in heavenly places, we shall have no need of forms of

prayer. When there is actual contact between body and spirit, the food on which life rests will need no outward blessing. The act of eating, and every other natural thing, will be blessed because of its constant relationship to the perfect whole. Then everything artificial and external will fall away from the world of form and there will be no more any strangers or strangeness between the without and the within.

In the spiritual life the forms of truth will be a portion of our outermost consciousness. We shall live with these in sight, hearing, and touch until the beauty of the heavens will be plainly visible in the very bodies of those who thus keep company with the Living God.

Chapter X

AMBROSIA.

This word is a Greek equivalent of immortal. The same idea is expressed in the Sanscrit word Amrita. Ambrosia is also synonymous with nectar—the drink of the Gods. To drink thereof is to be forever beautiful, youthful, immortal. It is life feeding on life or made forever 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 by the continual blending of the things growing on the mountain 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 our own Bible by Leviathan—mourning, the great mourning 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 as the product of the toils

of all the ages. The word Ambrosia is more suggestive than its equivalent, immortal, because the word holds both 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 never more 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 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 or inference from any premise we may lay down can give to us the realization of immortality. This is something only to be known by its possession; not as an idea or a sensation, but as a realization of the two in one. It is The 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 evermore laugh at death. Having once touched your lips to this cup of Life's supremest mystery you can never more 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 never more 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 the 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 mightily 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 incipid when compared with one sip of Ambrosia. One taste of the perfect union of the idea and consciousness of being 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. It is to be in 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 within 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. No one can believe in this from another. You cannot know this to be true because it is here written.

These words will seem but the rapturous raving of a dreamer until you also shall taste and know and see; and know the meaning of Ambrosia.

Chapter XI

MAN.

The word man may mean either an individual man of the male half of creation, mankind in general, or the whole and perfect man that includes every excellence of man and woman. The purpose of God to create man in His own image and likeness involves this evolution of man to a state of absolute unity between intelligence and consciousness. This means a perfection of judgment. The coming of the Son of Man and the Day of Judgment is the coming into our world of right division and absolute unity of action between things hitherto divided and opposed. In this Day of Judgment there will be an absolute unity of action between our outer and inner life; spirit and body will act and feel as one; soul and mind will no longer dwell apart, making one man intelligent but cruel and selfish and another good but ignorant.

This nearness and oneness of the within and without that will judge all things rightly, will come into our world more as the fruit of form-

er life than as the visible attainment of one life. If an individual has been working all his life along intellectual lines, seeking only knowledge apart from life, it is but little use expecting him to gain the double life without the ministry of death and the help of a new beginning. They who will get the victory and be the first to show forth this ripe judgment and fruit of God's tending, will be born with a strong tendency in this direction. The best illustrations of perfect judgment are today to be found in little children. "A little child shall lead them."

When we reach to this status or judgment many things will be done differently. Life will be whole and undivided. There will not be some actions that are considered profane and others that are considered sacred. There will be no more need to pray, for the things we choose to do and give all our thought and care to do, will be, for the time, the highest and best of which we are capable. There will be no need to have any little ceremony for the encouragement of the sense of the Divine Presence, as that will be always with us. Instead of asking a blessing over unwholesome food that has been obtained by the pain and death of other forms of life we shall eat that which is wholesome and keeps the body in perfect equilibrium

with the spiritual life. This order of judgment will not impose itself upon others. It will have with it no sense of pride of being better than the ways of others. It will judge the world in righteousness. Righteousness is simply the right use of things. He who uses all that is material in the service of, and sense of its oneness with, the spiritual world, and all that is spiritual in the sense of its oneness with the material, will have no desire or need to find fault with those who still sacrifice the one for the other.

This judgment called also the Day of the Lord, is to come to our world even as a thief in the night. It comes on without observation; without self-proclamation. While we have been actively seeking other things, we wake up to the realization that we have, in this happy alliance between the different departments of being, found the one thing that more than fulfills our utmost expectation. One of the best types of this quality of judgment is found in a perfect marriage relation. This is only possible between those who are each whole in themselves and yet are the complements to each other. A full love relation and marriage is only possible between womanly men and manly women. Here friendship and comradeship can supplement the

glow of love. Without these love grows cold. The bliss of love comes not in sacrifice of one for the other, but in the fulfilling of the law of each other's needs at every point; so the perfect judgment in man must be fourfold. It must give equal share to every interest of spirit and body, soul and mind. These things are long developed in separate departments or by opposition. Those who strive and fight are those who have still the elements of strife in themselves. The true man or judgment will reach its final kingdom in peaceful ways.

This quality of judgment, or type of man, will silently but surely put a new face upon our world. For this man the heavens will dwell in the earth and the earth in the heavens. God will be known as God in Himself as well as seen and loved in His creation. This perfect judgment is not realized in the sense alone of our own divinity. This man will be the expression of God and yet retain God and the heart's glow of devotion towards Him in his thoughts always. He will live as he knows and know as he lives.

