JACOB BEILHART:
LIFE AND TEACHINGS

Compiled from
"SPIRIT FRUIT" and "SPIRIT'S VOICE"
BY FREEDOM HILL HENRY

Price One Dollar

Freedom Hill Pressery
Burbank, Calif.

First Edition, 1925, 1000 copies
None of Jacob Beilhart’s writings were ever copyrighted. You are free to reprint any of it. I will be pleased to help you in reprinting any portion, or all of it.
CONTENTS

INTRODUCTION:
- Preface by the compiler and editor - - 7
- Elbert Hubbard's Opinion of Jacob - - 11
- His One Miracle - - - - 12
- Emily Leonhardt's Testimony - - - - 13
- Leslie Blades' Appreciation - - - - 14

VERY PERSONAL. Jacob's Own Account of His Life and Experience - - - - 17

ADDITION TO VERY PERSONAL, Part II 93

SELECTED ARTICLES FROM SPIRIT FRUIT AND SPIRIT'S VOICE
- A PERSONAL EXPERIMENT - - - - 123
- PUBLISHING FREE PAPERS - - - - 127
- SPIRITUAL LIFE A STAGE OF EVOLUTION - - - - 133
- UNIVERSAL SPIRIT TO YOU - - - - 147
- UNIVERSAL SPIRIT - - - - 159
- A LETTER FROM SPIRIT TO YOU - - 167

ILLUSTRATIONS:
- Jacob Beilhart, Opposite page - - - - 17
- The Home at Lisbon, Opposite page - - 92
- The Home at Ingleside, Opposite page - 108

586766
First I want to say that the name Beilhart is pronounced Bile-hart and not Beel-hart.

Jacob Beilhart wrote, printed and distributed two periodicals, Spirit Fruit, and Spirit's Voice. Altogether 173 papers were printed during a period of eight years, between 1899-1907, and they are of the very best of spiritual literature.

As far as I have learned only one complete file of the papers was ever made, and that one is available.

Friends of the cause have furnished means for a printing press, and the paper for this first book. They do not want their names given because they are not seeking selfish reward in publicity, praise or even gratitude.

The republishing of this literature is not a money-making process, but a joy making process. It is a money losing process. And if you wish to come in I am willing to share the joys with you; also the losses. It is not your duty. You are under no obligations to be happy, that I know of, if you prefer not. This is a privilege of enjoying something if you are capable of enjoying it.

But why should I say this when I am not begging for help? I have enough cash in bank to complete this edition; and I can probably sell enough to raise the money to pay for typesetting
and material for the next volume. And thus I hope to get out two or three volumes each year. Jacob left enough printed teachings to make two dozen books this size. And there is no better literature in the world.

He gives the practical teachings that were given by Krishna, Buddha, Jesus, Emerson, Whitman, Carpenter and Gibran, and gives them in a language more readily understood. Jacob possessed the fortunate quality of not being educated, and so in writing the truth that he felt and lived, he could not use big dictionary words that I can not understand.

If you want to understand the teachings of any of the authors mentioned above, or any other teacher of spiritual Truth, read Jacob Beilhart, learn the principles taught, and then you can see the principles in the words of other authors. I know this from personal experience.

You can help the cause along by reading Beilhart and acquiring for yourself a better understanding of the principles of Life. This increased happiness to yourself will radiate unconsciously to others, and help warm them up even though you keep your mouth shut and purse closed. You can also help by talking more intelligently to your friends who are interested in the problems of Life and Happiness. And you can further help by lending these books to interested friends, and placing copies in public libraries. I wish that all libraries might have copies.
In editing this literature for reprinting I am trying to eliminate most of the typographical and grammatical errors without changing Jacob's meaning, spoiling his simple style or dimming the "life" of his inspiration.

As Hubbard says, there is but one Jacob. (Among his associates he was always called Jacob.) The spirit of understanding seems to have manifested through him more clearly than through any other writer of ancient or modern times.

He lived the impersonal life. His writings tell of the life he lived. As far as I have learned he is the only person since Jesus who has, in his everyday life, actually lived the teachings of Jesus.

It can be truly said of him that in God he lived, worked and ate his dinner.

He not only saw God in everything, but saw that everything was God. With him God was all, and in all.

He heard the voice of God in his associates, Tom, Dick and Harry. To their words he listened. He saw the power of God in the crystal, in the growing plant, in the heart beat. His world was so full of God that no crack was left for the devil to get in.

To him, severe physical pain was the caress of God, cleansing him for a clearer sight of the universal harmony and a keener appreciation of joy. Sickness was God's own surgical operation
removing outgrown conditions, and clearing the inner eye to see what IS.

He was not pious or pharisaical, but was natural.

He was not religious in the ordinary sense of the word, but in Whitman's sense, Beilhart was nothing but religion twenty-four hours a day.

Some other writers have been sufficiently inspired to have the vision fairly clear. And if we have the eyes to see, we can get much from them. But a dull man like myself can get more from Jacob Beilhart than from all other writers.

If you want flattery or fine literary style, read something else. If you want to learn the Truth, written so you can understand it, read Jacob Beilhart.

—Freedom Hill Henry.

April, 1925.

Some of the articles in the papers have no headings. The headings I supply are printed in italics.

Marginal notes supplied by the editor are printed in smaller type.
WHAT ELBERT HUBBARD THOUGHT OF JACOB BEILHART
(Philistine, Feb., 1905)

Several persons have written me asking me what I thought of Jacob.
Which Jacob?
There is only one.
In size Jacob is a little under the average. But the quality is there. Lithe, sinewy, strong as a panther.
Jacob wants nothing and has nothing and so is free to tell the truth.
Jacob accepts life—accepts everything and finds it good.
Jacob does not want you to do what he does nor believe what he does. He only asks you to live your own life—express yourself according to the laws of your own nature.
Jacob works with his hands and works hard—he does good work. No one can meet him without realizing his worth. He is a healthy, fearless, simple, honest, intelligent, kindly man. Therefore he is a great man.
Jacob is a bearer of good tidings—he brings a message of hope, good cheer, courage and faith. He affirms again and again that God, which is the Everything, is good.
HIS ONE MIRACLE
By Ralph Galbreath

After one of Jacob's lectures in Masonic Temple in Chicago, a gentleman came to Jacob in the back of the hall and said in rather broken English:

"Maybe you can't levitate. I been to see a man here in the city and he can do that. Can you do it?"

"Sure I can levitate," said Jacob.

"Then why don't you do that?" asked the man with some heat.

"What!" said Jacob, "Do you think I'd go round and give a side show for nothing?"

Now if Jacob had any of a rather common weakness—spiritual vanity—he would likely have thought that in order to impress his followers with his powers, he must exhibit same "signs and wonders;" but he was not like that.
FROM EMILY LEONHARDT
Who lived in the Home two years.

You know how much Jacob has meant and still means to me.
When I received the first of Jacob's papers I lived in South Carolina, and the little paper was printed in Ohio. There was no one to tell me that these words were living words, and that the man who wrote them was true to the principles he taught—I knew it instinctively. And I can almost say the first paper meant as much to me as the last he printed.
Within these little volumes lovingly printed and bound, there speaks the voice of the One Voice whose word is Logos.

The biography of Jacob Beilhart can be read elsewhere, but were nothing known of his activities, the fact that he obeyed the supreme vision inspiring his writing would be sufficient to establish him among that group of men whose teaching affects human destiny long after conquerors have been forgotten and empires lost in the oblivion which swallows up their builders.

Truth kindles a logic in the heart which testifies to its infinite, eternal changelessness. It's being is everlasting life, and Love is its positivity —its conscious power to perpetuate itself. This is "living water," "Spirit fruit," the One "All in All," the "I Am."

Separateness, self consciousness, leads to suffering and death. Surrender brings an inflow of the limitless—All Life—and man achieves union with his God. He yields self and achieves unity.

To the Life Spirit there are no preferences between man and man. It called Buddha from a throne, Plato to a school room, Jesus from a carpenter’s bench and Dante to prolonged seclu-
sion. Spinoza lived the obscure life of a poor glass worker, and Whitman took to "the open road."

It summoned Jacob Beilhart, and he answered without question, fired by the inexpressible glory of that knowledge which is too mighty and too pure to be sustained unless one turns from all consideration of the self and fuses his existence—melting into the larger life of the One Infinite Eternal.

Once surrendered he had no interest in wealth or fame. He felt no promptings of ambition. These are baubles attracting selfish men. Spirit lived in him, possessed his consciousness, and spoke through him.

From him there pours that everlasting fountain which quenches the soul's thirst.

His words will live, an ever widening current; for they are of that river without bank or bottom, source or end.
STORY OF JACOB BEILHART'S
SPIRITUAL GROWTH
AS WRITTEN BY HIMSELF
Supplement to Spirit Fruit, Dec., 1903

VERY PERSONAL

Yesterday we sent out the last issue of Vol. 5 Spirit Fruit and Vol. 4 of Spirit's Voice. That means that we begin the sixth volume of Spirit Fruit and the fifth volume of Spirit's Voice with our next issue.

I believe the readers of these two papers are entitled to know more of the personal life of the one who lives, writes and sends out these papers.

The time was when I was too modest to write of my personal experiences; but I no longer think of my body, mind or personality belonging in any sense to me as a conscious person, for I see clearly that all I have thought myself to be has been used freely for those who read these papers. The Life that has taken possession of me,
seems to pay no attention to any claim I seem to have on myself as a separate personality. When this Life in me desires to use me for the benefit of others, it asks me no questions as to whether or not I am willing. It takes that for granted and uses me freely, which of course always meets with my highest approval.

Until this morning as I began husking corn, I had no thot of writing this supplement for the readers of Spirit Fruit. But as I began to remove the husk from the ears of the golden grain the thots began to come into my conscious mind and I saw plainly I must sacrifice my modesty and write about myself; which is not about the self but about the Life that Spirit has led me thru up to the present time.

If I belong to humanity then all that has made me to be what I am also belongs to humanity, and why should I withhold aught from you who at this time need all the encouragement you can get.

The history of life is simply a continued success of Spirit over self; therefore all glory to the Universal Life which has been
able to outshine self and all his desires in me. If I am still a self I am a thoroughly subdued self, and am so at one with the Universal Life that I can see no dividing lines between the two.

I am asking you, as readers of Spirit Fruit, to cease following self and his desires; cease trusting to his effort, his power; and trust to the power of Universal Life which is in you and ready to act wisely thru you, if you will only be true to it in Faith.

You are certainly weary enough with self-effort. You cannot possibly make a greater fool of yourself by trusting to Spirit, than you have made in trying to serve yourself.

Then why not let the Life that created you have free access to all you are, and trust It to obey Its law in you?

You have not found what that good and perfect will of Spirit is concerning your body, because you have not made of the body a living sacrifice. You do not know what the purpose of Spirit concerning the mind is, because you have not given your
mind to Spirit. You do not know what your entire nature is intended for, because you have not surrendered it to the Spirit that made it.

It is to get you to have Faith in the Living Spirit, whose intention it is to live thru you, that I write of the experiences I have passed thru.

If I refer to persons who are more or less before the public, I do so for the principles they represent to me and not because I would contrast my position with theirs.

In my practical life I am specific and stand firmly for the especial principles I feel I am to stand for; but in my view of life in general, I see all persons and all things, all states of consciousness and all experiences, as equally essential and all very necessary; therefore I am at peace with all creation, even tho I am active in expressing a certain part of the Universal play as tho it were the only part.

* * *

A few years after March 4, 1867, my consciousness began to make a record.
What my experiences were prior to this, does not concern, nor would it profit you.

My physical father I never really learned to know, as he passed out when I was but six years of age. He was a German. I became well acquainted with my mother. She gave me her nature, and a great deal of trouble it made me—at least until I found Life.

This nature was a very sensitive conscience that was not at all inclined to let me be as selfish as those around me. And with this conscience came a strong desire to give rather than receive, unless the thing received came from a loving heart.

My mother was a Menonite in religious belief, while my father was a Lutheran. With the rest of the children I was christened, catechised and confirmed in the German Lutheran church.

Religion was always a very sacred thing to me.

The Bible I believed to be true, no matter what it taught.

Work was about all I received as an education. Lived on a farm in eastern
Ohio. We were a family of ten children, ranging from three months to twenty-one years when father passed away, I being the third youngest. Of course this gave me much actual experience, for there were enough of us to produce friction.

One of the things that tried me most as a Christian boy was, when any differences arose between the two younger children and myself, for the older boys to hold me while they let the younger ones switch or tease me. In this I could not see justice and I felt something in me which might be termed "righteous indignation."

At the age of seventeen I left the farm and went to southern Ohio to work in a harness-shop for my brother-in-law. A year later he moved to Kansas and I went with him.

A year later I took a vacation from shop work to care for some sheep for a farmer. This family, with which I remained for several weeks, were Seventh Day Adventists, and here is where my conscience got me in trouble. They read the Bible to me and I could see that I had not read it
right before; and on many doctrinal points, according to the letter, I could see that they were right in their beliefs.

What did this mean?

Perhaps to a less conscientious lad of eighteen years it would not have meant anything; but to me it meant, "Obey your highest light;" and it only required about two hours of facing the decision I had arrived at, to cause me to conclude that I would take my stand and let my former friends know that I was no longer with them. This cost me every friend I had, even my mother; for to all of them I was "lost."

I had more joy in being at one with my sense of right than with all the friends in the world.

I accepted their doctrine in its entirety, for I had seen as far as I had gone, that they had Bible for everything.

For a time it looked as tho I could not get work and keep Saturday as the Sabbath; but I would do it or die trying.

Two years later I went out to canvass for their literature. Spent several months
in western Kansas and then went to Colorado; and in the few months that I canvassed, I broke all the records of all the canvassers which they ever had selling the books—thirty orders in a day being the highest mark, while I took fifty.

The next winter found me in California attending the denominational college at Heildsburg. The next spring I returned to Ohio and from there to Kansas. Attended a camp-meeting and asked to be sent to take care of a tent where meetings were held; but instead of granting my request the Conference gave me a license to preach and sent me out with a tent—aged twenty-one.

My first sermon was on this wise: I and a man to care for tent were sent on to our appointed place. We were to get things ready for a Thursday evening meeting when another minister was to come and open our series of meetings. We did our part and had advertised the meeting but at four o’clock in the afternoon I received word that the preacher could not be there. I saw at once that I must either
preach the sermon myself or disappoint the people. I concluded that I would risk the preaching, for I knew that they did not know that it would be my first attempt. Well, the tent was full and quite a few came up to congratulate me on the best sermon they ever heard.

