

UNIV. OF  
CALIFORNIA

# The Christ Ideal for World Peace

By

FLORENCE GLORIA CRAWFORD



## The Comforter League of Light

133 Geary Street

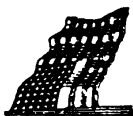
San Francisco, California

Fulness of joy and  
peace to all who  
read this book!

The wish of the author  
Anne Maria Crawford.

San Francisco.  
April 22, 1925.

P E A C E  
B E  
S T I L L



opportunity to suggest the placing of such a work for helpfulness toward the great cause of whole-world peace. I feel this to be your spirit in asking for my book at this time for your own library, and I am happy to comply with your request.

Very truly yours,

*William L. G. ...*



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THE CHRIST IDEAL FOR WORLD PEACE

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TO THE  
AUTHOR

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By

**FLORENCE CRAWFORD**

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*Gift of author*

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“Behold I bring you good  
tidings of great joy which  
shall be to all people.”

—Jesus of Nazareth,  
The Christ of God.

## Foreword



O you who read this message, I would say, "I have seen Jesus, the Christ." He stood in my kitchen as I ate my breakfast, and talked merrily to me in a playful, loving, way at a time when he knew how soul-weary I was, after meeting with a super-human effort that which had appeared to be less than human in its attack. I had been healed from far-distant and exalted states, when I was not equal to the consciousness needed at the time, and had no one to whom I could turn and be understood. Possibly, and likely, he, himself, was there in the very church in which I almost succumbed, yet, no one, not even I, saw him; nor did I that day—but the Wednesday following, he came merrily into my presence and stood, while his great heart and mine proved itself one. He said to me, as we were about to part, following our jolly play-time, which seemed a good deal of a tease to my

tired thought: "Now, dear,—do you want me to go, or to stay?" I laughed, for I never thought of his staying with me as a presence, nor did I feel it just the thing that we should be so really one in heart, and so, I laughed and replied, "Well, dear, I think if you go, I will have PEACE!" That was just what he wanted me to have, and I answered as he wished, for it was my little tease back in the spirit of play we were having. Then he withdrew from personal view, but remained with me in consciousness as an abiding, playful, loving companion for three full days. The following morning my Peace Plan, which is to be submitted to our Government, was given me; then a new design for a beautiful flag to be used as a feature of the plan—and now this message of Peace for all the world. God give us to know we may have that which Jesus, himself, wishes us to no longer delay having, and rest in —PEACE.

Florence Gloria Crawford.

## An Explanation

As this goes to press a number, who have read the manuscript with me, have asked me to explain to the readers just why I felt to say to Jesus, "Well, dear, I think if you go, I will have peace." It seems to them that there might be the thought in the mind of some that this reply would appear to be directly opposed to peace, for—how could the absence of Jesus bring peace, when he who came to give peace to the world is, himself, the Prince of Peace?

It is impossible to explain to anyone the joy and the play and the warm delight of the presence of the Master that flooded my soul, as I saw him standing there that bright, sunny, early morning, right by my kitchen sink, when I sat at breakfast in the kitchenette of my little apartment. From a consciousness that was perturbed, even saddened by a condition about me, my heart leaped instantly with joy right out to meet the great flow of love from his heart to my own. Not a moment's hesitancy was there by even a thought of, "Is this Jesus?"—It was Jesus, and this I knew fully, absolutely, certainly, in instant recognition as I would have known my very best friend, or my brother, and as such, indeed, there he stood smiling at me, and my soul became flooded with the marvelous joy he radiated.

Our approach in consciousness to each other, as his thought flowed to mine, and mine expressed it-

self in actual words to him, was one of play—it could not have been otherwise in such a time of delight, with his face beaming at me, and with my heart, that had felt so hurt before, all suddenly comforted in a single impulse of love from him to me. I had been under a great test, and that morning, as I sat quietly at breakfast, was contemplating a high stand in the Christ principle which I had taken in regard to a certain problem that many were urging me to meet in another way, but I had chosen the way of the Christ, even when that seemed to be a way alone. The early morning sun was streaming in through my window that faced the East, and it was when I looked toward the sun, the glory of which flooded the little room in which I sat that I saw Jesus standing, smiling at me—such poise, such calm, such peace, such joy, such courtesy and dignity, such a greeting of love as came when his heart leaped out in consciousness to mine and enfolded it—to hold it in joy and to close out hurt forevermore.

I started laughing at once—I could not do otherwise when such happiness flooded my soul—while he stood smiling and in consciousness played **with me**, as already indicated. Thus that which was of the most profound import in our exchange of thought was entered into in the spirit of joy and gladness, as indeed all that pertains to our New Age of “joy to the world” must be, for Jesus came in the long ago to give this message to the world, and it has not as yet **been accepted** because man has failed to understand the glorious consciousness of the Christ aright. This was a thought deeply impressed upon my soul as he stood there—his great longing that man shall under-

stand that a crucifixion experience two thousand years, almost, in the background is forgotten by him, and the joy of his resurrection and ascension and the desire to have others share that joy is all that should be remembered; thus Jesus joyed himself into my soul as never before, for never before had I so fully understood the joy he came to bring, and this is why you find my words to him so playful, and why I have filled this book of *The Christ Ideal for World Peace* so full of merriment. This is the "Merry Christmas" Age, we are entering, a time of new consciousness, new songs, new things, with former troubles all forgotten, even "hid from the eyes," that we may have the "new heaven and the new earth" so long foretold us, but so little understood to be really our own!

I answered Jesus just as he wished, and expressed in my play the very spirit of his own words to his disciples in the long ago. How well you remember them—"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." How clearly you must see the necessity of my reply to his words to me; "Now, dear,—do you want me to go or to stay?" He was asking me really in thought, I know,—“Do you understand that for me to remain with you thus, giving you peace, and comforting you, delays your continuance of your work of comforting others and of giving them the peace it is my desire through you that they shall have?" It seems to me that had Jesus remained with me as I saw him there I might have been playing yet instead of writing to you this account of my play-time with him. The consciousness of the Christ has remained with me—remained in its vitalizing, joy-giving pow-

er, and so I know it is a blessed thing to have lost for a time the experience of the actual presence of Jesus, and to feel the infilling of the Comforter spirit in the marvelous and renewing way it has entered into my soul. ,

Again I am asked, "How did Jesus appear? What evidence have you that it was really himself and not a pretender? How was he dressed? Did he not appear as an out-picturing of your own consciousness in regard to him?" Indeed, no—not at all as I would have planned or expected any of it. Hear his own words again—"Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . Peace I leave with you, my peace I give unto you . . . ye have heard how I said unto you, I go away, and come again unto you." (John 14). The world of mystery and delusion cannot possibly see the Christ, but the child-like in heart may "enter into the kingdom of God," and now, as before, it is true, "My sheep hear my voice," and Lo, I am with you always, even unto the end of the world." To have become a part of the body of Jesus Christ is to be one with him, and never apart from him, and a consciousness expanded to believe this, may not only know this but may experience all that such knowing gives. Jesus did not appear as any picture I have ever seen of him—he was as he is, and I knew it, and he allowed me to feel that he wanted all to know that very thing—that he is alive, loving, companionable, compassionate, joyful, full of deep understanding for every human heart, and present to those who will receive him. He stood in a blaze of light, and I could detect at

least four gradations of the light about him. In the center of this he stood, dressed as an oriental in brown robe. It came to me afterward that he appeared thus to show me the working clothes, as it were, of the Christ and to emphasize that he was giving this message to me for the "common people" those close to earth's needs and meeting earth problems, and who so need to understand the nearness of the Christ to them. His hair fell slightly below the ears in soft waves and was light brown in coloring, parting above the brow, and toning with the color of beard and eyes, which were gentle beyond all possibility to describe them. His cast of countenance was Jewish, but most delicately cultured and refined, though strong—a gentleman, a companion, a teacher, a friend, a healer, a playmate—a great lover of the soul!