In the coming of this man education will be changed, for it will be impossible for true judgment to entertain a theory apart from its practice. All the new ideas and endeavors in edu-

cation are struggling to reach this goal. There is nothing so demoralizing and devitalizing as dwelling continually upon theories of life and conduct apart from practice. The truth that is not the act of your own life soon becomes a lie. The moral deficiencies and failures of so many teachers and preachers are the fruit of the separation of theory and practice.

If I can help the student towards this judgment it will be through restraint rather than by urging. Our greatest spiritual fault is in our desire for an immediate perfection. The road to this goal is through contentment with the present moment. This does not mean that we are to be idle and indifferent. It means that we must know how to labor and to wait, to be happy in the things we have and yet working faithfully for those things yet to come. It is possible to be happy as a child and yet laugh even in anticipation of joys to come; so it is possible to be beautifully contented under unfriendly conditions and hold in clear perception a promise of the day when our outward conditions shall be the fulfillment of our utmost desire. In this great balanced state of mind and heart we may already see and know what man is to be when all that God hath purposed concerning us shall have been brought to

pass. In this spirit there is Holiness or Wholeness. Time is equally revered with Eternity and all that is natural has equal care and devotion with all that is spiritual.

The many divisions of the Divine Spirit will be in us as beautiful forms set with shining jewels within the consciousness of the immortal body. All things of heaven and earth will have our equal care. He that has been faithful over a few things will be Lord over many. In perfect man or judgment all joys of heaven and earth will meet and blend in full accord of man in God and God in man.

Chapter XII

GOD.

The perfect man or judgment that shall rule the world in righteousness will not be Godless. He will not be God, but man in God, and when we have completed the long toil to live in God, the life of God in man will also be known in its completeness. Then with the vision, or the Manifest, there will always be the felt Presence of the Eternal and Absolute, or the Unmanifest. You will be sure of self and of immortal life and equally sure of the Self of God.

The sweetest joys of our mortality are of reciprocal love between self and others like unto yourself; so the sweetest joys of immortal life will be in the conscious intelligent fellowship between yourself and God. No oneness can satisfy you long that is destitute of this duality. The oneness between man and God is not the merging of identities, but the loss of all discords. In a true marriage wherein man and woman are said to be one flesh, the joy of

their oneness would be incomplete without the philosophy that shuts out the separateness. All philosophy that shuts out the separateness of man and God and the joy of personal intercourse leads at last to despair or madness. When we have reached the highest completeness of which we are capable, we shall find our home in God and remain loving, gentle worshippers before His Throne. Though that Throne be within us in the mighty life of the Manifest, in intelligent, conscious vision, the God within and behind all, will be to us as real as the Eternal Substance of the many forms that are the glorious language of His innermost Thought and Love.

This final revelation of the Unmanifest can only come after we have lived long with the Manifest. This is not to be known in one or two years of continual vision. This toil in the depths of consciousness to find and know God to the utmost is vast and seemingly endless. You will often be inclined to despair before you have fully solved this mystery. This is the labor in the deep, churning the mighty ocean in pursuit of nectar, of which all the Gods become weary before it is complete. The Understanding of God comes only after much continuation. This is why Joshua—the spirit of the Un-

derstanding—is called the son of Nun—continuation. This is why Mercury, the Greek presentation of the spirit, makes the lyre that charms both Gods and men, with the hollow shell of the slow-going mountain tortoise. Great must be the patience and many the toils in the depths of the sea and on the highest mountain of earth, before man can lift the veil that hides the face of the Unmanifest within the Manifest.

This lesson of God is the last shining Pearl to be strung on Time's rosary or the last flower to be added to this beautiful garland of Grace. These lessons are doubtless, to many a strange language. They can only become familiar to those who by natural grace have become ready for Divine Grace. The love that finds God must be gracious with love for all. The mind that can feel the Mind of God must be free and generous with hospitality to all the many forms and phases of human thought. The symbolic language of God can be learned neither in creed nor sect. The last barrier that divides man from man must fall and you must be free rovers over the unfenced common of the universe before, in the footsteps of God as the Manifest, you can also behold the footprints of God as the Unmanifest.

This God is not to be found either by science or by religion, but by science truly religious and religion truly scientific and faithful to truth. This God is not to be known as long as one fact is proclaimed or one condition of life sacred beyond another. Only the pure shall behold the All-Pure. Only the truth-telling shall behold the source of All-Truth. Only the all-loving shall behold the God whose love will be satisfied with anything less than grace for grace and strength for strength. While this standard is high, it is the hope and promise of our own hearts as well as the Eternal Purpose of God. If you are discouraged at the demand for such excellence, you will have first to grow discouraged with everything that is less. Never will the Divine attractions or repulsions fail, until you shall seek and find and know the Unmanifest Living God within the Manifest.

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The Anagharika Dhamapala.