* * *

Two years of preaching alternately with another man, meeting every evening, and then one season alone, brot me to the time when the "Brethren" decided they needed me in more difficult fields to teach their doctrines, so they decided that I should go South.

I had decided that I would preach no more until I could do something besides talk. Of course, I had helped the neighbors work on the farm in the day time and preached in the evening; but I must be able to be of help to the sick and thus get into homes and hearts deeper than mere talking would get me. So I said I would go on this mission if I would be allowed to take a course in nursing at the Sanitarium at Battle Creek. This was decided
upon and I started in a buggy from western Kansas and drove thru to Battle Creek, Mich. It was only thirteen hundred miles and the roads were fine and the weather good.

During my last year of preaching I did some thinking for myself. I studied the Bible and taught practical living rather than doctrine. I was getting alive when I landed in Michigan.

I entered the nurses’ class and began to do such work as the other boys did, which consisted in shoveling snow from the building, and scrubbing the basement. And other things I did which some who knew me said they would not do if they could preach as well as I could. But I was tired of preaching. I wanted to DO something.

Well, I took the rounds. Served as elevator boy, and then entered the bath room and took instructions there. As the rich men would come in there, and I would work over them until I was all aglow by muscular exercise, they would say, “I wish I could enjoy health as you do.” I would answer, “Get up and work as I do and you
will.” But no, they had money to hire their work.

I soon became disgusted with the religious atmosphere of the place, and my sense of honesty and justice were kicking at the way things were done.

I also continued my study of the Bible and became very much convinced that there was another way of healing if the Bible were true; and of course I did not doubt that for a moment.

Accordingly I commenced to tell others of my faith in answer to prayer. (The Sanitarium is a denominational institution and most of the three hundred and fifty to four hundred helpers that worked there were religious folks.) I was often asked to take the lead in the religious exercises in chapel, and this, besides Bible studies I conducted with the more earnest ones, gave me opportunity to tell my views about healing by faith.

One day I was called to see a sick girl who had heard me tell of my faith in healing by prayer. She had typhoid fever and was very sick. Doctors had but little hope
for her. I went to see her, and she asked me to pray for her to be healed. This I did, anointing her after the instructions of James, 5:14. She was healed immediately; the temperature going from 104½ to about normal in a few minutes. She got up and dressed, drank some milk, and retired for the night in about an hour. She rested well that night, got up in the morning, walked down three flights of stairs and across the street, and ate breakfast with the rest of us. Then she went out in a cottage and gained strength every day, the fever never returning. In two weeks she was back nursing other patients.

Of course she told of her healing, and the result was, I had many calls. But before I went further I told Dr. Kellogg I wanted to quit work for the institution because I believed in other healing methods than they did. He begged me to remain with them and drop my new ideas of healing, for they would need such zeal in their work and did not want to let me go.

I was then in his private office attending to patients who came in for examina-
tion. That was the highest place for a nurse in the institution.

I went on with what to me was the Lord's work. I attended faithfully to my duties, but prayed for those who appealed to me.

Well, things got interesting by the time seven cases were healed. Two I prayed for did not experience a change. These two were the most profitable ones for me, for they made me think, and when one begins to question things of the "Lord" he is going to change his ideas ere long.

Up to this time I had been having many experiences that I can now see were very necessary. I had been a vegetarian up to this time while in the institution, and for six years had eaten no pork. I did not find that a strictly vegetarian diet agreed with me. My stomach would not digest the grains and vegetables as it did if I had some meat with them.

While in this trouble of my stomach not doing proper work, I had a patient whose demands took me down to the kitchen twice a day, and I found the odor of cook-
ing meat and poultry in that kitchen made my mouth water; and I found that a few minutes there would cause my stomach to begin work all right. This caused me to frequent the kitchen whenever my digestion was slow.

This was a step in the right direction, but my lessons were to take me still further. So circumstances, which have always been my unerring teacher, gave me a patient I could not leave even to smell fried steak and roast chicken. So necessity, which brings inventions into existence, said to me, "What will you do now?" I said, "I will use my imagination and imagine I smell beef and chicken;" for I had observed that the thought of a lemon or some sour fruit would bring saliva to my mouth. So I treated myself by the aid of my mind. It worked. I gained a point, but I must not think of these things when I went to pray for the sick. That was done in another part of my mind entirely, in a part I never entered with the light of reason.

I had said about two years before this
that I would see the result of a man always obeying his highest ideal of right, regardless of the cost to him in any way; that I would never hesitate to follow anything that appealed to me as truth or duty. I had opportunity to demonstrate my vow a few times before, but here I was coming to another change.

I saw clearly that my whole faith was to be changed. I did not know what would come in its place, but I saw that a very little thinking would overthrow the entire system of belief I held—or that held me—but I would not hesitate; I would walk out on the first order to march.

I had been nursing C. W. Post, the man who has become famous as the Postum Cereal and Grape Nut manufacturer. He could get no relief from the treatment at the Sanitarium. He saw some of the work I did by prayer, and he believed in me, for I got close to him; but he said he did not have enough faith in God to think He would heal him; but it caused him to see things a little differently. And when he heard of a lady down town who healed by
Christian Science he went down and was treated and cured.

This was my turn to learn something thru him. I wanted to know if this power used in healing him was the kind I used in faith healing, or the kind I used in digesting my food by imagination.

Well, there was a chance for class instruction, and of course I must receive it. And here I almost “jumped the track.” I had been so heart and soul in my work of healing and teaching others, that to think of paying for any such services shocked me; and when this teacher said, “One hundred dollars for a course of lessons,” by which I was to get the Holy Ghost or something like it, I could think of but one text of scripture for a whole day. That was where Simon the sorcerer offered to buy the power from the apostles, and Peter said, “Thy money perish with thee.” But I must know this new power that I never dared to think about.

I had left the Sanitarium at the request of the managers, who said unless I should drop my healing by faith, I would be com-
pelled to go. I went; and as I had always used up all my proceeds in any cause I believed in, I had nothing to support me. So I, who had believed for seven years that the world would soon come to an end, and Jesus return to take the righteous ones to heaven, now found myself out of that entire belief and looking out on the world as tho I had never seen it before. I lived in it only for the sake of the work I could do for others ere the end would come.

I was so wrapped up in the work I was doing that I almost forgot how people lived in the world. But I remembered how to chop wood, so I went out and cut cordwood and made ninety cents a day, snow a foot deep, and my work five miles from town.

After breathing the air of freedom for a week and getting things together in my mind, I remembered that I was a harness maker; and the second week worked at that trade in town.

I was free!
I was happy!
I had not a friend among the hundreds
who had loved me and looked up to me. I was a traitor and was to be feared and shunned. The paper of the church renounced me and told all to beware. The ministers denounced me from the pulpit before three thousand people in Battle Creek. I sat there and looked at the man who spoke.

I was at one with my God and what cared I for men?

They made one final effort to get me back by sending a delegation of ministers to pray for me. Among them were those I knew and with whom I had worked in Kansas. As they were about to pray, I asked them what they were going to pray for. They said, that God would bring me back and get me to enter their faith, etc. I said, “It’s no use if that is what you are going to ask, for I cannot be a hypocrite and profess to believe what is not true to me.” I dismissed them and went my way.

Then came my instructions in Christian Science. Some of the more practical things were clear, but much was useless theory, far above things practical.
Then I found another man who claimed to have an improvement on Christian Science. His was Divine Science. I took the lessons. Then I did some healing occasionally, but not with the ready success I had before I began to think. This made me think again. What was this something which could do more when I did not think but only believed?"

Well, I next found such things as Spiritualism, and Theosophy, and went into each of them to see what was in them.

I soon settled down to this:—All these theories are very nice, but it is hard work to run the universe when you know as little about it as any of these folks seem to know who claimed to be teachers.

So I said to myself, I will submit myself to the Life, or God, or whatever it is that creates and sustains things. I do not know who or what He is, or where He is, but He must be somewhere. I will take my highest sense of momentary duty and obey it.

Now here is where the Life in me directed me differently from most others.
It is the case with nearly all, when they get started up toward the power to demonstrate and understand, that they turn their backs on the things below them. They only think and try to know the things that are high. Their effort is to build the structure and get the steeple up as soon as possible.

I was urged in the opposite direction. I seemed to care nothing about the things above me. I wanted to meet and become acquainted with the things below me. I wanted to know upon what I stood. I wanted to go to the bottom and become acquainted with every element that composed things. I desired to live no higher in mind than I could practice in daily life; or hold to any theories but what I could use in my daily living.

At this time I had bought a lot in Battle Creek, and began building by digging a hole in the ground and making a cistern of it. This was all new work to me, but I believed that I could do anything that needed to be done by me. Then I began to excavate for cellar and haul stones for
cellar wall. Then came the carpenter work, and so on, until the house was completed and I knew just how it was done.

This was actual work; but in my internal building I likewise began at the bottom, so that I might know just what it consisted of when finished.

The experiences were many. Had I been in a school with a teacher whose supply and wisdom were unlimited, I could not have had better environments. I worked hard physically every day, from early to late; yet the other part of my nature was also being taught.

As truths were revealed to me in my conscious mind, I would be called to treat a patient who had just such trouble as demanded the truth I had recently found. It was a revelation and then a demonstration; and so the building went up.

I went into the depth of suffering physically.

I built up a financial standing, and then saw that the entire system was unjust, and I had to get out of it or violate my sense of right.
I came into the consciousness of non-resistance and of having no will of my own.

Persons were made to take advantage of me, seemingly on purpose, to see if I would not resist or assert my right as a man, or owner of things. This test lasted until I gave up all the property I had.

Then came the physical tests. Would I use the power of will or mind in relieving myself of pain in body? At first I did before I became conscious that it was inconsistent with my highest light. Then when I saw that I could relieve myself, I became conscious of the principle and so had to submit or violate my sense of right. I suffered repeatedly. It seemed the very elements that composed things were all turned against me to try me. This was not imaginary suffering, for in seventeen hours I lost seven pounds in weight; but I submitted; and was never happier than during those times of suffering.¹

During one of those times of suffering, two clairvoyants saw me the same day,

¹ These pains were caused by gall stones.
but at different times. They did not see each other. Each one told me he saw a constant coming and going of the spirit; they seemed to come and watch me for a few moments and then go away, while there were other forces that seemed to be producing the suffering in my body. You may interpret this to suit yourself.

I went to the bottom of pain, and pain and I and that which produces pain, are all at One; and I have never tried to remove pain from myself or from others by force since. If the person takes the non-resistant attitude, I will assure him the pain will quickly do its work and leave. But you cannot deceive pain. It must be relaxation and non-resistance.

I have had a great many cases of healing by simply getting the patient to relax and trust me, if he could not trust Spirit, and this relaxation would bring relief.

When I saw the law of non-resistance, the law of selflessness, which is simply another name for faith in One Spirit, I could not cure or heal people except by enabling them to relax and become non-resistant.
When I learned the nature of the elementals which compose all nature, and saw that these all resist the self-will, even tho there is power in the self-will to compel their obedience for a time, I saw the folly of doing anything from the standpoint of a separate self.

Creation is very simple. All the elements are so constituted that they respond to Love, and do it naturally; while they obey unwillingly any force or power that is not of Love.

Do you see the point? I will simplify matters to assist you in seeing it. Take for example, animals, and let one control them by perfect Love, and Faith in them, and those animals will obey naturally all their master demands of them. Now take the same animals and try to force obedience, and you will arouse in them a like feeling of separation, and they without knowing it will do the opposite.

This universe is composed of intelligence, and intelligence is subject to law.

All elements that compose man or beast, or that control the material things, are
subject to the law of Love, and the moment you bring will-power to bear upon them they resist it and you are in for a fight.

These elements are all created after the order of Universal Life, and when a self-consciousness assumes his right to rule as a separate self, he sets all these elements against him.

This is why all things seem to be against man. He must fight for his own at every turn, and it requires only a few years until the forces of nature get the better of him, and take from him his physical body.

When man as a separate will enters action in the universe which is a complete unit, he is marked as a traitor, and is opposed until he has paid the last farthing for his offense, which means he must give back to the universe all he took from it, his life included.

As I became acquainted with the nature of these fundamental principles, and saw the nature of the elements I had to deal with, I saw this was not the place for a self or a self-will to exist in; for one would
have eternally to fight to get and to defend all he desired to retain. In other words, there was no rest for the self who tried to build up a life of his own, for the entire universe was against him.

So how could I assist this self to become released from the penalty his violation had brought on? If I tried this I was setting myself against the government of Universal Life. The only healing I could hope to do was to get the suffering ones to let go their hold on the self life; and unite with the Universal Life, which sees that One Spirit rules all things, and does all things by Love.1

But to do this I must have more than a theory about Love.

This Love, which is the Life of the Universe, is as much a reality as is the physical blood a reality in the body. To know about blood does not fill the consumptive's veins with the living fluid. So for me to know that I must have this vital fluid, which is the Life of this Universe, was not

1 The Practice of the Presence of God, by Brother Lawrence, also teaches this method of healing.
enough. I must become filled with it. It must circulate thru my being. How to get it, that was the question.

About the time I suffered the physical pain referred to, these words were given to me: “Seek not to know the Laws of mind and matter more deeply than your mind can grasp with ease, for if you do, the task will be too mighty for your strength, or span of life; but seek the power, and with that power will come the wisdom how to use it wisely. Love is the power that rules and sways and moulds the Universe.”

I had been religious up to this time. All that I had done I did with this religious nature.

I had the school boy love of course; but when I married at the age of twenty, I did it because of my religion, that I might better work for the Lord. I had but one object in life, and that was to work for the Lord by serving my fellow men.

Now a new experience came to me. I had yet to learn what love is. I had a general interest in all humanity and obeyed
what I thought to be my duty to them and to God, but I knew not love.

Love starts at a center and is personal at first; and if it is not looked after it remains personal and dies, or ceases to exist, to those who try to bind it.

I will tell you a little experience, for all I have is yours.

I seemed to have developed the feminine side of my nature first, and only in later years did the real manhood become uncovered.