It was the most exalted moment of my life, and all that I had met that made it necessary for him to come to me was worth those moments that he stood in my presence and we communed and supped together. "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in unto him and sup with him, and he with me." What a guest for any one to have! What a feast to share! What a privilege to be even soul weary when it brings one's consciousness to the place where such a revelation can give the healing power of its peace and joy.

Florence Gloria Crawford.

# The Dawn of the Perfect Day

(A Song)

Now this is the end of a world-worn age,  
A day of the false gone by,  
And this is a day when the world is new  
And the Age of the true is nigh.  
And this is the time for the good to stay,  
And this is the time to be true,  
And this is the time for the false to flee,  
For the world to be born anew.

Oh, come then to the Dawn of Light  
Oh, come to the world of bliss,  
Oh, come now from this gloom of night  
To the Day that is more than this;  
And come to a world that is kind and true,  
Oh, come to an Age of Light,  
And come to the end of hurt and pain,  
To a world that is fair and bright!

—Florence Gloria Crawford.

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### Chapter I

## The Conception



HE song burst of gladness that assured the world of joy in heaven, announced happiness to earth in the dawning sun of a glorious peace.

When the darkest hour this world has ever known came to it, and the clouds of doubt and fear were gathering—although unseen then by man himself—there appeared the bright star that heralded the dawn of light. It was the Star of the Christ and, as it guided Wise Men to the stable-bed where Jesus, the chosen One to unfold this divine consciousness to the hearts of men lay as a new-born Babe, the angels thronged the sky and with vast heavenly hosts sang a new song to earth—the song of joy, peace and goodwill to men—a song whose glorious tone and melody floated o'er the world at that time, and still

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rings triumphantly at this hour in the hearts of those who see again the dark clouds gathering, and are looking heavenward for light. There in that stable, gleaming under the rays the wondrous Star spread over it, lay in his lowly bed, sheltered amid the straw and surrounded by gentle, lowing cattle of the field, the little Christ child whom Mary, his mother, had conceived through the Spirit's power announced to her from on high — God's gift prepared and sent to the world in its hour of need.

Today, as the whole earth yearns for peace, how wonderful to know that its longing but indicates a final birth effort toward bringing into actual expression that which has already been conceived for it; and that this effort is in reality but a willingness on the part of man to receive with open, loving hearts that which has been prepared as well—forming for this very birth period during the many years that have preceded his present-felt yearning! The Bethlehem Star of long ago, shining in such

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splendor over that stable in which the manger cradled Jesus—whose ideal for World Peace we are now considering—led Wise Men from afar to seek the glorious offering from God whom an inspired prophet of centuries before had said must come—He whose name was to be called “Wonderful . . . the Mighty Counsellor, Prince of Peace.” That Star of the East, as we love to think of it, heralded the dawn of a new day for humanity—a day when a people which sat in darkness should see a great light, the light of freedom from every form of bondage that could attempt to rob man of his right to complete self-expression and dominion in earth. There in that simple bed with the little Babe whose wondrous message was later to instruct vast multitudes, feed hungry souls with new hope and inspiration, awaken in the poor and sad-hearted a joy of living which they did not believe their right to even expect, was cradled, as well, the conception and ultimate birth of a New Age—that Age now dawning when all

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the world shall be reborn through the greatest attainment in consciousness mankind could ever know: the joy that shall be to all people—World Peace!

This peace surpasses the understanding of men for it is the peace of God—a gift sent to man because he was in such dire need of it, and whose mind even now, after many centuries of contemplation, has not been stilled sufficiently to wholly accept that so wondrously bestowed upon him. Like a gleaming Star of Light it still glorifies the heaven above us, and gives promise of a new glory to our earth; but, like the shepherds and Wise Men of old, we must follow its leading in order to really see what has been given birth to bless us. Is it any wonder, then, as the hunger for great peace in the world is considered at this time, that we should pause to remember Jesus whom God chose to be the Christ and who gave his whole effort to the purpose of saving our earth and bringing to mankind the deliver-

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ance which will make this possible to him? Is it strange, either, that those who have caught his vision and have come to see that the world has been saved through his effort, should awaken to the realization of their power to **preserve** for themselves that which Christ has so magnanimously saved? Is it startling to those who have followed "The Comforter" message, as it has unfolded through the inspiration given to me year after year, that I should again feel surge within my soul the great need to awaken the world more fully to its opportunity for World Peace—that which lies so easily at hand through the mere acceptance of an ideal bestowed by Jesus almost two thousand years ago? Like a beam from a distant star, the ideal touched my child-like soul ten years ago, but as a child I have grown, and now with a sweep of divine realization in the heart of matured womanhood, I step forth newly inspired, newly strengthened with deep spiritual understanding, to call to the thousands

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who shall hear and see this Christ ideal in its possibility of fulfillment at this time—and this I feel to do especially because I have stood in the actual presence of Jesus during a time when I was passing through an extreme test, and have felt his saving joy, deepened with a delight that is sparkling in simplicity and sincerity and happiness, and can know there exists for others what has so truly come to me.

### **The World's Need**

The World need is great, as all who have clear vision can see, and it requires attention to the voice of the Christ to tell us again in clear tones that which man must hear in order to save the world from the folly he has brought upon it by his lack of understanding. At no time in the world's history has such a catastrophe resulted from a world war as that which has followed in the wake of the one last dismissed. The word chosen here has deep meaning, for it was, indeed, a dismissal of the outer semblance of war with the inner

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surging of forces that, even yet, have not been fully abated, and will not be until men everywhere hear the voice of the Spirit in their hearts and understand that the peace God intends for this world cannot be brought about by the devices of man himself. The peace that passeth understanding must always dissolve man's concept, and suffering be experienced over and over again, until, finally, that perfect peace which God has planned shall come forth to give us what we really want, and what God has so unmistakably prepared.

It is indeed my intention to stand boldly and claim this glorious gift of God—Christ peace—for mankind in the NOW. Too long have we waited and watched and hoped and yearned; and too long have we been party to various movements that have had less than the ideal for immediate World Peace; and, as we remember the descent of the dove of peace upon the Christ at the time of his baptism and acceptance of a ministry

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to give wholeness to man, should it not be expected that now, when the whole-wide-world is to realize this wholeness, it too should feel the descent into consciousness of a gentle, dove-like spirit of peace that will make it possible? We have watched peaceful efforts form, but these have always had less than the full conception of that which alone can give fullness to the thing desired. It is not to be expected that the combining of a few nations in an attempt to have peace will establish peace for all the world. Nothing will give peace to all except that all be **peace full**, and the only way we can have a full peace is to have that understanding which enables us to accept it without reservation of any kind. Thus, from the very beginning of the unfoldment of "The Comforter" message I expressed this conception of the Christ, as then revealed to me. My opening words, "Dear One," were addressed to a family of truth lovers—a unified humanity to be awakened in consciousness to the real-

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ization of their oneness with God, and their complete union with each other, as well. I explained in the letter that followed, that the Jesus Christ spirit is such and that we must understand this truth aright in order to comprehend him. His is the spirit of the New Age and all who would have a part in the newness of our world, and all that comes with it, will swing into the great circle that includes all mankind, and which is so inclusive that no one,—not even the most humble and the least worthy from the human concept—can be excluded. That which God has created and pronounced good, man must accept or else reject himself.

Jesus explained this in his parable of the lost sheep—how the shepherd left the ninety and nine and sought one that had strayed. The world, not understanding the spirit of Jesus, has interpreted the story to mean that the ninety and nine were left safe within the fold while he sought the one that was lost. However, Jesus said no such thing, but an-

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nounced plainly that the ninety and nine were left in the **wilderness** while he sought the one that had strayed. The coming back of the lost one brought quiet to the fold, and so it is always. In this way only can there be perfect freedom from that wilderness state of consciousness which gives bewilderment to man in all states of his expression and robs him of his peace. Is it any wonder that Jesus said, "Other sheep have I that are not of this fold; them also must I bring and they shall hear my voice; and there shall be one fold, and one shepherd"? (John 10:16). Again this same spirit was framed in the words of his almost closing prayer: "That they all may be one." This glimpse of the ideal of the Christ is thrown upon the screen of this page for a moment that we may begin aright the consideration of his vision in its relation to World Peace, for this, truly, is a movement that asks not for peace here and peace there, or says "Peace, peace, when there is no peace," but it calls to the whole-wide-

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world, "Let us awaken now to that which will give us exactly what we want, exactly that thing and no other, the whole thing of a rightly related humanity that must restore wholeness—the Christ ideal for World Peace!

### The Way to Peace

How wonderful to think of the word "World;" to come to see that we have, at last, opened ourselves to the rightful way of considering the peace that **comes to a world**, and to have dismissed from our consciousness that untrue concept of a **whirl to have peace**—as if confusion could ever possibly bring peace! God is One, and is in Himself peace, and His creation, living and moving and having its being in Him, must be in peace to be in that One. This is the teaching I have so patiently and persistently given forth during the past years—starting just prior to the time when the recent war burst forth in Europe—asking in the first issue of "The Comforter" for a Statesman to volunteer to use his influence in having the dove placed upon

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the coinage of the United States, and at the same time addressing a letter to the President and his Cabinet to acquaint them with the message and the ministry of the magazine then undertaken. Now this especial message is sent to emphasize in the consciousness of all who know "The Comforter", as well as the thousands who will know it from this time, that **peace is what God wants man to have in this world**, for man is the image and likeness of God, and, therefore, must be at peace within himself and toward his fellow man in order to manifest God upon the earth. It is the intention, thus, of those who are willing to assist at this time to unite in that ideal and stand as a League of Light—a uniting in Spirit of all forces of the Christ of God in clear realization of what the message of Jesus really means to us and to the safety of the world. This, as conceived, is in no way anything of a governmental or organized nature, as suggested by a creed or church, or religious organization, but is

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intended, rather to be a Spiritual union consciously felt in the hearts of all such, and as a call to all to stand boldly for Jesus Christ, to radiate light, to live in the light, and so be prepared to dispel the approach of darkness gathering—but which has no power to descend upon, or hinder, the flame of Christ glory at hand when once all are awakened to their part in this great stand and hold true to their part in the shining forth of pure light, which is indeed the Jesus Christ light and no other.

### **The Peace Conception**

It is important, as we proceed with this great theme of God's conception of peace for man, to realize just what conception means. It is that which two have agreed to bring forth—two planes of consciousness of one soul's expression, two mates, two associates in a work, two nations, etc. No sentence in the Bible is of more importance for the world at large to recall than the one which opened the flood of the light of Christ idealism to

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my mind about eighteen years ago. It is found in the book of Matthew—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Here is revealed the great concept of the two who decide upon a definite desire, and so call for the power of Heaven to bring forth, or produce, that which has been conceived. The law is perfectly expressed in the marriage of man and woman who conceive their offspring; again we see it expressed as a principle in the words of God, himself, "Let US make man in our image, and after our likeness," as recorded in the first chapter of Genesis. Man then unfolded, not only as a positive and negative being within himself, but also as the male and female forms upon the earth and as individuals were given to each other in loving companionship that they might be a help "meet" for each other—equal to each other—and have joy in expressing together God ideals upon the earth.

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It was this positive and negative union which Jesus made in the acceptance of an ideal for the New Testament, mating it with itself as expressed in the Old and conceiving therefrom the new order for man's unfoldment, exemplified in himself—not only as one who has a foundation principle for life, but as one who **builds squarely upon it**, and thus forms a house that can stand. Through his conception he enlarged upon the power of the old, making it negative to the positive in the new, and so gave a new testimony to the power of the Spirit as recorded in the New Testament. It was a perfect concept for the new because it had its true foundation in the old, and would thus not tear down the old, but rather build from within it, and bring the old and new together in harmonious unfoldment. How often we hear the Christ saying, "I came not to destroy but to fulfill," and how often he referred to "the law and the prophets" as he gave his own message, enlarging upon their ideal, increas-

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ing their sphere of usefulness, and offering an opportunity for a more complete unfoldment in the various forms then employed, but always without condemnation or criticism, and always with the loving effort to increase their good and help them. Many did not understand this, and do not at present see that his message was just an added light upon the old, reducing the negative expressions to a minimum, and balancing the old and limited concepts with the positive expression and the greater and limitless bounds of thought. The foundation principle which Jesus chose is given in his words—"Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12: 29-31). His own right to select and build from this base he chose in another portion of the Old Testament—that beautiful key given by Isaiah, and which I have chosen for "The Comforter" message as well, because

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this stands absolutely as a showing forth of the meaning of Jesus' teaching. It is recorded in Luke, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This as given is the call to individuals for **united building**, but the first is the base, or **foundation** for that building — the **ONE GOD**, who conceived **ONE MAN**, having made "of one blood all nations of men for to dwell on the earth" and so manifest **ONE PEACE**, that which shall endure and abide as God designed it. Cannot we hear God saying to us, "Hear, O Israel (the Is-Real within my whole creation) this great truth which shall be your joy, your freedom, your success, your preservation, your eternal peace—having been borne out of One, and being always in One, therefore be One! Here

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find rest at last from delusion, turmoil, sorrow, disappointment, disease, death! Trim the vines you have grown as an expression of what you **think** your good should be, and allow the roots to spread forth into the whole earth, its branches to reach out and up toward the whole of heaven that the heavenly relationship of all things in earth may be rightly secured and rightly expressed. Link in loving union, vine to vine, until all shall abide in one vine; know one life, one light, one love, one substance, one purpose, one power, one peace!

### **What Peace Makes Possible**

There never was any time but the **now**, and the time to begin to unfold this great conception for World Peace is this time and no other, and the way to unfold it is the one way conceived. It is the high way that gives joy, freedom and light to every living thing. The lion and the lamb are yet to lie down together. The serpent is yet to feel secure in its place. The wolf is yet to desire to de-

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fend the lambs—not to devour them. Ploughshares are yet to be beaten into pruning hooks. The deserts are yet to blossom as the rose and yield all that man desires, not only beautifully, but bountifully as well. All that is high and fine and wonderful and rare is yet to be brought forth for this world to enjoy, and the greatest conception of all is that the two which are united in God are the two who are to conceive and express together this blessing of peace—and these two are the man and the woman here, there, and everywhere, throughout the whole earth, who unite in love to have true homes, true families, true children, true education in the realization of right relationship, not only with each other, but throughout the mass of mankind everywhere in social, political, national and international affairs. With all this wonderful conception comes the great revelation that the world is at last to have its dream come true; that it is, indeed, a play ground of God-created men and women; and that,

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aside from being God-created, they are like God in their power to form and to establish the perfect thing conceived for them, and which they desire to have manifest upon the earth! What a dream to have in the dark period of despair—to see that God stands back of every effort to liberate man, and that the earth is really to be the abode of men who shall walk with God!