A lady about the age of twenty-four was brought to me for healing. She had no hope of recovery; had been told that two or three weeks were her limit of life. I treated her and she recovered very rapidly. She seemed to be very sensitive, and I asked her one day to take a pencil and hold it in her hand; and to her surprise it began to write very rapidly. This and other manifestations came in the next few days, some in my presence and some in my absence. The result was that in a few days this woman would seem at times to be taken complete control of by a different nature
than her own. It seemed that my highest ideal of the perfection of womanhood would be expressed thru this intelligence that came thru her. Not only was the attitude perfect but the abilities and intelligence seemed all I could ask. When this spirit (for so we will call her) was present, I seemed to be all alive with love for her, but the moment this would depart and leave the woman in possession of her own body, I had no desire to be with her.

You may make of it what you like. To me it served this purpose—it awakened in me LOVE. And about the time I was counting on it, the woman went West and thus ended my first love affair.

But love was begun. I had seen an Ideal that was like the ideal within myself. To create, to draw forth by the power to create by Love, was now my work.

To see the difference between the women of today, who are supposed to represent the feminine nature, and the perfect woman in all her love and womanliness, caused my heart to cry out for the unveiling of woman. "Set the woman of the
vision free," said the "Voice" to T. J. Shelton, and he did the best he knew to free her. He made her an equal owner with him in all his property.

This is all well as far as it goes; but what binds woman?

Jealousy, fear and doubt.

These are her bondages which make her incapable of expressing the true love that is in her. What power can free her from these chains? The unselfish Love of Man. Let him love her not as a personality, but as the true feminine qualities. Let him love the qualities wherever he sees them. Let him not bind her for one moment and she will become free.

I saw that if I lived the Life of Love, it must be the Universal Love. It must mean freedom for me and freedom for all who enter Life. Freedom in what? Free to take any one you choose and cast her off when wanted no more? No; freedom from jealousy; from doubt that Love will give them all they need. In the place of jealousy there must be a perfect Faith that trusts Love and "seeks not her own."
There must be absolute abandonment, absolute non-resistance.

All these things exist in the very nature of woman. All that is necessary is to unveil her by removing the self-consciousness. Let her see that Love is not limited, nor can one take what is for another. Let her see that this universe is not a game of "grab and take," with the majority getting left; but that love is bountiful in its blessings, and its delight is to give them all their real hearts' desire.

So to make men become men, and to free woman and place her in her inheritance of Love, was the joy set before me.

When this is done then all is done. For what is the use of beginning to heal, while the very nature in which man and woman live produce more and more disease and suffering? Jealousy, doubt, and fear of losing love, are the causes of more disease than all the healers can ever cure.

So why not go to the root of all things and remove the first cause of all discord? Redeem man and woman from selfishness
and all the work that needs to be done in this world is finished.

Well, I ceased healing. I gave up all that my life consisted of, and let Life have its perfect work in me.

I removed nothing from myself, but let circumstances remove as it would. I resisted nothing.

I gave all men and all powers all they asked, and spared not my own life.

I made friends with all the elements of the world, both physical and mental; and also psychic, for this nature is to serve if we join the universal Life and cease living apart from the Unit.

I became inactive and worked quietly at a friend's place of business. I taught none and healed none. I let Love work in me. I was unoccupied. I was creating or causing to manifest the feminine Spirit in one who seemed to be tired of the separate life. This was but a slow growth, but my inner ideals came to the surface.

Faith, Love and Trust took the place in the heart once wrecked by jealousy, fear and doubt. As the Feminine began to be
firmly established, and as Love began to create, Spirit Fruit was born and sent out. Very soon this Home came to us, and then others came to join us in this work.

The Home developed into a sort of school wherein human nature was the one study—not so much study as demonstration. Those who came here were not all perfect or free from these things that bind men and women. Some came expecting to find this a place to satisfy the desire for a life of ease; and some thought it a "free love" institution; but all such soon found it too severe a place for them, for this is a place where self is unveiled, and his selfishness shown to all. Human nature, motives, and feelings are treated here as a medical school treats human anatomy. With a dozen or more persons, very complicated cases arise; but I have yet to find a case so complicated that I am not able to dispel all trouble in a few minutes. Everything is brought to the light. Universal Love is contrasted with selfish love; Faith in Spirit is contrasted with jealousy and doubt.

We have never tried to get a single per-
son to come. As in all other things in my life in the past ten years, I have let Spirit, that knows more than my conscious mind can know, rule all these things.

There have been no plans, and are none now, for this Home or for Spirit Fruit. What is done is done as Spirit directs thru circumstances and thru persons. To me all the universe is controlled by one Spirit thru intelligences of all classes, visible and invisible. Some are ruled by instinct entirely, some by instinct and reason, some by reason and intuition, and some by intuition entirely. But I deal not with the separate parts but with the law of Love that rules all.

Now, my beloved, you are either male or female. If you are male, then you and I are one, and I demand that you let that which is masculine live in you. Woe be unto you if you do not, for the fire is kindled and the true life of non-resistance and Love is here for all who have had the intellectual light of it. It must have living expression thru you. The world at large is not yet ready for this part of Life to
express thru; but some are ready.

To the feminine nature I say, you must be FREE; free from jealousy, doubt and fear. You must cease to assert your rights, you must take your place which Spirit has assigned to you, the only place in which you can be happy or have your desires fulfilled. My Love will create or draw forth the true woman in you. I will stand by you and all that you desire in your heart shall be yours.

Think no longer that you must strive for an existence. This universe is not a board of trade pit. There is a place for you and a place for all there is of you.

When you receive Love that you may pass it on to others, you will get into the secret of Life. Would you be ever the object of True Love? Then see that all Love that comes to you is given to others. Never think of yourself or your needs; let others do that; they love to do it if you will pass it on.

What I have passed thru in this experience I have related, is not for my benefit; it is for yours. I have the Love and per-
fect Faith that come to me each moment, yet I desire to see you in the same Love and Faith; and those who are now partakers of the Faith and Love thru me to them, likewise desire that you who have it not shall have it.

Oh, how different is the love of Universal Spirit to the so-called love of self! Self seeks to save its life and love, and loses them. Spirit gives freely all that is given it, and binds it not, and thus retains it.

Are you ready to drop all things else and let this abundant Life and Love, this moulding power of the universe, take possession of you and create through you?

* * *

I think that in all things we have been consistent with the highest light.

About a year after the paper started I found myself holding over three thousand dollars worth of property. This I did not want to do, although it was given me to use as I saw fit in this work. I did not want to have it in my name, so we organized a society and I gave all property
to the society and dropped even my own name from the paper; and I do not care to ever use my name again except when business law demands it.

I want you to know me as simply the Masculine nature that lives for the Feminine nature, that she may become Free. And that men may know me as standing entirely for the truth of full MANHOOD, living up to all the light I have regardless as to suffering or cost to self-interest.

Spirit has proven itself to me in all things I have ever given it the opportunity.

I said I was led in a different direction from others. Instead of using the power and knowledge I possessed in working to the top; or in other words, instead of claiming the things I saw belonged to the separate person, as did the prodigal son, by demanding, by affirmation, that the Father divide the inheritance with me, as New Thot really teaches, I took the unassuming attitude; I remained in the “Father’s house” and went to the bottom of all that the self desires to escape.
I allowed others to impose on me; I allowed unseen forces or elements to have their own way at my expense. While I used the silent power to help those who suffered or were in need, I never used it to help myself as a separate personality.

To me the idea expressed in these words was the ideal: “Sit thou on my right hand until I make thine enemies thy footstool.” That is, I as a self-consciousness, was to assume nothing or claim no power as a self, but was to submit to the experiences that circumstances brought to me. This would give me the process that would destroy the separate consciousness and separate will, and enable me to become non-resistant and let the Will of the Universe enter and live thru me.

I seemed to know that the Life that IS had a will or way of expression; and if the human consciousness only submitted to the experiences that naturally come to it, it would undergo a change and be born into a new Life; or the Universal unselfish Life would enter when self-interests were wholly crucified.
I also realized that so long as men would use the power that they could get by effort, and assert their personal rights, they would build up and retain this separate consciousness, and be in bondage to its desires; and if this self-interest and self-desire remained, we could not sense the desire of the Universal Consciousness or act in accord with the Divine Will, and hence could not experience the joy of being in harmony with the Universe where Love is the propelling power that produces all action.

I could see that I was being systematically taught by practical living. That instead of seeking an understanding intellectually, and learning the laws of Life by studying them or trying to obtain a mental conception of them, as so many have done, I could look at my daily experiences and see these laws in full action. The things of the Kingdom were coming down to earth. The ideals and theories that others held in mind were real things that were being lived in me.

I did not plan any of these things. I
simply Let and seemed to know within myself that Spirit had a purpose in all things.

I took everything as coming from Spirit, regardless as to who or what was used as the instrument to bring it to me. In this way I found God.

"Blessed are the pure in heart for they shall see God." The ordinary meaning of the word pure might not apply to me, but I had a "single eye;" I had but one purpose; I served but one Master.

We hear many say they do not live their ideal life, but that they do the best they can. There is no reason why you cannot live your highest ideal each moment. Do your full duty as you see it. The reason that men fall short of this is because they are attempting to serve two masters. They do not give themselves entirely up to their highest conception.

I saw other men give their lives up to professions, or business enterprises, or politics; and I saw they sacrificed all to their purpose. Now why should I be less faithful in giving this true Spirit in me the opportunity to have all there was of
me? Soldiers would leave wives and children to serve their country. Statesmen and business men would be away from home for months at a time to serve their future interests. If these men had other interests or other possessions, they used them to serve the one object that they desired to devote their lives to. Why should I be less sacrificing?

I had selfish interests, self-desires which went in another direction than did this one great desire to let Spirit live its own life in human form. Why should I not each moment give up this self with all its desires that I might let Spirit serve the whole? Was I not as true as the soldier who gives up his own life to serve the nation? Nothing but this would satisfy me.

What was the result of such a course of whole-heartedness? Listen, I will tell you a secret. When we thus give up all the self, and enter into this Universal desire within, even though it is small compared to the clamorings of self-desires, we will always find that instead of suffering it becomes our joy to see the self crucified.
“Where your treasure is, there will your heart be also.” If you set your whole heart on the side of Spirit, you will rejoice in seeing that part of you succeed, and you will rejoice in the suffering caused by the removing of the self-desires, even though the suffering is great. I have suffered nothing in the sense that things have gone contrary to my desires. Why? Because the one thing I did was to see that my will was to have the Will of the Universal Life fulfilled regardless of any pain or suffering to my separate self. And I have had my way in all things.

Oh! do you not know the joy of willingly giving up all that self holds dear? Do you suffer the removal of things against your will? If you do you are taking the hard road. You can never find by that attitude what the love of Spirit is for you; you cannot receive the inflow of the Will of Spirit or rejoice in Its success.

There are many who have had much suffering, and everything the self claimed has been taken from them, yet they do not find the consciousness of Spirit. Spirit
does not live in them in its abundant Life. Why is this? It is because they did not place their will on the side of the Will of Spirit. They did not give the things up willingly; they resisted circumstances and failed. They did not make a living sacrifice.

I can say that all things that were ever removed from my separate life I could have retained if I had desired to do so. I was successful in all I ever undertook. It was easy for me to win the race of self and do more than most others. I accumulated rapidly anything I ever desired. I speak of this to show you the secret of the success in coming into Universal Life. I was not forced into it because I could not have all of the things of the self I wanted. I was forced into it, because, as it came up within me, I saw its beauty, its love, and I saw its right to live in me.

I voluntarily gave up the success—not failure—of the personal life.

No credit to me; for I sacrificed all the self could offer because of the "More abund-
ant Life's" right to live in me and its power to do so.

If you have not made the willing sacrifice when success was with you, but gave up like the Irishman who bequeathed his soul to God, when it pleased Him to take it, for said he, "I can do no better"—if this is your experience it is sufficient reason why you do not enter Universal Life.

If you cannot give up a successful self, give up an unsuccessful one, but do it WILLINGLY. Spirit will not force you into its Life of Love and Joy.

About the time you think you are ready to make the sacrifice of the unsuccessful self, success will come your way to see if you can be tempted to change your mind.

Here is an illustration that serves to show you the difference between the two positions. Suppose you had invited a surgeon to perform an operation on your body. Suppose you have a fractured bone which will be very difficult to place in its proper position. You take the side of the surgeon and desire that he do the work. Your desire is that he be successful, so
you place your will on the side of the change he is to effect with your body. You know it will pain you and you know you will resist, but you ask to be held and that your resistance be not taken as evidence that you oppose the operation. This is one attitude. The other one is, you oppose the will of the surgeon; you will that you be let alone; you try to defend yourself and think the surgeon is against you. Can you not see the difference in your state of mind, even though in both cases the surgeon’s will is carried out? In the first attitude you have peace and joy at the success of the surgeon, even though you suffer; in the second case you suffer and see no satisfaction, for your will is not on the side of success.

Suffering has but little virtue if it is opposed by the will. But willing suffering is the great and only exterminator of self. You must see this point ere you come into the Life of Spirit, for so long as you resist you are in absolute darkness.

* * *
I desire to tell you of an experience of some eight years ago. I had been letting Spirit do as it desired. I resisted nothing, and let circumstances take from me or bring to me. What I had as my own, I did not defend if others tried to assert their rights and impose on me. I had passed the physical suffering I have spoken of.

I had seen that I could not be consistent with Spirit and continue to take an active part as a self or separate man among men in the business world.

I had given my time to healing and doing for others as I was asked. I never received pay for healing or teaching. I could not sell the truth for money.

I trusted Spirit, while all I had accumulated in the three years of hard work since I had left the church went from me by my consent, rather than try to force others to give up what they owed me.

I got to a place where I either had to work for wages, or charge for healing or teaching, or beg or starve, unless there was another way. I desired at that time to have Spirit prove to me its power to know
and supply my needs thru others, who in their conscious minds did not know why they did as they did. I had accepted God in them, whether it was to the interest of self or against his interest. Now I would trust that Spirit would live thru them and act wiser than they as conscious persons knew.

I told no one what I was going to do. I yet lived in a home I had built, but I had given the deed to the man from whom I had borrowed the money, for I could not pay the interest unless I continued to compel others to pay me according to their promises, which they could not do. I would not take their property and leave them homeless, but I gave up my home instead. The blame must fall on some one, so I let it fall on me to save my fellow men.

I ceased to buy anything to eat. I told no one about it, for I knew that many whom I had helped would consider it a privilege to give me all that I needed if they knew that I needed it. I did not want their help. I wanted Spirit thru
them to prove to me that it ruled all things, and that It knew my needs. I did not take this attitude in a daring way, but I felt it was the desire of Spirit to prove itself.