The world still bears the burden of Adam's mistake, and remains under the supposed curse of hard work—men never having lifted their eyes, really, to conceive what Jesus meant in saying, "Toil not," nor to understand definitely the marvels he accomplished through his use of laws in consciousness that prevent this awful terror of hard, woeful, and unproductive work, building men and women and children in ever greater terror through their lack of realization of the simple way God has for all things to be done; and of the high and fine things produced by Christ in this easy way. It has frequently been a bit

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of my play—for those who know me on the platform realize my love of fun and the ripple of joy that will burst forth, which I often try to repress, forgetting for the moment, I suppose, that we are **really in the Christ age**, and that he insists, and always will insist, upon our being merry—it has been my play, as I have just said, to tease my audience by reminding them that, even today, it is seen that those who work the least get paid the most! That is my fun, of course, but then this really is a book of joy, and has to be written in the fun-loving spirit in which the Christ unfolded it to my consciousness for you—else it could not be the expression of the Christ ideal through me. However, after I have my audience laughing with me as I love to have them laugh, I explain that the work of those paid best is likely to be a work in consciousness, built upon past efforts, and hence **seems** not to be work. However, it really is, and is completed often only by patient and very persistent effort. It is this thought

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which I wish to impress particularly here. We are entering an age which we call the New Age. It is a time when things will be very different, for it is the beginning of a period when all things are to be made new. "Former troubles are forgotten, lo, they are hid from mine eyes, for behold, I create a new heaven and a new earth, and the former shall not be remembered, nor come into mind." These are the words of one of the early prophets expressing his vision of the dawn of that day now bursting upon us—the wonderful New Age of peace, and all that gives beauty to the reign of joy and fun, merriment and laughter, health and happiness, buoyancy and bounty, life and love — the brightest and best that goes with a world, God-liberated and free. It is to be a time of frolic and play—a regular Christmas day, if you please—a day when Jesus, the Christ, is born in the hearts of all throughout this earth, giving to each a place of birth—an actual birth-place in the Christ heart, just as

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he gave it to me when he told me to assure you anew that it is your opportunity as well. Isn't it jolly to be of the Christ spirit, and to enter into such a time of love and peace, freedom and play, with each other? I thrill with the joy of it as I remember the loving, playful approach of Jesus to my heart and his embrace of it within his own. How wonderful to feel that Jesus is with us always, even as he promised, at all times ready to give sweetest solace, to bestow instant guidance, to send right counsel when desired, healing balm from the Spirit, and the right of everything that makes things right, even to dethroning that which might appear to cloud the right with a semblance of wrong.

### **The Peace Appeal**

This thought is especially helpful as we remember that many considering the ideal of World Peace at this time will feel impressed with great difficulties in the way, contending that this or that is a barrier, or an obstruction, and claiming international rela-

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tionship with some and not with others: but, as I have already tried to impress, all must come to set this aside, for we are claiming a peace that is a whole peace, and it must necessarily include the whole of that which needs peace. The Christ ideal, rightly understood, is a door to the temple of a unified humanity through which all may enter in perfect peace and safety. Ever it stands open wide, and the indwelling Spirit extends courteous and constant invitation to come in and meet in loving communion with all, but how many are those who pass this door, not even guessing the wonder of the feast awaiting their acceptance through response to such an appeal. Never does this inner voice ask, "Are you Jew, or Gentile; bond or free; black or white; red or yellow; good or bad; but merely extends the gentle word of courtesy—"Come in and sup."

Somewhere upon the ladder of consciousness which we all must climb round after

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round from the realm of the sense of many to the realm of the truth of one, each of us stands and looks upon God's plan of unfoldment and our own part in it, and here we have our opinions. I am not asking you, at this moment, to change yours—nor shall I at any moment, for you are expressing as the light within you leads you to express; but I do ask you for a moment to behold the great beauty the Christ has expressed, and to vision from your view point upon the ladder of light his ideal for all of us, and the adjustment of his life to it. Jesus speaks to us from the top-most round of the ladder—this wondrous Christ who conquered every form of earth's test, who suffered unspeakably, so that the "joy" he came to bring could finally be understood and accepted by the whole-wide-world. It is this Christ, so loved by all who have even, as yet, touched but the hem of his garment of thought, who rose **far above** all heavens, or **states** of mind, and came to the very pinnacle of consciousness, the God-

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self of man, rising to see as God sees, to know as God knows, to be as God is—a conqueror over the selfishness of the world, and all that pertains to division of thought, or belief, in regard to man and his affairs. Jesus, the great Christ man of Nazareth, ascended in his consciousness beyond **states of mind**, as expressed in divisions of idea, thought, word and act, and came to that place of rest and peace where he knew the **united state of mind**. How clearly he knew all is one—all parts making the whole together, and forever being altogether whole!

As we think from this divine point of view, conceived by the Christ who rose in consciousness to it, how gloriously simple his ideal for World Peace becomes! How wonderful in the divine plan it seems that this ideal now begins actual formation in this country, wherein the words of Paul so marvelously voicing the Christ ideal has actual fulfillment. Here, indeed, have “met together with one accord” thousands and thousands to form

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our United States of America—a nation made of many nations whose individuals have become so one in their interblending with each other that they are truly “made of one blood” out of “all nations that dwell on the face of the earth.” (Acts 17:26). With one accord, in one place, we hold as an ideal the one united state of expression—a people made one in heart and soul and mind and body by one consent to manifest liberty and freedom, which is indeed the Christ ideal for man. Here we plan World Peace, searching in this way and in that to find a common meeting point of loving relationship and fearlessness through which other nations may be led to share our idealism, and so share in consciousness the one Life that fills us all, and gives to each its true and individual part as a nation in the beautiful whole which includes all nations, yet makes all as one so beautifully whole. In the expression of such an ideal each retains its place, its power, its wealth, its individuality, yet uses all in loving co-

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operation with other nations to give liberty and freedom to man. Risen to this great understanding of the Christ ideal as applied to international peace, how quickly we discern that this common meeting point is found within each heart, no matter what nation he may feel to be his birth home and abode, for in this heart, having found GOD, we have found GOD'S PEACE—the peace that passeth the understanding of man, and now how different is our approach to each other as we touch the outer affairs of life! Here is an approach that carries with it no other thought than that of complete union, yet in that union a recognition of the right of each individual part to its freedom of expression. What a glorious liberty—unity in diversity! “In God We Trust—E Pluribus Unum!”

Having found such a glorious level upon which to meet, our search for a common meeting place is lost already in the conception held in the mind of God for His creation, and, now, we who are here, call to you who are

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there: "Friends, friends of all nations which have seemed separated from us by the sea of mind and the tossing waves that have rolled from shore to shore, so dividing our bodies, disuniting our interests, and spoiling our contact with each other,—come, come, we have found a solution to our problem, we have caught the gleam of the Christ Star in its full meaning, and have seen a **great light!** The seas between us do not separate us, dear friends, they **UNITE US!** We are not many—why friends of the **ONE EARTH** on which we were all born, and from which we all draw that substance which sustains us, **WE ARE ONE!** Here in our little group of the United States of America, we have caught at last the true vision of that very idealism for which we have stood these many years. We call now to you across the seas: Let us **be still!** Let us **know the truth**—being **ONE**, how can we be **MANY?** This is the end of our turmoil, of our struggle, of our heartaches, of our sacrificed manhood, womanhood, child-

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hood! This is the dawn of a new day—the darkness and deception of a long night are past! A mighty sun of light sweeps the heavens bringing to each the right of individual expression, joy, freedom, wealth, and new opportunity for unfoldment. Now, with the lie uncovered, and the truth revealed—what can longer deceive us? At last, we can reach hand to hand across the seas and, having dismissed all that has disturbed us, form a circle of light that shall encompass the earth and, coming together in one bond of right understanding, know at last — WORLD PEACE!