The result was, that the remaining six weeks I lived in the city I was supplied by people who gave things, sent them by the delivery wagons, brought them personally, or sent them by friends. They did not know why they should take such an interest in my supply, and some apologized for doing it, because they did not know I needed what they brought. Some things came at night, and we would not know who brought them. We never locked our house, for the Lord was welcome to take as well as to give.

The results were that altho there were five in our family at that time—a brother, sister, wife, child and myself—yet we never went hungry a single day. And besides doing without sugar a day or two, and without salt for three days, (although I still had salt in a barn in which I had kept my team, and could get it if I wanted
to, but I was not going after things but was letting Spirit bring to me,) things were supplied just as we needed them.

This I knew was not to be the way I should live for long, but it was a demonstration I felt I needed, and Spirit was glad to prove Its Love and Wisdom to my consciousness, showing me that my Father knoweth what I have need of before I ask Him.

My attitude in all my experiences was this: I would do that which I believed to be right for me at the time, even though I saw it was a temporary condition I must pass thru for a certain purpose. I would take my position and stand for it, regardless of success or failure, and I would hold no one responsible for the results. Never a murmur would escape my lips, nor a thought of rebellion come from my mind. I expected no reward for doing what I did. I did it as I breathe or sleep. I did it because all things considered, objectively, subjectively, physically, mentally and internally, I could do no other way. I followed, as all persons and things follow, the
course of least resistance.

Where is glorying then? There is none, except as I glory in the perfect law of Love that has shown itself to me through experiences. It is in turn my natural desire to give of this I have received, that others may partake of the joy given me. It is only an incident in the natural order of Life. We are all members of the same Life, and objects of the same Love, and are controlled by the same Wisdom.

Shall I tell you of another experience of interest that came a week after the one just related closed?

It is concerning the birth of our second child, a little girl now about eight years of age.

Our first child was born about a year after I ceased looking for the Lord to come, or began to live a natural life.

At this time I had seen the Power that is above the power that people naturally trust in, but the child's mother desired to trust the law custom had established as regards childbirth. I therefore employed a physician and the results were almost the
same as in the case of any normal birth of a child by a healthy mother.

I mention this to show you that the mother of the children was naturally subject to the same suffering other women were subject to, if the environments were the same.

After Mrs. Beilhart had seen all that I had passed thru, and knew of the healing done, she seemed to trust me more; and as the time approached for the birth of the next child, she told me this should be after my desire of a childbirth.

I will not give details but state the main facts. My wife and I were both awakened at midnight after a restful sleep of three hours, she with the external feeling that the time had arrived for the child to be born, and I knew internally the same fact ere she spoke. I prepared the necessaries for such an occasion, which consumed an hour. Then I spoke a few words to her of the law of Love, to which we now trusted this coming forth of a child of Love. I then said I was ready for the child to be born. She had suffered none, but only
felt restless up to this time. In less than five minutes from the time I spoke those words the child was born, the mother suffered absolutely no pain, and lost no strength, as she proved by standing on her feet in less than fifteen minutes after the child was born. She walked across the room the next day, and was up for several hours the second day. The child and mother were without a sign of any disorder in any way. I mention this to show that this Life of Faith in Spirit is not visionary or theoretical. When friends would ask her if she did not think there was danger in the course she took she would remark that Mr. Beilhart gave birth to the child, not she.

It was not I but Life—Spirit—who will do all things for us, or thru us, if we take the proper attitude. She could not trust Spirit in its impersonal form, but could trust me; while to me the impersonal Love and Wisdom were a reality to be trusted.

You who are interested in this Life thru me will naturally ask, "Where is this woman now? Is she with you? Are these
children with you?" They were all with me when the paper and the Home began, and were a part of the beginning. The wife had repeatedly told me not to cease from my purpose because of her or her personal desires, and even wrote it in words like these: "I want you to always remember that whatever I may do or whatever I may ask of you because of my personal desires, I love and honor you because you are true to the life you are living. Should you take your life away from the channel in which it naturally flows out to others, and direct it alone to me, I could not honor you and love you as I now do." Yet this same person who thus spoke her highest desire, had strong desires that did not agree with that sentiment, and as is the natural inheritance of all, she was bound by the more limited desires of a personal and more selfish or separate nature.

The Home seemed to be too universal; she desired to have her things, and especially her children, to herself—not away from me, but away from the rest in the
Home. As she put up walls of separation, she found these walls kept her away from others as well as others away from her. After over a year in the Home I saw, as she also did, that it was unjust to her nature to force her to remain in such environments, and although it would take from me the children, yet what was that compared to the Life so many were dying for?

It is not my purpose to lead an abnormal life; what people need is not wild theories concerning impractical things. They need to learn what the laws are that apply to the daily life as we have to meet it today.

The experience just related is a practical one. The dread of childbirth has a great effect on the human race. The child is greatly affected by the fear the mother lives in prior to its birth, so from this point alone it is a very practical thing. Why should a mother suffer the tortures of death when only a natural thing takes place? Will not nature bring forth her highest product as easily as she does the less complex ones? It is all a matter of
relaxation, of submitting to the one Life that does all things. Spirit has no hard or difficult things to do. It is our inheritance to enjoy every action of Life thru us; that is the object of creation. To arrive at that perfect Oneness with the Life that IS, is the purpose Spirit has in leading humanity thru the darkness, heartaches, and pain they must endure while they see themselves as separate, having responsibilities and living a life apart from the Universal Love which is the worker of all things. By this process they can be awakened to comprehend the necessity of a Life, a Love, that includes all their thoughts and actions in detail.

* * *

I will now speak more concerning this Home. It is practically our work shop, our demonstrating station. It is where we live the things we write in the papers.

The great majority of writing today is prophetic in its nature; that is, the writer speaks of things he does not attempt to live, or allow to be lived in his daily life. This
kind of writing is good and essential, but it is lifeless in the sense that it never begets other than life after its kind. It will cause persons to become alive in the same part of their own nature, but will not, cannot bring forth life in the practical things people live in daily.

The Lord's prayer has been repeated for hundreds of years, by thousands and millions of people, yet the kingdom has not come and the things are not done on earth as they are in heaven. That is, the ideal that existed in the mind concerning what ought to be done has not been allowed to come to the plane of actual living, and given a place of expression thru the body in actual life.

The nature given me would not allow me to speak or know of ideals I did not allow expression in my practical life.

"If ye know these things, happy are ye if ye do them," said Jesus. I found it also to be true that if you know these things and do not do them, you cannot be happy. Therefore, it became a matter of self-protection for me to live my highest ideal.
Anything inferior to it gave me only hell. I could not be satisfied with excuses which many seemed to think were all they needed. I could not quiet that accuser or conscience within me even by saying to him, “The time is not yet; people are not ready.”

DO, I must, at the expense of all else.

That which stood in my way must be removed. What stands in the way of living the Life of Universal Spirit as man conceives it in his true consciousness? Almost every custom and habit which he has formed while living the selfish or separate life, as one who vies with others rather than lives for them.

The whole system of action has to be reversed. The most sacred ties the selfish man and woman hold dear must be severed. Not one stone can be left standing on another in the temple of the selfish life.

The utterances of Jesus have been interpreted over and over to suit the man who claims to be a Christian and yet lives the life of self. And yet His words stand so plain and clear that I cannot see how
anyone can even try to give them any other meaning than they have. “Whosoever . . . renounceth not all that he hath can not be my disciple.” “Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come eternal life.”

Do you think Jesus was an enthusiast, speaking wild and imaginary things he did not expect any one to obey? He knew the law of Universal Life, and he knew the ways of the self or separate life, and he knew one could not enter the one and yet remain loyal to the other. “No man can serve two masters.” This is not religious—it is scientific. It is according to the very law in your nature and my nature.

You may try until the heavens are rolled up as a scroll, and you will remain in discord and hell so long as you expect to become at one with the laws of the universe by adjusting them to the way the selfish man and woman try to live. You may in-
stitute all kinds of reform and charity work; you may make all kinds of sacrifices of the various things you might enjoy; but until you give up the separate self and the mainspring of its life, which are the things Jesus mentioned in the words just quoted, you will find you create more hell than all your good deeds can overcome.

All the charities, colleges, libraries, churches, societies human and humane, will not bring peace on earth. The very heart of the entire system of your life is tuned wrong, and it will never chord with Universal Life. You may speak of socialism; you may speak of single tax or no tax at all; you may depend on good law makers and good executors to carry out those laws; you may have all material things, the necessities of life, in common. All these things will not give you peace.

The fact is, you might be given any external condition you could imagine, and yet you would remain dissatisfied. The trouble lies in the consciousness and not in environments. It is your personal will, your conception of what you are and what
your rights are in this universe that make all your trouble. You may seem to think this universe has no head, no principle of operation, no unity of action.

Your nature which controls you now is such that you think you can force your way into the action of Universal Life and get it to yield to your personal desire. You think you can enter a perfect government where all things are moved by Love, by the Life that IS, and force things to go your way because you have a distorted consciousness, which makes you desire things aside from the law of Life that is in you.

You think a person or thing is your own. You claim the love of a man or woman because of some relationship or contract, while nature decides otherwise. From the very nature of the case you are trying to force water up stream. It keeps running back on you. It will continue to run back on you.

Life will rule. It was here first and has the right of way. You may make all the hell you desire for yourself and others you can find, who, like you, believe they have
the right to divide the Life of Universal Spirit into separate parts and force It to go in certain directions.

Your trouble all lies in trying to make things go your way, to suit your desires.

You should sit in hell until you cease your rebellion against the Kingdom of Love, which provides all good things for every part of Its expression.

Why can you not trust that Spirit, who created and sustains all things, you included, and will give you all you need or can enjoy?

(I am talking to myself, but perhaps it will fit your case also.)

Suppose you had a beautiful surprise prepared for some children. You had provided for every one just what their various natures would most enjoy; and you brought them into the room where they would enjoy it together, you intending to have them serve each other in distributing the things. You know of the joy there is in giving to each other. You desire them also to partake of this joy. Now you begin to give to each that which he should
pass on to others; he to receive from others that which you intended for him. Imagine your dismay as the children grab and retain everything they can lay hands on. They at once commence to make laws among themselves, establishing certain rights which they wish for themselves, and are therefore willing to grant to others. These laws permit that each be allowed a certain part of the room where no others dare to trespass, and all he can get he will place in that spot, and by that act it becomes his own to either exchange for other things, or to sell. You stand back and see that your system of enjoyment for these children is entirely destroyed by their lack of faith in you and their desires for themselves.

If you would be wise you would let them go on until they had all kinds of trouble, getting things that did not suit their natures. From the very nature of the case they could never be satisfied. When they could finally become convinced that they had made a mistake, and would come to you and ask you to give them that which
you desire and take from them that which was so trying to them, what would you do? Would you take things from one pile and add them to another pile? No; this would not satisfy either party.

Suppose you said, "Johnnie, if you are tired of having your own way, and really desire to collect or possess nothing as separate all to yourself, then you may take away your claim, remove your dividing lines which you put up, and let what you have accumulated go back to the whole as it was before you divided it, or claimed any certain part exclusively. Then when you have done that and are willing to let others possess anything they can enjoy, you will find they will give you the same privilege."

"Yes; but will I need to make each one of them give up their dividing lines and take away their claims?"

"No, Johnnie, you need not worry about that. 'With what measure you measure, it shall be measured to you.' You give others freedom and you have it for yourself."
“Now, Johnnie, if you can believe that there is in this room all you can ever need to make you happy, and are willing to trust me that I care for you, and have a purpose for you in everything, and you keep nothing from any others that they desire to have, and retain nothing that you do not desire at the moment for your immediate use, then you will find happiness and all your needs and desires will be supplied, even though the rest of the boys and girls do not yet see that I have a purpose in this matter. They will see how you got your happiness, and then in time they will do as you have done. But they will give you access to all they have if you take nothing away from them to store up for yourself.”

Do you see this world of children?

Do you wonder that Jesus, who saw the purpose of the Father, said that we must remove our claims upon all things and cease to hold anything or anybody as our own? If you see any other way out of it, very well. I do not care to force anyone to go the way I have gone.
But I said I was going to write more about the Home. I wanted to get you to see the principle I followed in my separate life, and show you the principle on which this Home rests. I saw very clearly that I could never reach happiness by going against the stream. To follow desire never brings happiness, for desire goes too far ahead of realization, so I set about to master desire.

The world did not need subduing. It was this self that saw its supposed needs and wants and tried to help itself, following the first law of nature, self-preservation, but it did not preserve. It spoiled on my hands. I would get the very things I did not want after I got them. Desire was deceiving—I would not follow it.

I took away all claims on everything I had as a self or separate person. Things natural and things mental; things affectional and things spiritual—all claims I relinquished, and even the claim to live a physical life. This was not merely play, for while I made no effort to get rid of any of these things, circumstances did begin to
test my vow, and I saw them all scattered. I found I had collected wrongly—the whole system was wrong. The very self-center to which I collected was a wrong conception; and as Jesus said, "If any man would come after me, let him deny himself, and take up his cross daily and follow Me." (Spirit.)

This self, which is the cause of all our trouble, must go. It will not do to call him the "higher self." The higher you exalt him, and the more power you give him, the more tyrannical he becomes. You do not need him; there is no use for him as a higher or a lower self in the universe of realities. He is the devil, the adversary, the one that tempted Jesus, and asked Him to obey him and he would give Him the world.

What is your answer to him as he tells you the same thing? I tried him long enough to find him a liar, and the father of all lying desires that make you think you want things when you do not.

* * *
Well, after I removed all claims on everything, gave up all I ever had or ever knew, I found a time of inactivity, and things sought their level—went where they belonged. Things were adjusted physically, as well as mentally and externally.

All this caused pain, for I was alive in all these things; but my will was on the side of the Will of Life, and I welcomed it all. Yes; it all went, and I had no friends for they did not know my heart and purpose.

But, dear readers, do you know the promise of Jesus that I quoted, (which is not a promise but a statement of a Law that is as eternal and unfailing as the law of attraction) that “Everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for the kingdom of God’s sake, shall receive a hundred fold now in this time.”

Would you not give the child referred to in the story, more of what he really needed and could enjoy, after he came to you and asked that the law of your order
should operate in his case? Would not the bounteous supply your love had given him, begin to flow to him?

When I thus became a non-possessor, and by that act became at one with the principle of all Life, all the elements that compose all things, the nature in every one and in all things began to want to act thru me. Wisdom and Love such as I could never attain by self-effort, came to me and filled me. It made me a channel to dispense to others of Its bounty. This filled my vacated mind and heart to overflowing, and this created Spirit Fruit and Spirit's Voice as outlets to reach the thirsty ones who were ready to receive what was mine(?). No; what was theirs, but which I have the joy of giving because I will not lay claim to it or demand of you remuneration for it.