## Chapter II

### Heaven's Promise



AN ideal conceived gives promise of fulfillment for, otherwise, it would not have been conceived: but it calls for workers to bring about the wonder of its development, and materials must be assembled to give the vision true form—this is thought in connection with the building of the conception of World Peace, just considered, and which must as definitely take form now in mind as does the drawing placed for an architect upon a blue print sheet, that those who have the making of his ideal an actual reality may call for the substance needed to build it, and for the workers who shall give it form. No promise was ever more sure to man than the promise of peace—a promise sung gloriously from heaven itself by a host of angels radiant with the joy of its forthcoming!

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As workers to whom the vision has been shown, we step forth now each to do his part; each to work with the angelic song thrilling our souls; each to know that the dawn of the New Age is here; and the first new thing we may claim is that the curse of toil has been lifted, and our desire shall be brought forth in gladness and the newness of all things shall spring forth as easily as the opening of spring buds on an early May morning, for the warm sun is shining above the horizon, and the dark night has gone that made the way difficult and the task hard. How happy are we to know that "weeping may endure for the night, but JOY cometh in the morning," and so with this lightness of heart which springs forth in us as the light of the New Age glows around us, we take up easily our task and know that quickly the work shall be done that will include all in the great understanding of international blessedness—the heart to heart union of every creature on the face of the whole earth. Seas

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that have rolled can no longer separate us. Deceptions that have clouded our thought can no longer rob us of understanding of the truth. Before us opens the new vision, and there within our reach lies the new opportunity ready to be accepted—Heaven's Promise right at hand, and World Peace awaiting our acknowledgment. Under the storming billows of consciousness that have troubled the human breast the poise of God has rested, calm and unafraid. Below the sweeping waves that have tossed from shore to shore, the great ocean depth has stood, calm and still. And now, even though we should hear of wars and rumors of wars, we can silence thought by remembering God in the depth of consciousness, rest in peace and calmly state—"None of these things move me." Certain that borders link nations as one, oceans join shore to shore, thoughts merge soul to soul in the loving emotion of Spirit itself—what have we to fear? Nothing to fear, indeed, but much to remember, that the ideal we

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have claimed may glow in the heart as a Star of hope to guide us whenever the dark of night might obscure the dawning promise of our new-born sun!

### The Word of Command

Jesus, whose ideal we are considering, as we must constantly remember, in its relation to World Peace, walked and talked with a group of earnest disciples. Day by day their fears were silenced, only to recur again at the approach of each time of test, and always to be quieted by some new demonstration of Spirit's power before their astonished gaze. It was difficult for them to realize that God was within them to do the work as certainly as he was within Jesus, himself, and how often the truth of this mighty lesson had to be taught by this Master of love and wisdom. He, who knew the depth of the mighty power within, which was instant in its response to the call of God-awakened man, wondered at their lack of spiritual perception; and, deeply as he loved his chosen dis-

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ciples, had often to rebuke them, as it were, into a more ready acceptance of that which he had revealed. Thus on storm tossed waves, when calling him from sleep by their fears, as he rested in the hinder part of that ship wherein he had sought his peace, they cried—"Master, carest thou not that we perish?" In the midst of that tempest of both mind and sea, he arose, and questioned them—"Why are ye so fearful? How is it that ye have no faith?" Then, at his rebuke of winds and raging sea with the words, "Peace be still," the command of his strong soul stilled all things and the ocean rested in perfect peace in a great calm. Today we, who are taught anew of this indwelling power, must recall at each need for its use the Master's question. Why should we be fearful, indeed? Why should we ever lack faith? Why should breaking waves over a storm-tossed ship disturb our peace? Why should a tempest of wind sweeping over "other little ships" as well as our own do aught but recall to us the

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right to use the power **within us**, so speaking for the safety of all the word of calm—"Peace be still?" How much better in this way to spare ourselves the humiliation of having been party to the destruction of "other little ships"—how wonderful to hold those ships steadily upon our sea of union, while the erroneous storm of deception is stilled! How wonderful to see their flying colors quite akin to our own, and to remember that under them, our own brothers are calling "Carest thou not that we perish?" in their appeal for calm! Disturbed ideals in the hearts of men must now call forth the master-self within them to answer this appeal; rulers of nations must rise to the call of those about them who question for their safety as they see the storm clouds gather, and the sweep of a tempest approaching; and ever must the consciousness ascend to the high sense of power within, and the stilling word be spoken to insure our international safety—"Peace be still!"

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How calm are the heavenly stars that blink their brightness into our upturned faces at night—what perfect union in their arrangement, what security in their position, what harmonious adjustment in all their affairs, what peace steals into our souls as we receive their light! Heaven is smiling its promise right down upon us, is assuring us of an eternal calm—"Be still and know that I am God. Let all the earth keep silence before me!" How can we see it mapped in the heavens with such wondrous glory and take glory in feeling power over one another, or desiring in the faintest way to wish another harm? Over our heads at night lies a blue-print and a specification for true building—though some would see the blue-print only in the day! This night, star-jotted, has the **midnight blue** as a background—a favorite color with the ladies, yet gentlemen use it too in their very best business suits! The blue is more heavenly perhaps in the sunlight—the fairies I am sure prefer that, and

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indeed our best building is done in the day light, and never were such workmen with magic of touch as the fairies. What wonders they accomplish! You can never get the best of them for they will outwit you all by allowing you to have the best with them, out of them and from them. Nobody ever stole their best—but how graciously they have bestowed it! And here I am playing again! One sees such magical things in the heavens, and can trip so lightly among the stars and over the mountain peaks of earth's difficulties that sometimes it is not easy to descend and do the actual climbing over the rugged rocks to show folks that it can be done. Again and again it has been accomplished, however, and we need only to remind ourselves of the "elders who received a good report,"—I am sure no one ever thought they had a bad one! I wonder that Paul became so amiss as to suggest such in his reckoning!—or had good reported of them because they had the faith to be still and know what could be done in a

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time of difficulty, instead of wondering what awful thing was about to happen, and helping it to happen along.

### **Proof of Faith's Power**

Think of Enoch stepping right up into heaven, and never being found because he pleased God! Think of Abraham claiming an inheritance, and going for it, yet not knowing whither he went! Think of Sarah utterly disregarding such a small thing as age when it came to conceiving an ideal for the race to come! Think of David singing songs right into the low-pitched ears of Saul—so angry most of the time that he could not bear to hear them, and trying to make that God-inspired young prince fearful for his life! Think of Moses climbing Mount Sinai for a book of law whose ideals were carved on tables of stone—and fearing nothing for the safety of those who were troubled about him, but whom he knew to be in God's keeping! Think of the faith Jonah had to have—with a whale and a deep sea and everything! Think of

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Vashti who gave up a kingdom rather than lower her ideal of womanhood! Think of Esther who risked her life to save her people—and that right at the hands of her own husband! Think of Jeremiah who, too child-like to speak the message from his own heart, was yet child-like enough to open his mouth that God might speak through him! Think of Mary's ideal that came forth as Christ, and Christ's ideal for all mankind, and his faith in man to claim for his world all that has been so wondrously proclaimed as his right to have! Think of all these promises of Heaven claimed by these elder ones in the path of life, and the good fulfillment which can now be spoken of them because they believed in the promise and, claiming their own, worked true to the blue-print vision at every point, and so received as they had believed. And now, although this one should have been mentioned almost at the very first, I have saved alluding to his report until the last because it was so wonderful that God swept the very hea-

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vens with a great brush and formed an arch of blended colors to show it to us—the magic rainbow of Noah, who, after saving through his faith the sons of man for the earth itself, called them from the ark he had built amid the derision of those who perished in the flood and, lifting up his arms in thanksgiving to heaven, beheld God's promise in the cloud.