Then came the ability to do things; to work as I had never worked before. Others asked me to let them help in the work I was doing. They asked me to direct their energies and use their money.
Those who heard me, and did not understand me, were at first very prejudiced; but somehow the desire to run me out of the country or to tar and feather me, (as was talked of at first), has changed to perfect trust in me, and a desire that I do work for them, and advise them what to do and how to do it. This is in practical things—in building, in farming their fields, in planting trees and in making improvements. Many seek my advice who would not look at me when I first came to this Home.

Since I have no way of my own, but only look to see what the Law of things is, and how best to do it, I find I can have my own way in everything I am given an interest in.

I am not laying up for the future. That which is given me is used; but the supply is bountiful for all my desires.

I do not pray or ask for things, because all my desires are fulfilled before I have time to know what they will be. "Before they call I will answer," spake the prophet
who saw the conditions of those in Universal Life.

The result, in few words, is this: Some have given of their substance without my asking; in some cases I have refused to take what was offered by them, because I saw the principle was not understood; some have come to join me and get into this Life of Universal Spirit; there has been given into my hands property worth perhaps six thousand dollars. This consists of all the things we need as a family who work and print the papers, and send them out as we desire.

We are well situated for the work at hand. All we need is at hand when we need it. All our work for those who are seeking Life is free, for we receive freely. I possess nothing in my name, yet I could not possess more of the things I desire if I were the only king of earth and heaven. Love, pure Love, free from jealousy, is mine. Faith, a Faith that knows no doubt, is given me by many. Yes; mothers, brothers, sisters, lovers, and children. All are mine in profusion.
Oh, did you only know the power there is in honest hearts loving you, because of the qualities that are alive in you! If you only knew the power there is in having a Faith in your loyalty to Spirit Universal, a Faith that does not question! If you only knew the joy that is mine because I have given the heart of Universal Love the right to beat in my breast! the Wisdom of Universal Life the right to pass thru my brain! the Faith of Universal Spirit to have an abiding place in my consciousness!

To get you to become partakers of all the bounties that Love has prepared for us all, is the object I have in thus giving you my past experiences.

* * *

What I know of God or Life is what I experienced in His nature in me. I have no intellectual conception of God. I need none.

I know there is a Father-Nature that loves to provide, and that this Father-Nature takes into consideration every neces-
sity of all that He has created, for it is a part of Himself.

I know that this Father-Nature enjoys having every conscious entity that He creates, learn by experiences to trust Him for all things, finally arriving at where they take no thought, carry no responsibility in any sense concerning anything they need or desire.

This I know because the Father-Nature has become alive in me toward others. This nature to provide and care for others is very strong in me, and that exceeds all the desires I used to be conscious of which caused me to look out for myself.

Why do I look to the interests of those who trust me? Because it gives me greater joy, more pleasure than not to do so. To illustrate in a material way: These are cold mornings; yet when five o'clock comes, the desire to get up and feed the stock which desire food at our barn, is so strong that I would rather get up to enjoy the pleasure of satisfying their several desires than to remain in a warm bed.

Your desire to receive what I receive
and can give, often gets me out of bed at an early hour. Do you see that that which you receive from or thru me does not come under the law of remuneration in the business sense? I am remunerated in the doing of the thing, and that completes the transaction and leaves you free and not indebted to me for my action.

This is how I know there is a self-existent Father-Nature. He creates and supplies the needs of all he creates because of the pleasure He gets out of it.

I also know there is what might be termed a Merciful Nature in Divine Life. Nature that gets its joy in giving when it is not merited. That is, this Nature delights to give most bountifully to one who thinks he is very bad and unworthy of recognition. It makes no difference to this nature what you have done or been in the past, if you have the capacity to receive and do not claim that you deserve it; then this Nature takes most pleasure in giving bountifully. This is the Merciful, Forgiving, Savior Nature.

Then I have also found the Lover Na-
ture, that knows no brother or sister, for to this Nature there are only two, and they are one. All masculine expressions are Himself. All feminine expressions are His Sweetheart.

This Nature is ever seeking to surprise the object of His Love which object is all expressions who can receive him impersonally. His joy is in surprising, in giving unexpected attentions, supplying desires that are almost abandoned.

All these and many other qualities of God, the Self-existent, Eternal One, I know, because they act thru me, and are a part of me.

Attitude is all that these Qualities of Nature demand on your part. It is their joy to supply.

I have said enough, although the experiences of the last ten years would be interesting to you if they were all written out in detail. But the necessity is for you to let the Life, Love, and Wisdom LIVE in you rather than look too much at what it has done in me.

I have traveled the path and can testify
that it is good and not evil. Love leads all the way, and when our heart is whole and our eye single, there is no mystery about it. If we have no will of our own, but place our will in the One Will, we will find peace in the greatest darkness.

Life's problem is solved for me as a person.

I am a friend of everything that has existence.

I allow everything a place and a time.

I see all as harmonious.

All persons, all entities or centers of intelligent expression, are of the One Spirit, and love to serve me, for I love to serve them.

As one actor in the play of Life, I play my part as though it were the all-essential. I appear egotistical, self-righteous, dictatorial and unreasonable, if viewed from a personal standpoint. This writing can easily be interpreted as personal; but love of Spirit in me for you covers all this so deep that the ones who are ready for it will not see inconsistency, and those not ready should see it.
I am willing to be all things to all men, for I see back of the curtain and am at one with the play.

I am here to serve on the stage of Life. I would that all others enjoyed their parts as I do mine.

All that belongs to Spirit Fruit Society belongs to every man and woman who will let Spirit live in them. All I am is at your command at any moment.

To free you and enable you to be what you are in truth, is my only purpose in this world. Spirit Fruit and Spirit's Voice are a Free Gift of this Love of Spirit Universal to you. Five years of actual experience in sending out a free paper proves the law to exist. We began without a dollar, while now there is all we need at hand to work on indefinitely.

Are you as willing to LET as Spirit is to give?
ADDITIONAL ACCOUNT
WRITTEN AT THE NEW HOME AT
INGLESIDE, ILL., AND PRINTED SHORTLY
BEFORE JACOB'S DEATH

PART II.

It has been almost five years since the foregoing was written. It seems to have been more in demand than anything I have written—perhaps because people can understand the personal better than the abstract principles; at any rate the second edition of the "Very Personal," as printed in the regular form of "Spirit Fruit," has been exhausted, and there is a demand for more of them.

I have concluded that, if I must reprint it, it would be best to add a little and carry the readers five years further, and let them know the result of this life I have chosen (or which has chosen me). I have also thought it best to print it in pamphlet form,¹ as it is more convenient and will give better service. This, then

¹ This was printed under the title, "Fruit of the Spirit," but has been out of print for several years.
is sufficient excuse for the present booklet. Had I to write it all over I find that I could not change any part of it.

All my experiences in the last five years have simply been demonstrations of the principles set forth in the foregoing. I have had a dip down into the more concrete part of Life's experiences; have come in contact with nature and man on a more literal basis; and have applied and proven true in each instance the principles of Life in which I believe. It will not be necessary for me to go into many details of the vast amount of experiences five years of very active life have led me thru. I will give only a few to illustrate the different principles I have met in actual experience, and which are practical in the world of activity in man's present state of unfoldment.

Let me say, before I go further, that I do not ask of any one reading this to try to do as I have done in order to make a success of any personal scheme he may have and desire to carry out. The principles brought into action in the life here-
in set forth are universal principles, but they only fit perfectly when no personal will, or personal ideal, or personal ambition exists. The world is not ready for these principles at present. Life is working out its evolution in man thru his selfish nature, and bringing to each person just the hell he needs; but as the grain on the stalk differs from the stalk, so this full fruit of Life differs from the stalk from which it grows. The stalk is the selfish, separate man, whose very action and desire is for the growth of his separate existence and pleasure. The “Fruit of the Spirit” that this selfish life will finally ripen into, as a result of the growth of the selfish man, is the object of man’s existence.

Those who see only as far as the selfish man, can be certain of no justice in existence, and it requires much imagination to see a sufficient purpose in man’s coming into existence to justify his being here at all. But when one sees the full growth of the plant, and sees the grain come forth and develop to resemble, not
the stalk on which it grew, but the grain from which the stalk sprang, then it is easy to see wisdom in creation. Then there is joy in existence.

I say that this Life of which I tell you is not for the selfish man to try to adopt. It must grow of its own accord, in spite of his selfishness. When It comes to him it will not be because he sought to incorporate It into his selfish life for personal gain or success, but because his selfish life has had its full growth and puts forth the true fruit from the center of his being and presses itself into his external environment.

Therefore, my view of it is that there is a purpose in this little history of experiences coming to those into whose hands and hearts it shall fall. It will feed the faint hope that is coming up in you. It will fertilize the seed of Life in you, and cause to grow and come into expression thru you the full fruit of the Spirit of Man.

It is the ideal of thousands of persons on earth today, many of whom do not find
it practical in their own experiences, and they do not feel at present ready to even give this principle an open way in their daily lives—yet it is their ideal—their hope of the future; and this gives strong evidence that it is alive and working in them, if not yet ready for external action.

This being true with almost all who even see any sense in this life, and the remaining ones thinking it all foolishness, I concluded long ago that I did not need to expect much recognition nor appreciation from those around me; but since giving instead of receiving is my pleasure—to do work for the joy of others instead of having things done for me—I find it all very much to my liking, and find only gratitude in my heart for all I find in life daily.

So here is a bird’s-eye view of the last five years.

Not long after writing my personal experiences in 1903, the demand came very strong on the part of many of our readers in Chicago to have me talk to them
in person. This I did the following summer. The meetings became very interesting. The newspapers took notice and thought they saw an opportunity to feed the public on sensation they could manufacture out of what I taught and lived.

With slight additions and omissions they could give my views and the doings of Spirit Fruit Society to the public, and excite curiosity and feed sensational hunger. Newspapers from various cities sent their reporters to our place at Lisbon, Ohio, and in their papers appeared columns and pages of the most sensational matter concerning the "Spirit Fruit Heaven," as they called it. I do not know whether any paper in any city of size omitted to give it at least a part of a column notice, while some, especially Chicago papers, gave from two columns to over a page for ten days. I might say that the reporter from the Chicago American was a young Presbyterian preacher—should have been conscientious but was not. After writing all his fertile imagina-
tion could devise, he wrote me the follow­
ing note:

“Well, Jacob, I have called you every­
thing I can think of, and if there is any­
thing you can think of which I have not
gotten in, tell me what it is and I will
forthwith charge you with that.”

Some of the reporters who visited me
wrote letters of apology, telling me their
papers would not print their stories un­
less they made them sensational, so they
had to fix them to suit. I met all these
reporters as men, and they liked the way
I treated them; and while they said noth­
ing against me personally, yet their pro­
fession compelled them to give what the
public desired, regardless of facts. For
this I did not condemn them, for their
work was as important as mine and not
as pleasant.

He who would bring a new truth into
living expression in his own life must be
able to withstand the criticism and con­
demnation of the system he wishes to
supplant. I have counted the cost—I
know what to expect and I welcome it all.
No one opposes Life. All serve it, and evolution is the result. Were I living a life unto myself, which I expected to end with my personal removal from the stage of action, I might see opposition in some things. But to me Life is a unit, and each individual contributes to the unit. The success of the unit is the object, and this has become my personal desire, therefore I am content to see all things work to that end.

The papers have watched me closely for the last five years; I can scarcely make a move without their making a story of it. To me this signifies this: when the world is ready for the message, the papers will give it; of course it will be greatly colored, but those who are ready for it will be able to read.

OUR MOVE TO INGLESIDE, ILL.

My talking to the people in Chicago soon revealed to me that I must have better proof than words for this practical world. They said, "Yes, you can live this life of non-resistance and Universal Love
in a small town, and in a quiet way, but it will not work in a city where selfish man is in command, and rules all persons."

After a little less than a year of talking, I saw I needed a larger field of action for our Home, and the demonstration of these principles. So I followed as the way opened. I looked around for a location. I thought we needed a farm somewhere near Chicago where we could live and work. Now notice what took place. With but $1,000 in money with which to make the first payment on a $10,000 farm, and no visible evidence of more coming, I signed a contract to pay $1,000 every three months for eighteen months, and then to pay the balance. Was this not foolishness on my part? Our home at Lisbon did not sell, so it was of no value to us here. We made a sale of our stock and farm implements at Lisbon, and sent the household goods up to our new home.

The little old farm house on the new place would not hold us all, so some of us slept in the granary the first summer.
OUR NEW HOME

Could Life build a house without professional architects and mechanics? Was this life I taught only a theory, or would it work in things material and practical? Here was my chance.

We began to build a house for a home for Spirit Fruit Society—a place which would be a home for those who gave this Spirit in which we believed, a place in their lives. This home was to be built without any hired help, and only those who believed in this Life were to help in its construction. We wanted to build it out of cement. It was new work to all of us. We could haul gravel and sand, and we could buy cement, when we were ready for it, if we got the money. We had nothing to lose, for our lives we had given to the Spirit of Life in which we believed, and which we thought was leading us into this new experience.

According to the contract I signed in buying the farm, I would lose not only all the cash paid, but also all improve-
ments we put on the place, should we fail to meet any of the payments at the time they came due; we would violate the contract, and from man's point of view we would lose all. This did not bother us. We went on with our work on the farm and in building the cement home.

The experiences we had at various times would make a good book to read, but I must tell you only the more important things.

The newspaper reports preceded us, and people met us with suspicious minds, and we had to pay for things as we got them. No one wanted to risk anything on this wild scheme. It was enough if they had to tolerate such people in their community.

But we made good; we hauled gravel—five hundred loads of it—across the ice on sleds in very cold weather, the first winter. We got it out of a frozen gravel pit, where we dug a cave in the hillside that attracted the attention of the whole country, and some showed enough interest in us to tell us we would all be killed—that it was
dangerous and likely to cave in any minute; we assured them we felt safe, and would keep on the safe side. When it thawed some one day, and we saw a crack forming in the shell above our heads, we kept out, and in a couple of hours it came down—over two hundred tons of it. This was a victory, for we showed we were not fools, even though we did risk some danger.

Our neighbors began to say, "These folks can't be so very bad, else they would not work so hard early and late."

Business men began to feel safe and asked me to come and get what I wanted and pay as it suited me.

Well, by breathing some life into dead things, and getting new energy in some who had fulfilled the life of self, things before worthless were as good as money, and were exchanged for it.

We made our first five payments on the farm nearly on time. The house was about half finished. Now, we must raise five thousand dollars; our contract would be up in a few weeks. The only way I
could see was to borrow the money by mortgaging the farm. This was not my ideal, but with my conscious mind I saw no other way. I was will-less about the outcome whether it was ideal or not. It was not up to me, but I would do what circumstances demanded of me. I would oppose the will of no one. An agent tried to get us a loan—failed in every attempt—could not see why. The date of payment passed. My man needed the money, as he had bought a farm and needed this money to fulfill his promise. He thought I might have some scheme to stand him off. He wrote me a very short letter, plainly written, to the effect that either I must come up with the cash or he would enforce the contract. I wrote him concerning my effort; that, while I had no assurance as yet of the money, yet I had hope it would come in time; but that it was all in his hands; that I knew I had violated the contract, and should not blame him if he enforced it to the letter, and that I would make him no expense or
trouble, and that I would get out as soon as notified.

I resisted not. I gave him full power over me, and gave him access to the $5,000 paid in cash, and all the improvements we had made. I did not do this as a bluff. It looked on the surface of things as if we would lose it. I was willing, for if this spirit of non-resistance would not prove up, I did not want to continue a Home on that basis. I did not desire to teach people a fancy that only worked in theory.

What did he do? What could he do? He wrote me as though he were writing a friend, and said he knew I would get it, and apologized for his other letter. Said we would come out all right, and he would not force anything.

Time went on; I still failed to get the money. About three months passed, when one day he drove up to our place looking very sad. He said his man was tormenting the life out of him for his money, and had given him only a few days in which to pay; said he did not come to ask me to pay, but that I might be able to help him
out; perhaps I could get $3,000 for him, and then he would let the rest stand until I could spare it. I said I would do what I could, and I fully believed I could help him since he put it this way. Well, I have not the time to tell the story, but in four days I had the pleasure of driving to his place and handing him a check for $3,000. This so surprised and pleased him that he thanked me repeatedly; said we would not say anything about the rest I owed, and for me to take my time to pay it.

'Oh! is this not a cold, cruel, selfish world?' did I not hear you say? This man is an exception, is he? Well, had I asserted my rights and not given all into his hands in response to his first letter, and thus fulfilled the law of non-resistance, this little history of Spirit Fruit Society would have had an abrupt ending at that time.

At the end of two and a half years the house was finished as you see it in the picture in this booklet, at a cost for material alone of $13,000; the labor inside and out
was all done by ourselves; this and the farm all being paid for in full.

The floors are all of oak, except the dining room, which is made of mosaic tile. The doors and all finishing are oak; walls plastered and tinted with alabastine; ceilings all of pressed steel; hot and cold water throughout the house; five baths, and acetylene light system; also a steam heat system with twenty-nine radiators.

Now this house might have been built by professional architects and builders to look better and suit some persons better; but for us it is just what we want, and we have proven that the principle as we see it and teach it, will stand demonstration in this cold, heartless, money-mad world, as well as in necessary physical work, including things people have thought one needed an imparted education to enable him to do. This house was built one thing at a time, and no one, not even myself, knew what it would look like until the work was done.
Now a little about the experience in buying the material for this place.

Had I had some one to give me cash to enable me to pay for everything as I got it, I could not have had the experience I had, nor could I have proven the principle I desired to demonstrate; but I did not have the cash in most cases. Here is one instance which is an example:

I had bought of one firm over $4,000 worth of goods; I had paid them but a small part of this; they had not secured themselves in any way; they sold the goods to me personally, while all the property was in the name of Spirit Fruit Society. I had promised to pay them $1,500 on a certain date; I failed to get my money. I went to see them on the day it was due, and told them I did not have it. It did not seem to bother them any, and they asked if I needed any more goods. I told them I did not feel that I wanted to ask more favors of them until I paid them what was due, unless they charged me a
certain per cent on all sums past sixty days due. The two brothers consulted each other and said they would do this, and asked me for my order. So I gave it to them, adding nearly $500 to the $3,000 due them. I said, “Let me look over your books and see what is assessable with the added percent.” They looked at each other, smiled, and said, “Mr. Beilhart, we will look to that. We don’t think we will ever need add anything to your bill. You will pay as soon as you get it, and we make a living per cent on the goods we sell you, so it is all right; come in whenever we can do anything for you;” and with that they phoned for a carriage to take me to the train at their expense, and offered me a good cigar. I left them quite convinced that to an honest man this world of business was not so hard and cruel as I had heard reported by many.

Not long after this, and before I had made much of a payment, they took me to Chicago to buy some goods they did not have in stock, and at three great supply houses in Chicago they left a standing
order that at any time Mr. Beilhart came into their place of business and wanted any goods, to let him have them on his word without written order from them, and the only limit to the amount was to be for the amount their house desired to trust Thompson Bros. firm. What a cold, cold world for saints to live in!

This has been my experience all along. I never keep account of goods I buy. I trust to the one I buy of to do that. I meet the true in them, and it never fails to take pleasure in co-operating with me. I ask no favors—I want nothing but justice.

And do you know that all we are here for is to learn to weigh right, measure right, and decide all things according to their weights and measures?

The material world is a kindergarten in which all these things are given us to teach us law and order, which we could not learn any other way. If you become so interested in the toys given us for lessons in demonstration, and collect them for your own, and become attached to them, then you fail to learn your lesson
and must needs take it over again.

You can fool others sometimes, and yourself sometimes, but you can not fool the Spirit of Life in you. It will hold you in your lesson created by your environments until you learn and obey the Law in every detail.

THE LAW

I will give you one more experience with a part of modern life which so many think is cruel and heartless—the Police and their rules.

Last spring I gave some lectures in Chicago each Sunday evening for several months. In these meetings any one who desired could ask questions, or give his ideas if he desired. Sometimes there were those present who did not agree with the government and things as they are, and some things quite anarchistic were said. Our meetings came under the list of suspicious meetings. When Chief Shippy shot his imaginary assassin, the vigilance of the police force knew no bounds.
The first Sunday after the occurrence, we found a notice tacked on the door at the hall where our meetings were to be held. It read, "No meeting here tonight." It was evident the police had put it there, and we were to have no say about the matter. Oh, what an indignity to have our rights of free speech taken away in such an unceremonious way! Here is surely where we should fight for our rights. What right had these ignorant police of Chicago to say we shall not have the right to talk to each other? Yes? Let us see.

I wanted the freedom to talk to my fellows on any subject that interested them and me. I must have my liberty. How will I get it back? Now, I have preached the Law of Non-resistance, and lived it successfully in other ways. Have these men, who wear the blue cloth and carry the club, enough of the essence of Life in them so I can get a response to the spirit of non-resistance, or are they simply a cold, heartless machine? I had found the true spirit in business men, who seemed
wholly selfish while dealing with the ordinary man who was trying to protect his own interests—but are not the police different? Let us see.

I went to see the Assistant Chief, who was then acting for the Chief in his office. I told him of the notice I found on the door, and said I supposed it meant we were to have no further meetings until we got their permission. He said, “Yes, we have orders to stop all meetings where radical ideas might be expressed tending toward anarchy.” And added that they had also given orders to the police to arrest any one whom they caught passing out literature on the streets. “Well,” said I, “that heads me off again, for I had suspected a lecture might not be allowed, so I wrote my lecture and printed it, and I was just going to ask if I might not hand it to those who would come to the place where our meeting was to be held.” But I told him I did not want him to favor me or break their rule if it was against the orders to pass them out. “Well, I’ll tell you,” said he, “since you put it that way,
I’ll just tell the boys on that beat to let you pass out your lecture.” I thanked him and asked when he thought we might again continue our meetings. “Well,” said he, “I haven’t authority to tell you now, but you send some one to my office in a couple of days and I’ll tell you then.”

This is what the Assistant Chief of Police of Chicago said to a friend whom I sent to his office two days later: “You tell Mr. Beilhart he can have all the meetings he wants to have, and if any one questions him when he desires to rent a hall, just tell them to call me up and I’ll recommend Mr. Beilhart for any hall in the city.”

I have told this just as it occurred to show you what the proper spirit will do with men, no matter if they are police. This would not prove as much as it does if it were not a fact that others whose meetings were stopped, as was mine, and who asserted their rights and opposed the police, were denied any privileges for weeks.
I have yet to find any condition among men where Love and non-resistance will not cause those who would be my enemies to be friends and grant me liberty.

* * *

This demonstration set forth in these few detailed experiences is not much in so great a world as this; perhaps not more than one out of a million will hear of it, and only a very few believe it true or trustworthy. Yet do you not know that everything I live in actual life becomes the property of human nature? and all who shall partake of human nature in the future will of necessity imbibe some of these principles. A little leaven leavens the whole lump. Wait a time and you will see what the next generation will bring forth. I expect but little from this one, but there is an order in Life and this is no accident.

I have given you only one line of experiences I have entered; there are many of much more importance than this, but I will not speak of them now.
A NEW CONSCIOUSNESS

What this world needs is a new consciousness. A new spirit must enter into the individual—one that will make him sense that Life is a unit and not a separate mass of persons, each living apart from others.

The spirit of the personal life has a consciousness, and it is just right in its place; but it will not work in the New Order. To try to be unselfish and work for the good of others when one is governed by the personal will and personal consciousness, is a failure. It produces hypocrites and makes failures of their lives. It is the selfish man who looks out for himself who succeeds in doing things, but he does not get all he desires. His success is only partial, and does not give real satisfaction.

Man is so constituted that while he is evolving he senses two natures. The one he is active in calls for one way, and it has a consciousness that governs these actions; and when he is in the first stage
of this evolution he is quite at peace while living the selfish life. But in time the spirit of Universal Life begins to make its presence known, and sets up Its Kingdom in his actions and demands that Its laws of unselfish action be obeyed. Here is where trouble begins. There is no longer one master to serve, but two, and these two differ in their demands on the person; and while the laws of the second are acknowledged to be ideal, yet the laws of the first are obeyed in actual living. But it is at the expense of perfect approval of the person’s highest sense of right. From this point in man’s life there is little success to be expected, for he can be whole-hearted in nothing which he does. But experience will evolve—the process brings on a greater amount of consciousness of the presence of Universal Law, and reveals more clearly the failure of the personal life of selfishness. While it may succeed for a time in giving a degree of satisfaction, it unites you to nothing that is permanent.
To bring about the passing away of the old order, and the establishment of the new, is the purpose of Life in man today. All things mentally and in the material world today are forcing this change. A new consciousness is coming in, and man will reverse his sense of right and wrong in many things. He will act in accord with Universal Law and obtain perfect peace and satisfaction throughout his entire nature, for it will act as a whole, and all the Laws governing it will be obeyed.

To this man the new world opens. He finds himself an heir who has come into full possession of his inheritance. All that the separate self must work for or purchase with effort that he may use it in his separate life for himself, will come spontaneously to the one who enters the New Order. The ability to do things with body or mind will come freely to one who gives place to the Universal Spirit.

This, the self-conscious man who is in the prime of the separate self-life, will not comprehend nor believe. If he could be-
120
lieve it he would try to get it and use it for himself.

* * *

This Home, and the workings of it, are only a little manifestation set out before those in whom this new Spirit is striving for an expression. It will encourage to greater hope and more willing action the Spirit in those who are being evolved into the new order of Life. The reason I feel free to display this Life before you in so personal a way, is because I have nothing which I desire to sell you. I desire to have no following. I am building no colony, and desire no one to join.

The Life of which I have written is not my personal property, any more than is the farm or Home which are the results of obedience to the laws of Universal Spirit. These things are the property of the One Spirit which I see is coming up into conscious action in many. This Spirit in you does not desire to take you out of the world of experience and difficulties any more than it desires to remove me from them. This Spirit does not de-
sire to get you into a Home such as we have here, unless it is to teach you some lessons you could not learn elsewhere. But the only object of the Spirit of Life is to live through you and obey the laws which govern the stage of your development.

This Home and work here are only a small part of the actual movement that is in operation. But it is not the nature of Life to proclaim from the house top. Those who need to know will learn at the proper time. What I make public is to serve those who need to know what I write. Whether I write more in the future, and whether our little papers, Spirit Fruit and Spirit’s Voice, are again published, depends entirely on the needs of Life in those who are evolving into the One Spirit.

Life in me is quite content to live a day at a time, and do the things before me, no matter what they may be. The pleasure in life is not in the things done, but in being united within and agreeing entirely with what is in you while you do any task that needs doing.
Those who seek satisfaction out of THINGS will never find it.

I stand ready to assist the Spirit of Life to come into active expression in those who are ready to enter the arena and obey the Laws. But I have no desire to give advice or assistance to the individuals who desire to learn laws by which they may become more capable of having their personal way, and succeeding, regardless of the principles of Life. None such need ask me for aught, for I cannot help them in any way.

Spirit Fruit Society,
Ingleside, Ill.

Sept. 1, 1908
Ten years ago I became possessed of a desire to know whether the principles of Jesus’ teaching were practical or only theoretical. I saw I could not decide unless I gave them a thorough trial, complying with the laws by which they were claimed to be practicable.

I saw many men all around who were giving their lives to different causes; some gave up all to explore the northern regions and find the north pole; others joined the army; others sacrificed all to invent some wonderful machine, or perchance perpetual motion. I concluded I would not be a greater fool than others if I followed my desire, even though I failed, or found it only a beautiful theory.

So I resolved then and there to follow the highest light that came to me, and not reserve friendship, honor, or anything the world could give. I simply followed the best light I had and reserved nothing.
I drifted on, and soon got out of the limited theories of man-made doctrines. Drifted on and on, looking at everything that came to me, getting whatever I could out of all things I met. Like the amoeba, I would absorb all that I could get out of all doctrines and teachings I came in contact with; then I would release them and go on—“to the devil”—my associates each said in turn, as I left their fenced-off beliefs.

But my greatest help came in my everyday life. I slowly found all the principles I tested to prove true as soon as I could comply with the conditions.

While to many I have become a fool, yet to Life, joy, and happiness I am no more a stranger.

I am now ready to give to others what this experience has taught me.

My desire now is to encourage others to make the transfer from the old principles of selfishness, sin, sickness, poverty, disease and death, to the Life which is placed in the “most holy” of each one of you, and which will come out and prove Itself when
you give It a chance to comply with Its laws.