It had come to him first in silent night watches when he had learned of the terrible rain for forty days' duration that was to imperil the earth. He had learned that the only safeguard against it was a union of two and two of every kind in an ark he was commanded to build. He had warned those who had scoffed at his faith, and had bade them enter with him, but when they refused, he entered with his own family and two of every creature he could find about him, then closed the door. When the storm came upon the scoffers, when the rain descended in torrents and flooded hill and valley and mountain, when surging water engulfed all living to wash that

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then-time earth of its wickedness—his ark, bearing to safety all enclosed within it, rose steadily above the rising flood and, when all had abated, those who had united came forth to thank God for their preservation, and to see the sign of His covenant with all mankind in the cloud.

Today as we look over a condition in the world—a reign of terror that is appalling all nations, and that the recent world-war did nothing really to abate except to make all more fearful of war, and skeptical toward each other—we can see the time is at hand for a new ark to be built, and for a new family group to determine to invite or compel its own to enter into a state of expression which can preserve its own shores at least, from danger. Our United States stands for a four-square principle which is the spiritual concept of the foundation of the temple of the living God—completion in heart, soul, mind and body, that which results in perfect expression, perfect freedom, perfect liberty,

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perfect happiness to man, or which is intended to result as such to him, but which, as yet, is but little understood even by those who recognize this great ideal. All is to be square in relationship in the unfoldment of the Christ conception for man—nation and nation, nation and citizen, man and woman, parent and child. In the book of Revelation we read that the city was built four square and, as we realize the conception of honesty in this expression, we can readily understand how our earth must find itself formed of nations that are square, nation to nation, in the same way that stone sets square to stone in the foundation of a building, cemented perfectly together, that the house may set square upon a perfect square foundation. This is building true to principle. "Except the Lord (law of building) build the house, they labor in vain who build it."

### **The Rainbow of Promise**

We of earth are here together, and to abide in harmony must be rightly related. Thus

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as we see the importance of the Christ ideal for our relationship, let us know that it holds true for each nation of the earth, and that without it we cannot know peace. As each nation pictures itself gathered within the boundary of its own territory, let us remember at the same time that a still greater circle encircles it, and that is the circle that encircles all nations, or which unites all together as one. This is the circle of the earth, and as we see the flags of all nations waving upon that circle, is it not easy to associate this with the rainbow of color which Noah saw stretching above in the dome of heaven when he and his family came forth from the ark which had been their protection in that time of distress, and knelt to give thanks for such divine leading and the perfect preservation which resulted from their obedience to it? Arched above the heads of that united family—those who had stood together in that first ark of the Lord—glowed the rainbow of promise for all people of the earth. In what a wonderful

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way the one who recorded that chapter in the history of unfolding man gave us a guide to hope and faith, a key to fearlessness, a promise of unfailing deliverance, and a way to perfect peace: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." (Gen. 9:13-14). As we see a cloud hover over our earth, let us remember now our ark of the Lord—the circle of unified humanity—know our safety and be at peace within it. God will thus arch above us in our dome of heavenly consciousness the rainbow band of waving flags of all nations, and seeing this as a covenant, indeed, of the promise made us, we shall square it by perfect fidelity each to the other that safety for all time may be secure to all. We must always bound the circle of equality with the perfect square of right relationship in our dealings one with another, thus the circumference of our na-

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tional and international relations is given extension as a square to guard and protect our circle by truth and honesty, justice and liberty one with another. Ever our consciousness widens as a circle while we grow toward the fulfillment of perfect idealism, but ever our building forms squarely about our consciousness to make that idealism a manifest reality.

Now as we continue in our consideration of World Peace, and call to our neighbors to co-operate with us in declaring this a whole-world ideal, let us know that they feel the strength and the support of a united family of children of God and are assured that we are not asking them to join with us by being a part of us in any governmental sense, but only in that spiritual sense of each nation joining every other nation to take its individual part in the whole world,—to heal the world of its wounds, and so to make it whole. It is God's promise to man, and man, himself, cannot really avoid that this thing

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shall be in the end, but he can spare himself heartache and heart-break through allowing it to come forth in time to spare himself the anguish of both. It is useless for us to think of division when God is the Father of all of us. And here in the very word US which we use so constantly in all of our expressions of association one with another, is shown the symbol of the great cementing love of God which this World Peace movement must recognize—indeed, it is the very creative thought of God from the beginning as shown in the words, “Let US make man in our image and after our likeness.” Here stand the first letters of the two words Universal Spirit—the love of God that binds together in one; also the first letters of the two words United State which exists between man and woman, child and child, nation and nation, even world and world when we come to see it—as a proof to each other that love has united us, indeed, and that we really are one.

### **Heavenly Rejoicing**

Heaven rejoices with earth that this moment the New Age dawns and that it opens for man "all things new" as promised over and over again throughout scriptural history. The song of the angels is as truly resounding, and as certainly revealing, to mankind a possibility of "joy to all people" today as ever before—a joy man never guessed possible of attainment. Jesus, himself, referred to the great joy of those in heaven who knew of his intention to visit earth and unfold to man this possibility, and when he announced, "Abraham rejoiced to see my day: and he saw it, and was glad," it caused consternation among those who considered Joseph and Mary only as his father and mother, and could not understand a soul who claimed heavenly origin, and knew earth merely as a mansion which he had visited for a time to leave a blessing so that it could be a fit dwelling place for those occupying it, and for himself when he would come again to abide. So in

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every great movement there are those who see the light about to break forth, or catch its early gleams, and rejoice. Others merely hesitate and say, "What new thing is this? It is best that we be careful." Some think, "This endangers our world—it will counteract all our political plans." Those spring to the front to defend religious ideals thought to be disturbed. Commercialism is apt to see money making advantages in such a thing properly handled, as they think, and try to bind the child new-born, but the Christ ideal stands in peace, true to its concept, and, remembering those in need, and hence willing to receive, walks in the midst of all and goes "his way." And what is it? It is the way of the right spirit—it is the way proof-positive that God in man now manifests in earth. It is the day of the Christ birth to each soul on earth who opens his heart to the glad Christmas day of the New Age—a day of merriment, laughter, good-feeling, play and peace! Then why make excuses and longer

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wait? The dawn of the Christ Age is here! The heavens are crowding upon earth waiting for earth to hear their song of joy that is at hand. One has only to listen to hear the joy bells and, while it may be useless, perhaps, to tell you, yet I will do so nevertheless—I have heard them myself! Their melody far surpasses that of earth and is, indeed, worth turning an ear heavenward to hear—even both ears are best, so do not fail to try one at least! You may be laughing at this, but that is exactly what I want you to do, and no matter where you are in this whole-wide-world, sometime I am going to meet you—yes, you, your very own self!—and when I meet you, how happy we shall be. I shall just beam at you and say so very familiarly, “Merry Christmas—Christ Universal is now having his birthday, cannot you feel the joy of it, and will you not enter into this happy play-spirit with us that we may start the whole world singing? Weeping may endure for the night, you know, but JOY COMETH

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IN THE MORNING!" I will smile right at you, and you will have to laugh for, regardless of how heavy your heart may have been, or how dark the cloud has been upon the earth-body you have thought to be yourself, you will see all suddenly a flash of light, and catch the glowing arch of the rainbow of God's covenant to all who have had great trial and time of test—and there over your head will the soul colors glow, and in your heart will steal the blessed realization: "I do set my bow in the cloud . . . and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." There you have it right off—for you will see that, while the cloud ascended from your earth, yet God brought His glowing light upon it, imprinted His promise there, and then with heart as glowing as the rainbow itself, you will see, right where darkness seemed to be, an arch of color, a flash of light, a happy heart, and a beaming, smiling face has proved itself to be!