Your intellect is saying: "Yes it all looks very well in writing, and we may enjoy hearing and reading it, but it is not to be lived in every day life; conditions are against it, and the time of its fulfillment is yet distant." This is the decision of the intellect, the sense man; but I am not talking to him. I care not whether you are editor, teacher, lecturer, or simply one who has read and listened, you know too well that within you is a voice which says, "Yes, that is the truth; I have told you often to obey it. I am one with the Life referred to. Trust Me and I will demonstrate it all to you. Give Me the throne in your mind and heart and all will be well."

It is to this true Life within you to which I throw the life line. It will take hold and come forth in your life.

* * *

When I began to follow the true Spirit of Life in me, It led me away from everything to which humanity is climbing. I
went down and down, away from all things concerning which there is contention. I did not know where it would end, but I soon entered a plane where there is no strife, contention, no storms of passion, no fear, hatred, nor envy; no danger of getting out of one’s place, or of another taking what is yours. I found that the stream of Life flowed one way and it carried me on in harmonious course.

No more effort, resistance, or holding fast.

Life does all.

I only let. Its action is always pleasant. It works from within.

But it was a very narrow and difficult way I had to pass when I made the turn out of the current of the selfish life. But when once out it was easy, and natural, and unlimited.

Try it.
Spirit Fruit and Spirit's Voice, are not written or printed as other papers and journals. They are simply an outlet or means of expression for the Love I find in my heart for the true Spirit in all those who are ready to pass thru such experiences as will rid them of the self, and allow to come forth that Spirit which is Universal in Its nature. This Spirit is One with me and I love It, and all I do for It I do for myself.

The messages I write It from month to month are the same to me as are the letters of Love which a lover writes to his sweetheart. It is not a duty I have assumed which I must discharge each month, it is rather a privilege I enjoy—to be able to write out the thoughts of Love that fill my heart and mind. It is an overflow of what comes to me each day in my practical every-day life.

I am not studying theories, or trying to conceive and build up forms of belief to
write you about. I have simply given my whole life to the Universal Spirit that dwells in the center of my nature. I have no other duties or cares. No one has any demands on my time.

I am not obligated to any part of the separate life of the self in me; therefore I am free to let the life of Spirit have the unlimited use of my body, mind and all there is of me.

I have no rules of right and wrong, no sense of propriety. I allow the Life of Spirit to make Its own laws from moment to moment, leading as It wills.

I, as a man, am not assuming the position of teacher to you who read this paper. I am not a missionary trying to proselyte you to my belief, or to get you to follow me or any deity.

I find that the Spirit of Life is a Lover by nature, and all It does is done spontaneously with a full and whole heart. Having given up all attempts at living my own life and thus having made room for the One Spirit of Life in my stead, I find It is able to live as It wills and there is
nothing to withstand It in any of Its expressions.

It is this Spirit which created Spirit Fruit. (Spirit alone can bear the "Fruit" of Spirit.) Spirit writes as It desires and when It desires; and Its nature is not to sell what It has to give you, therefore It sends out Its message of Love as a free gift.

I wondered how Spirit could print a paper and send it out as a free gift; I did not know, but I believed It could; I would let It try at least.

I am willing to have It suffer in me as well as rejoice in me; I am willing to have It be in darkness in me as well as in the light; I am willing to have It cold and hungry in me as well as filled and warm; I am willing to have It wear cheap clothes as well as good ones; I am willing to have It slandered or judged unjust and evil as well as just and good; I am willing to have it rejected by others as well as have It accepted and loved. In other words, I am not my own, and have no desire to dictate to It what It will or will not do in me.
If I am a failure I do not care. If I am a success I do not glory. I am not and Spirit is, and why should I keep up a farce, trying to live a life apart from Spirit who alone can live.

Having thus given Spirit full right of way, I find It present to live thru my entire body and mind, including my entire being. I find It surrounding me with such environments as best serve Its purpose.

Somehow I find that in some unexplainable way, It has made me One with It to such an extent that I am lost in It, and cannot find myself; for all I can find is Its Love, Its Wisdom, Its Desire, Its Power, and Its Joy.

I find It is eternal in all Its attributes, and It can satisfy all desires on all planes of being. Its daily life in me is a constant revelation of Love and Wisdom to me. My own ignorance and limited knowledge of how to live, as well as my own lack of Love and Life, are overshadowed or swallowed up by the Love and Wisdom of Spirit.
I find it to be very practical, and obeys its own laws on all the planes of expression. I find my daily experiences are better than any romance ever written, and the cup of Love is ever full.

As I said before, Spirit Fruit and Spirit's Voice are simply channels for the purpose of carrying to you, who can receive this Love in a mild form, the overflow of Life which accumulates in my everyday life, and demands expression about once a month. It is a sort of irrigating system by which the deserts of your nature are to be turned into fruit-bearing gardens; and in turn you give out the Fruit of Spirit within you.

Spirit Fruit is written by me as a person like yourself; while Spirit's Voice is written by me as the impersonal Spirit. Yet the fact is, that Spirit is the source of all there is in them both. They are adapted to your needs, and as your needs increase or change, Spirit will adapt Its expressions to you.

Well it has had Its way, and it has been a very nice way, for I never ask anyone
for a cent of money, and never receive a cent as pay for the paper. Yet as far as financial outlook is concerned, there is no end in view for Spirit Fruit and Spirit's Voice.

We have a pleasant home which serves as our "workshop," and we are able to produce all the papers those need who are being prepared for them.

The writing, type-setting and mailing are all done by Love, and we do not feel that it is in any sense a business. There has never been an advertisement placed in the papers. I would no more think of putting an advertisement in the paper than I would sell the back page of a love letter I might write to one I loved.

I am not opposed to business. It is all right in its place, but I do not need its support in sending out my love letters to you.
SPIRITUAL LIFE A STAGE OF EVOLUTION
(From Spirit Fruit, Vol. 1, No. 3)

It is necessary in the development of man, as well as in the growth of timber, that each individual man or tree should assert his individuality, and grow as though he were the only one.

The tree must grow in the forest, and must look out for itself in every way. And while it protects neighboring trees from the force of storms, and does its part in keeping the sun off the ground so as to hold the moisture there, yet it does this all for its own benefit.

So man, in his unfoldment, must go through this stage.

After the stage of self-growth, the tree must be cut down, sawed and seasoned, dressed and polished, ere it can become a part of a house or some useful article. So must man change his attitude and be fitted into his place.
Now my brother, or sister, I want to tell you something provided you have found out that you are not the "whole thing" yourself—that you are only a part of the all—and are willing to get in your place and be of service to all. If you feel that the sun rises and sets in you, and that you should assert your rights as such a personality, then please do not read this; for you are full of "sap," and give evidence that you need to remain in your place of growth some time yet ere you can be fitted into your part of the Universal Building.

Now you who have ears to hear this, listen. All manifested life is organized, and the degree of the power manifested is determined by the development of the parts which compose the organization. All lower forms of animal life are composed of low particles. It is a fact in the law of evolution that every time particles come together to organize, their condition is improved, each receiving the life of the organization which is the result of each one
of that organization giving up its separate life to the organization.

This is why everything wishes to organize. It is the law of evolution. This principle goes from the mineral to the vegetable, then to the animal, then to man. And the separate individual man, when he has prefected his life as such, offers it up to the spiritual organization which forms the perfect Man—the image and likeness of God.

If, according to the law, each part is greatly improved by yielding up its life to the organization of which it will form a part, think what power will follow the coming together into one body, under one principle, of the ones who have become the most highly developed at this time.

I am not referring to the doctrine of your becoming lost as to your conscious existence.

When the true soldier gives up all other demands on himself, and goes into the army, his power becomes the power of the army; whereas before, his power was simply the power of one man.
My brother, my sister, do you have a desire to enter the organization which comes next in evolution—next to the separate state where each one asserts his individual rights, and works with his separate power?

This of which I speak is not a work of man, like forming a church or a political party. It is a principle in the nature of evolution.

The time is ready for the Life which unites such as are ready to enter the higher organization, to begin to work; and It is working in many hearts.

Now what is necessary to thus organize and each one receive the benefit of the union? According to the law of nature each individual must give up all personal interest; all that pertains to the personal life; be wholly free; and cease forever from protecting the self, or striving for self-growth, except as he or she becomes a part of the Organization. All action will be with an eye single to this Organization.
Now when this is done, what will be the result? The spirit of this new being which is to be formed, must enter the different ones who are to be built up in this Body, and it will do to them as does the animal with the vegetable—it will tear them to pieces and disintegrate them. They must cease to be as they were in separate lives. They are digested and carried by the circulation, each to his place of service. Here they know no self-life, but know only the life of the Body of which they form a part. And the life of the new Body is given to each of them. They have no life but the life of this Body, and no desires but the desires of the Organization.

Now the individual works in harmony with the Body, and there is no personality nor any personal duties. The only duty is to obey the will which rules the Body; and since there is no other will that it is conscious of, its every action is natural and voluntary. It has no responsibility; no looking after its supplies; for, as a part of the Body, it is supplied.
Now, brother, sister, you to whom I am talking, you know what it means to be disintegrated; your life, hopes and joys all shattered; you sunk into the dark recesses of the great digestive organs of this Body of which you are chosen to be a part, where dwells darkness, sickness, pain, loss; all things taken from you and no hope left.

Is it so with you? If it is, then rejoice; you are in the digestive organs of the perfect Body, the Body which has chosen you to be one of Its members, and is taking the self or separate life out of you, and is filling you with the spirit of Its life. It will soon change your condition and give you the love of Its being, fill you with Its power. And you, with the rest of Its members, will enter a higher life than self could possibly develop. This is why you have been seperated from friends and the pleasures of the separate life.

O dear ones, rejoice, because this perfect One is soon to be in complete working order; and the power of Its life can not be estimated by the power possessed by
the separate individuals ere they became incorporated into this Body, any more than you can tell the power of a horse by the corn and hay he eats and the water he drinks. The power of organization always increases many fold the power of its separate parts.

Do you, who have suffered much or lost much say it is cruel for Life to thus pluck you from your growing place, and grind you up, and digest you in darkness, and take from you your personal life? take from you the things you love and enjoy? Where in all nature can you point me to any other process of evolution? It is the law of Life.

This Body is already begun, and the digesting and disintegrating has been going on for a long time. The time for assimilation is at hand.

All spirits who have passed from the selfish sphere of spirit life are in this Body. Their power and life is the power and life of the perfect Spirit Universal.

It is above all separate organization, and all opposing force, for It is the law
maker, and therefore free to act as It wills, for Its will is law.

Now there are many who say, "This fellow is religious—he has not gotten out far enough from the church spirit, and is falling back into it." Let such alone. They will, in time, get their growth in the separate, self-exalted life. I have been there and know how they feel. But now there is other life throbbing in my veins. That life of self was all right in its time and I do not condemn it. But it has an end.

Like the prodigal son you will acquire a tremendous appetite for something that husks will not satisfy; and a desire for a society that the swine nature in man can not appease.

But at present go on in your growth. I am not speaking this for you. I am giving my message to those who have ears to hear, and who respond to my sayings. All must come to it sometime.

The stalk of corn puts forth its blades, then the tassel, and the tassel holds its head erect and seems to say, "I am the ob-
ject of this growth; this plant is all for my existence.” Oh! how like the intellect of man today, who thinks of himself as the object of all creation, because he sits like the tassel of corn up on the top of the plant.

And reader, do you know that sometimes grains of corn grow on the tassel? These grains have no germ of life, but they look like real corn though they are not. This reminds me of these intellectual growths of today who are bearing fruit similar in appearance to the true spirit of man. They assume an unselfish attitude, but it is only for a selfish purpose. They seem to have power, but it is only for a time.

The tassel must give its life to the ear, and as it does, it becomes incorporated in the ear, and thus is changed into the image and likeness of the grain from which it sprang.

So the intellect must yield up to the true Spirit within. It is not so exalted as the intellect, but It alone can bear fruit which has life in it.
Let the self-exalted intellect claim all for itself. In due time it will find that the supply of life is drawn to another center of man's being, even the spiritual nature, which unites all into one Spirit.

The intellectual stage in man's development is an extremely selfish and self-centered one. It loves self-exaltation, self-praise, and it bends all its energies to obtain these ends. This is all right and we are not condemning it; but it is not to continue its rule except for a time. Anything which is divided must come to an end.

It is impossible for man, while in this period of growth, to be made to see spiritual things. He can repeat truths as forms, but he cannot understand them. His plane of action is over the physical realm. He can subdue physical nature for the time being; but he cannot harmonize it permanently. It will not remain in obedience to him longer than he exercises his force over it. This force is WILL POWER, at which everything rebels, yet to which the lower elements must yield
obedience because it has more power than they have.

Nothing will obey permanently any power that is divided or self-centered.

The reason this state of man's growth will not receive spiritual truth, is because it has not the necessary organs to hear and see it. Further, it is so sure that it knows it all; and that it also knows that what is claimed to be spiritual is only a lack on the part of those claiming it—lack of having fully grasped the intellectual thoughts, which would clear away all that is claimed for this spiritual nature.

To the intellect, all spiritual truth is foolishness.

* * *

You, my brother, my sister, who are ready to come into your true spiritual life, do not be alarmed at the darkness that has come upon you. Whether you are suffering physical or mental pain, or great loss to your personal interests, rejoice, for your deliverance is at hand. You are entering the Organism which is eternal, and which has all patience, all love, all humil-
ity, all faith; and you are one in that Body. And from henceforth you will receive and execute only the desires of this Body; and to this Body all things in heaven and earth give willing obedience for It rules in unselfish love.

Again I say rejoice, for the spirit of this Body is coming out into this world, and will subdue all unto It through the members of this Body.

In this Body there is no high or low, no rich or poor, but all are ruled by the spirit and principle of the Body.

So I ask in the spirit of this Body, are you in It? If you are, then a welcome to you and a hearty greeting.

Are you coming in, but not yet fully established? Then let me help you.

Do you desire to come in? Then be patient and let It have Its perfect work, and you shall soon realize the joy of life, and see the object of the creation of Man. For we will not see Man until he is organized under this one United Spirit of Unity and Love.
Then God's image and likeness will be expressed on earth; the physical, intellectual and spiritual natures all in harmony, and all working together and expanding eternally.
(Editorial Note from "Spirit's Voice")

"Spirit's Voice" is only for those who can hear it. It will not contain intellectual knowledge. It is Life Lived, and only those awakening to that Life can receive its message.