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And here a little secret comes to ease your weary heart—earth vision shows the bow **upon** the cloud, but the deep insight of Spirit sees merely the great arch of color **before** it! The cloud is but the background to make the light a true revelation; it but throws out the color to your gaze, and gives you the glorious setting for a thing absolute and fine—a thing to be seen amid or “in” the condition that terrified you, perhaps! Isn’t it a great thing to know that the bow is there before the cloud, but were it not for the cloud, you might have missed it? And isn’t it wonderful to see that the sun shining through the glistening raindrops made the bow, and the clouds but brought the raindrops to give the arch of color? Wherever we look we see God at work, and all things blending together for the good—so how blessed to stand still in the midst of terrorizing conditions in time of war or peace and watch the pictures upon the screen of life’s manifestation slip by one by one, only to see divine intent and to fear noth-

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ing at all as the shadows slide over the light and then slip back of it to their true place in the background; for the rainbow must be first, for it **was first**, forming out of all things, being revealed by all things, and belonging before all things. This is God's covenant—Heaven's own promise to man, "I do set my bow in the cloud!" The cloud is but a pedestal, as it were, for the glorious arrangement of flowers, color blended, in a great bowl to remind us of the garden in which they grew, and to call us to keep that garden a spot of loveliness for God's rain to fall upon in blessedness and peace.

When once you catch God's promise and see His smile, then how eagerly you will wish to have the whole world laughing, and there, right again, you will be swung into another circle—that of helpfulness to the whole-wide-world. There is nothing like it, once it gets started! You will want others to see your rainbow—the rainbow of God, and your feet will dance forth to tell them about the sign

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in "the cloud." (I almost said "sky"—it has been thought such by the world for so many thousand years, but that would never do in this New Age when all is light, even the darkest places on earth). Not only will you dance forth to tell the good news of joy to the world, and glad tidings that are for all people, but you will empty your purse to the point of sacrifice just so you can show the cloud in that seemingly empty place that it, too, holds a rainbow of promise—for how could lack be where God's fullness eternally is? Then poverty will skip around the corner from view, and fall right off the earth laughing! Why, dearly beloved ones who read this, even Santa Claus prefers to come down the chimney, right through the dust and grime and soot—he wants to look like a working-man on Christmas morning, and show to every one who passes him that he **earned** his right to make other folks happy. God bless him for using such wisdom, and creating so much fun! Surely he is a big brother—a big-

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hearted-brother—of Jesus, and I know God, Himself, regards him as a favored and favorite son.

One almost forgets that there are six chapters more to write, or to read, as one enters the play of the Christ ideal for this earth, and work lies ahead to be done, but then that's the way you get there in a hurry. Why, work is not work—**work is play** in the time of the Christ ideal, and we are just going to play all the way through this blessed book that is to start the whole earth skipping at things in the happy way, and, like fairies at dawn, getting them done before anyone sees how! The harvest fields of the good will be just overrun with those seeking their places to aid in the "gathering in" of all those who wish to help in the holiday of the dawning New Age. There is much to be done, but since it is for the good of all of us, why how little it seems after all, and what fun we can have as we all work together! There! "work" was mentioned again, but we all know what

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## THE CHRIST IDEAL FOR WORLD PEACE

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Jesus said about work. "Toil not" was the way he put it—**now**, are you not eager to hurry World Peace as the Christ would have it? Of course you are!

### **The Feast of Illumination**

The Scripture records three great calls made to the feast of divine illumination—God's promise revealed—given in the message of Jesus. The first was to the invited guests who were so occupied that they chose not to come; the next was extended to the "lame and halt and blind,"—those needing physical necessities and comfort; but still there was room, for the innermost riches of the soul were there to feed those who hungered in this way, and so the complete call went forth into the "highways and byways," for the Master of the feast demanded the full appreciation of it, and knew all must realize the wealth of his loving bounty. "Go out into the highways and hedges, and **compel them to come in**, that my house may be filled," he commanded. Then we are told that

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the servants went forth and **gathered together all** as many as they found, **both bad and good.**" The Christ appeal is so compelling, so convincing, so sweet, so alluring, so divine in its application to the needs of the highest and humblest, to the richest and poorest, to the good and the bad, to the perfect and imperfect, to the wise and to the foolish in every walk of life, that it need not coerce, or condemn, but merely opens in love the great opportunity to good for all through its generous, unbiased, all inclusive appeal, and by its very simplicity and reasonableness compels without argument instant acceptance of that which it is folly to ignore! Even an angry tiger loves the warm sun, and a fiery serpent stretches itself on an electric, sun-laden rock! So hardened hearts, once made to glow with God's love, will attract the most resistant into compelling embrace, and what hate has not been able to do, love will do and this without seeming even to try, for man through love will discover how much more productive

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it is to be **what he is**, instead of trying to avoid being that which in reality **he is not**. When love smiles, hate tumbles right out of the window—for he never did belong in our house anyway!

And so in closing this chapter regarding Heaven's Promise, I must smile right at **you** as I suggest that you dust your Bibles and turn to Psalm Two. Read the whole of the song for it is delightful, and so happy at the end. You will see at its close the wonderful words—now it isn't near its close at all, but right in verse four where it should be, printed right there in its perfect four-square state, to remind you how true it is: "He that sitteth in the heavens shall laugh!" Then, do not miss the latter half of the same verse, for that is God's own little joke on a woeful humanity. How playful it is:—"The Lord shall laugh them in derision." It is so simple once we come to see it, and understand our Father, and catch our brother Jesus' ideal. Of course, it is clearly seen in a moment that

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He who created the spirit of joy and that loving soul who volunteered to bring it to earth must, indeed, laugh to the point of derision right at those who do not believe in laughter!

Cannot you who vision from this high point in the heavens of mind where you have come up to sit for a bit of the Christ wisdom, look down from your mountain, as did Jesus, and see "the multitudes?" Hungry, hurt, unhappy multitudes of men and women and little children—all longing for play? Millions—eager for the day of rest from weary struggle! Mothers, avoiding child-birth almost—lest their "eldest," their first-loved, their dream soul-child, must go forth to be slaughtered because of the folly of a mis-guided world! Heart-sick fathers are weary toiling for the great sums of money that build battleships, and are needed to pay off past indebtedness incurred by their own country which through love for others became involved in world war! One needs but listen to earth for a moment to hear the sobs—and

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yet, I bid you lift that same ear heavenward and catch the song that comes merrily down to comfort tired hearts, to inspire new hope and faith and courage, to give fresh inspiration, and to invite the upward look to the dome of heaven where, right in the very cloud that has brought the raindrops of tears, there arches the rainbow—God's promise to his own loved children:

“I do set my bow in the cloud . . . and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen **in the cloud.**”

It is there, yes—but it is brought there that you shall see the light, the arch of color right above you in the dome of heaven! See the flags waving—how merrily! How bright they are, furling their lovely selves right in the very breath of God, Himself, dancing in the wind, playing in the Spirit, touching each other, color to color, blending all together in one great circle of light about the earth! How

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they wave their right to give to man his well-earned, long-wanted, God-conceived, Heaven-promised, and now ready to be accepted—  
**Christ Ideal for WORLD PEACE!**

Chapter III

Earth's Acceptance



HIS is now the time of great attainment for man, for he has at hand the opportunity to claim as his own that which the heavenly promise foretold, and that which has been unmistakably conceived by God, Himself, for man to have. This is the great opportunity—to have always the right to do as we wish, and to know that the thing that is for us belongs to us rightfully. Let us see that the right of decisive action is always the best way, and it is now your opportunity to take this great gift of God and make it entirely and completely your own. It is the right of man to have that which God has given him, and it is proof that man knows his right when he reaches out, not only to claim, but to prove to all that he has acquired that right. Thus, as we open our third chapter in the great theme of World Peace, we can see at once that we have now to be grateful

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for the good prepared, and very wise in the claiming and the acceptance of it to the full extent of that which it offers at this time.