UNIVERSAL SPIRIT TO YOU
(From Spirit's Voice, Vol. 5, No. 7)

I come to you who have been allured by the ambitions of the soul, into whose power I delivered you that you might experience the undesirability of a life of separateness.

I bring to you, who are ready to surrender all things you have tried to possess,

1—Jacob Bcilhart uses the word soul to mean the intellect and emotions, and not the immortal spirit. The word is generally used in this sense in the Hebrew and Christian scriptures. Emerson, Whitman and Carpenter use it to mean the immortal factor in man.
the glad tidings of Freedom in the Universal Life.

I bring to you freedom from the burden of possessing things; freedom from controlling things; freedom from the sense of isolation or separateness.

I bring to you the joy of service; the liberty to enjoy all things by giving them to others; the beauty and happiness there is in an existence without trying to control yourself or others.

I bring you freedom from the desire to excel or to be exalted over others; freedom from the desire of self-glory or self-praise.

I bring you freedom from the desire to possess knowledge, or to know mysteries, or to exercise power.

I bring you in the place of all these soul-desires, a Faith that is so sweet and simple, that you know things are yours as you need them to give to others.

I give you the power to enter the joy of the selfless Life, where there is joy every moment, and constant activity in service to all.
I bring you a Love that is limitless and never becomes centered or leads into bondage.

* * *

I am your Life, and all these things I hold in store for you while you are passing through the land of the separate soul where you are allowed to experience and see all things as separate and all interests divided; where each is striving to attain a height that is above others.

I desire that you should know My love for you, and in no other way could you learn to know Me but to meet and become conscience of my opposite or absence.

My Love has led you into all these things that you might enter My joy completely.

I have created you with a body and mind which can be made to sense discord to the point of total darkness. I have placed you in the domain of the soul whose purpose it is to reveal all his power over you. You find by experience that all the soul’s desires in you do not satisfy. They allure you on, and are leading you through
joys and sorrows. Hope and despair come each in its turn.

The desire to make yourself feel secure, causes you to enter into many agreements with others who, like you, feel their unsafety, and desire to secure their own happiness. These agreements place you in bondage, and you feel no satisfaction.

You lack one thing, and the absence of this one thing leads you to strive in all directions, and yet you are defeated in every attempt. For this one element, which I alone can give you, is the connection between you and all things you must have to enjoy existence.

This is FAITH.

The soul can not give you Faith, for Faith belongs to the United Life, and the sense of separateness destroys it.

Faith in Me connects you with the Eternal Life that is ever present; and this Faith sets the Life into action through your mind and body, and this destroys the power of the soul over you.

The soul has its attachments and possessions, and until you are willing to see
them all destroyed and a New Order of things set up wherein My Life shall rule, I will have to leave you in the power of the soul; for My Life consists in being delivered from the bondage of the soul’s connections and limitations.

You desire freedom, but you do not know what the freedom is which I bring to you. The freedom you would choose would not make you free, but would plunge you into greater darkness, and give you more sorrow. You want freedom from the very experiences that alone can bring you into Life and joy.

You will never know My Love or My freedom until you are delivered from yourself; from your own will; from your own desires. For it is your will and desires that place you in bondage and surround you with doubts and fears.

You can not rest or have peace until you surrender all you are and have to the One Will of the universe which rules all things by Love.

You can not sense My Love, or know My care for you, until you give up your
own interest in your self and your own care over yourself.

You do not open your heart and let My Life flow in. You will not trust Me that I will live in you. Everything you meet you enter with your will, and try to direct it. This sets things against you; and I can not meet you in anything you set your will upon.

Can you not trust Me in circumstances and in persons? Do you not believe that I will be able to do you good, and not evil, if you give Me liberty to act to you through all things and all persons?

My Life is in all things and in all persons; and if you try to force It in a certain way by your will, My Life rebels and acts contrary to your will. But if you give Me freedom to act as I will, and have faith in Me, I will always meet you, and do that which is the best for you.

The soul has ruled you so long, that you have been convinced that the only way to live is by resistence. And it is true that the soul must resist, for it tries to
set up a separate power and antagonize everything it meets by its attempts to rule and subdue others.

You have had the soul rule over you so long and so completely, that you do not know any other law. You do not know that each thing would change its action toward you if you changed your attitude toward it.

If you would choose to let My Love rule, all things would see this Love, and welcome you, and give you loving service in turn.

It is time that My Love be given expression on earth, and I am here to establish it in many forms.

I will place My Love upon you, and your heart will be with Me. All things of the soul will be dark and undesirable to you, for they only point to separation, and no permanent Love can come to you through its desires.

If you would only give Me My liberty each moment, and not try to rule Me by your will, I would be everything to you that your heart can desire; for it is My
joy to fulfill all your desires which bring you true joy.

Do not fear to let the things which the soul has built up and depends upon, pass away; for this is the greatest evidence that a New Order of things is coming to you.

You did not know that I have been hid within you during all this time of your darkness, allowing you to listen to the voice of the soul and having its desires fulfilled.

You can not hear My voice when you desire the things of the self, yet I am ever near you, and am always ready to enter into your mind, and express in your life. I have given you power to have that which you desire most, or think you desire most; for until you have experienced all that is not My Love, you will not listen to Me and allow Me to live in you.

Do you know why you do not find Me? It is because you do not think you want Me. You think you desire that which is opposite to Me.

You have not yet learned that there is
all power and all joy in Me, for you constantly try to keep away from where I am. You are ashamed of Me and deny Me before men.

What am I?

I am humility and dwell in lowliness. You seek the high places in pride.

I am patience, and endure all things, while you seek to be justified when you are evil spoken of.

I always wait until others have had their way, while you will not wait with Me, but assert your will and strive for position.

I dwell in Faith when all things appear dark and hopeless; and you will not remain with Me, but try to make your escape to save yourself, and then we must part company.

When I am evil spoken of, I sit quiet and delight that I have the opportunity given Me to show My loyalty to all, even though they falsely accuse Me; while you will not remain silent with Me and let Me show you My way of victory over all evil.

When pain comes I delight to endure it,
and go with it to the end, and there win from it the great treasure it alone can give to those who become acquainted with it. You treat it as your enemy, and leave both it and Me behind, while you receive not the reward of the messenger I send you.

* * *

Can you now cease struggling? Will you come in where I am? Will you let Me make you of no reputation? Make of you a servant despised and forsaken?

Will you let Me take you into sorrow and pain, and reveal Myself to you in all these things?

Come unto Me all you who are weary and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me, for I am meek and lowly of spirit.

In this meekness and lowliness you will find Me. Here I await your coming. Here is My abode.

Here you will always find Me. And here no sorrow can ever come, for the
rough waves of fear and strife that beat upon those who try to ascend to the heights of self-glory, never disturb the waters down here.
Open your heart and mind and I will speak to you in this way through the words in this paper.

I dwell within you and am your life, and besides Me there is no life in you.

Until you find that I am your life, and that I am likewise the life of all persons and things, you will not have rest.

Your conscious mind has not taken Me in, and I have had no actual place in your life.

You have thought you were a separate entity, and were either good or bad, and that I was something apart from you and the world you live in. This consciousness on your part has placed you in darkness, and you find no rest or peace.

The sense nature that you live in causes you to count that you are responsible, and that others are responsible; and this cre-
ates confusion, for you justify or condemn according to your sense of right and wrong actions and purposes. You are incapable of judging anything, because you do not see My purpose, and do not wait to see the result of things.

To you the world seems all confusion, and you do not feel that it is safe for you to trust Me in all things. You think you need shield yourself, and direct your own course; for you do not give Me place in you to direct you, and do through you the things that would bring you satisfaction.

If you became acquainted with Me as I am in you, you would soon learn to trust Me in all persons and in all things; for I in you would have faith in Myself in every person and everything.

I would make you conscious of My Love, and of My desire to do that which is for the good of all, until you would see by actual experience that the law of giving is greater than the law of getting.

You would soon find that all the manifestations of power are on the principle of giving, and this fact would cause you to
know that those higher than you, who exist nearer the center of light and power, get their joy in doing for you just what is best; while you would in turn give all that came to you from those above you to those next to you.

You would also soon learn that the universe is a Unit, and that I have equal interest in every part of it; and that all the centers of consciousness through which I work are interested in every link in this chain. And to realize this, and not have a consciousness of an existence separate from this, will give you perfect rest and peace.

I work through all whether they know it or not. If they have not this consciousness so they will do My will from choice because it is My will, then I give them a conscious purpose which will cause them to be willing to act; for all must serve One Will whether conscious or unconscious of it.

To obey this One Will, knowing that it is right to do so, is the joy of all life. But to have a consciousness apart from this,
and be made to do the One Will from a selfish motive, does not result in satisfaction. To bring those into conscious will where I can allow them to act in response to My Will without giving them a personal or separate purpose, is the object at this time of writing this to you.

You who are ready to enter the life of rest, and enter My joy, will do so as you enter the consciousness that I alone rule all things.

You will then not question my actions through you or through others. You will do all you do because you know it is the will of Life in you. And the Faith that only good can come to you and to all others by such action, will keep you from acting from any personal purpose or desire.

I can not teach you while you, as a self with a consciousness that you are living your own separate life, are having prosperity and everything is going smoothly; for then you will not seek Me where I dwell, but will depend on yourself as a separate power.
But I surround you with darkness, and give you conditions you can not meet; I cause you to fail in every effort; and this causes you to give up all hope of success. And in this discouraged state you learn to let go the self-effort, and this brings you near to Me.

In this darkness when you cease to try, you find things go better than when you made an effort; and so, little by little, you find that it is not by your power or might but by My Spirit that things are done.

* * *

You need not fear when all is dark, and you can not see, and do not know what to do. For then you may know that I in you will know just what to do and how to do it.

Those who receive My Faith and give Me free action, have the pleasant work to do. And through such I do My work of construction. While those who do not see my purpose, and act only from selfish motives I give them, that they may act, have the unpleasant work to do; for all
they do is destructive in its nature, and it reacts on them.

This is again wise and necessary, for only as they receive the reaction of their destructive work, are they able to receive the benefit of this lesson in Life which in time will unfold them to where I can work through them in the more satisfying work of construction.

Yet the work of opposition and destruction are necessary; for we could have no construction without destruction.

So you see the action of Life goes on in the entire universe, each serving One End, and each receiving from his service the experiences he needs to fit him for the next plane of action.

Those who do not see My Love in all things, will not act unless a power in the form of a selfish desire compels them to act. And no one will love them for their action; but in turn others will act to them as they have acted to others.

This is the law that makes the saying true, “Whatsoever a man soweth, that shall he also reap”; and, “With what mea-
sure ye mete, it shall be measured to you.” This is the mainspring of evolution; and evolution is Life in action.

There is some joy and satisfaction in doing the selfish or destructive work. But it does not give rest or peace; for no one who acts from selfish motives can feel secure in the universe, for he will judge all others by his own standard; and knowing he would not help any one without a reward, he can not have faith that any one desires to serve him.

This is why the selfish nature builds up a consciousness of separation. It is impossible for the selfish nature to believe in a universe of Love and service to others.

It is because there is greater joy in service for others than in serving self, that the universe moves onward toward the united Life, away from the separate. Everything in creation seeks the greater joy, and presses to that end whether the consciousness knows it or not. The current of all Life is in the direction of unity of action—the direction of unselfish service for others. As water all over the face
of the earth always descends in channels that carry it to the lowest possible level, even though the water is not conscious of it, so man and all nature are evolving from the separate into the united life.

All life in the lower kingdoms comes into expression to be taken up by the kingdom next above it, to be carried on to the next higher, and again to the next, until it reaches man. And in man it seeks to unite as a consciousness with the One Unit, which is Universal Love and Wisdom, boundless and unending.

You, beloved, are nearing the completion of your circuit. And this is why you feel the desire to enter the ocean of Universal Spirit, and cease to be conscious of the divided life of selfish action.

Your struggle for separate existence is about over, and you shall have the joy of the United Life—the joy of giving all you have thought yourself to be or to have into the Universal Ocean of Wisdom and Love; and to let the action of this One Life express through you according to Its will.
A LETTER FROM SPIRIT TO YOU
(From Spirit's Voice, Vol. 1, No. 4)

Now my child, let me talk to you. Why should we be strangers longer? Why should you doubt Me, or My love and care for you?

Can you not see that I am ever present in all things? Am I not speaking to you in everything all about you? Do I not give you evidence of My nearness each time your heart beats?

I am in you and I desire to be known by you.

You have lived your allotted time in the life of darkness—the life where you have been separate from Me in your conscious thoughts.

I do not condemn you for your past life with all the seeming mistakes, for they were not mistakes at all. What you call mistakes, is to Me only the process of Life
unfolding you into a consciousness of My Life, My joy, My peace.

You condemn Me in things because you do not see My object in all I do.

When you see as I see, then you will condemn nothing, for all things work together for good—all things serve My will.

Were I a person so you might locate Me and hold Me responsible, you would often have blamed Me, and condemned Me most severely. But this will all pass away as light comes into your mind—as you begin to see things as they are. Until then it will not hurt Me for you to condemn Me, and it will do you good; for with what measure you measure, it will be measured to you again.

So in this way you keep up the process of your unfoldment.

But I love you; yea, more than that, I am Love. But love means less to you than it does to Me. Your love favors the object of its love. I do not so. I am perfect and I cannot favor anyone.

I see you suffer and do not shield you from it because it is justice that you
should suffer; not to punish you but to unfold you.

You may not agree with Me at present, for you are not yet free from darkness and selfishness; yet when you come into the full light, you will be one with Me in all things. Then you will be satisfied, and will withdraw all your condemnation from all things you have ever condemned. So to you all will be good.

You can not believe that all is good until you grow up to it, no matter what theory you have adopted, nor how you reason about it. So long as you need the benefits of condemnation, you must and will condemn. You can not do otherwise.

* * *

Now, my dear, you who are reading this now—I mean you, will you let this letter I have written through him who has found me in darkness, trials and suffering, and allows Me to live his life, will you allow this letter to cause you to throw away all fear of suffering, sorrow, darkness and discord, and enter them with a new motive, a new hope—enter them as a bride
enters the chamber of her bridegroom to receive his love, his care, his blessing?

I long to live in and through you.

My Life is sweet in its expression. It is self-sustaining, and there is no death in it.

Do not shrink when I touch you with My Love. While you are in pain or darkness, look for Me. I am there.

I will surely meet you if you will let Me in.