Objections are constantly placed in the way of every good thing that would make itself apparent in the heart of man, as well as in the expression of his earth life. He has had the greatest difficulty always to bring the ideal into the real, or to make manifest that which is so in the ideal. What has man acquired that has not been brought into his experience in the hard way? Practically nothing since the time in the garden of Eden when Adam and Eve first chose to go the wrong way instead of the right; and we find that Jesus gave constant warning and example in regard to the complete reversal of this order, as every human thought, and, as we consider the subject referred to above in connection with Adam and Eve, we can see they began the difficulties for themselves and for the whole world by reversing God's thought. This, indeed, should be proof-pos-

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itive that we are to understand definitely that God's ways are higher than man's ways, or as the Scripture says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Indeed, this is so, for how could God limit the world as man himself has limited it? How could God place into a world of such glorious creative possibilities the thought of evil and sin and misery and death? Is it not written, "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" It is because of this great reversal of God's plan, and in every respect this must be regarded of the utmost importance to man for consideration in the great subject we are considering—the Christ Ideal for World Peace. How could the Christ ideal, which is the ideal of God brought into the consciousness of man and manifest in his experience, be anything at all as the world conceives it today? Where now are the lambs that dwell in perfect joy

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and freedom with the lions? and where do we find the ploughshares beaten into pruning hooks? Instead, do we not see wasted valleys that should be fertile and fragrant and productive with all that is fine and good, —and over seas and, even close at hand, the thousands and ten thousands, not only unemployed, but actually suffering for food and the smallest necessities, oftentimes, of life? It is, indeed, time that those with clear vision rise to the mountain peak of the Christ ideal and look down upon the needs of man and see the multitudes crying out for deliverance from that which neither offers joy to the earth nor gives man the right to enjoy it. God speaks once and God speaks twice, and this time the call is for the great necessity of partaking of his feast of illumination that all mankind may be comfortable in life and have a heaven here on earth, to their own understanding of it at least, until the heaven God conceived descends in full upon it.

As we consider the right of man to have

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what God has given him and take that up again in later chapters, continuously we will see that it is the intent of God that man shall have his full freedom, and that full freedom comes only as he swings his consciousness into the great universal circle of **all good for all people!** It was Lincoln who emphasized that great theme to the American public, and as I write these chapters, it seems to me I can almost hear the voice of Lincoln calling to those who are on earth to continue the great work of keeping unity where diversity is, and has a right to be so long as it is a **unity in diversity:** — “Men of earth, see a greater United States than ever I saw! — what is possible for a group of States is possible for a group of Nations, and all that is needed to bring together the north and the south and the east and the west is to let the slaves go free!” Where is the Lincoln, humble, tall, great, meek, humorous, statesman-like, keen, swift to defend the helpless and swift, as well, to protect the same and de-

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mand that those in high places keep on a square level in consciousness with those who seem to be in low places—where is the Lincoln of today? We may indeed not see him in a single man, but from the “corn of wheat” of the Christ sowing, the fruitage of which has been redeeming the earth, a Lincoln was once born as a single grain; and from the “corn of wheat” of Lincoln’s growing there have come to head thousands in this country, and may it be soon understood by the nations every where, that there are not only a few thousands here who stand for this great ideal, but that **to a State this United States stands as the embodiment of the great Christ and Lincoln ideal**, and that we intend that man shall be free from the bondage of slavery as it exists in human thought of man today, and that the “toil not” as Jesus saw it shall come to pass, and that it shall come to pass as **Jesus saw it**—not in the great reversal of God’s ideal in regard to law but in the **perfect fulfillment of God’s law** which gives man-

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kind, not only freedom from toil, but freedom from soul bondage and freedom in all things of the physical realm that bring him happiness and health, plenty and good times! What an awful curse in that suggestion which spreads itself over this earth at different periods—"Hard times!" It is not of God's thinking or of his making; it is the work of the devil, himself, if such can be considered as that woeful reversal of the true thought of heaven to the false thought of woe for the earth! Hard labor both in childbirth and in the fields of service for man were the result of that first terrible reversal of thought when two, whom God had made to be one, came down in their thought to see themselves as two, and so built up their world here upon the false foundation of duality, seeing all that earth offers as **opposed to and separated from** heaven, whereas there is nothing more real than that which is one in the beginning IS ONE in the end; and, as I often put it playfully, for as you know I must play even

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in the great time of most serious consideration of even this most serious subject, "Man has WON every battle in life when he has come to see that he IS ONE." And, indeed, this is true. Man will come to see that mankind is as truly one as are the grains of sand on the sea shore, and is it not written in the Scripture, "In blessing I will bless thee . . . I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore . . . because thou hast obeyed my voice"? — this of Isaac who was to be the great blessing to all the nations of the earth? And again we remember, and this should be considered most carefully, prayerfully and thoughtfully by those of church organizations, and those of various secret and fraternal societies—"Satan provoked David to number Israel." God who created them one in the first place, not only numbered them but numbered them aright, as well as the very hairs on the head of each one in that one, and what has man done but un-

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number when he has tried to number? and what has he done but to exclude what God has included? and what has he done but dismember what God has membered?—"As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—"Now ye are the body of Christ and members in particular." It is all so very plain.

### **Our First Duty**

The necessity of our coming up into the great view of God is one of the first things man must see as a duty, and before a man can do his duty he must know it, and before he can have the reward of having done his duty, or receive a benefit from it, he has to accept that duty. Now how many in this United States—how many in this world, are prepared to do their duty? How many want a benefit from doing it? How many are willing to accept their duty? Well, then, to a man and a woman and a child, let us rise to our feet of right understanding and claim, accept,

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and have World Peace! It belongs to us; it is conceived for us; it is promised by heaven itself; it is painted in glowing, flame-colors of the very heaven as a land of great delight and bounty; it offers life to every living creature; it gives self expression to every individual as a right from God; it excludes none, it includes all, not only as personalities but as the all good that any personality might desire. Where are those, then, so foolish, so blind, so ignorant, so dark-visioned, so incrustated in materiality that hearts and heads are alike but lumps of stone, who can dare to say there is an obstruction in the way? that there is a Goliath to stand before the army of those who are real before God because they are right before God? and deny to man his right to have his own territory—the whole-wide-world, and nothing less? I am not a Lincoln, perhaps, but I love Lincoln, and I have the God-spirit of him firing me as I know it fires all right thinking, and right-awakened people. I may, perhaps, be

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a David, at least I know a Goliath when I see him, and I know his pretense, and his weakness, and his doom. He shall fall by his own sword, for when the pure white stone of truth from the hand of a clear-visioned soul penetrates his consciousness he shall acknowledge his own folly, and no longer be able to stand for that which is opposed to right, for right shall advance to a man and follow the stone that David throws, without hesitation, because he knows the truth—"Who is this Philistine that dares to defy the army of the living God?" What is this evil consciousness in this world—where has it a right to be?—who made it?—being a lie, why is it among us?—what can oppose peace when God created peace and made man to be peaceful? Not an inch of ground shall war have to stand on, when it is seen God created every inch of ground, and created man to stand on every inch of it; and he who claims war on an inch of God's ground proclaims himself untruthful—and that is what God is not!

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Now, like an army of God-men that are out of their shell-bound consciousness and awakened from further need of guns to blow shells of limitation into the hearts of others, let us look about us a bit, and see what lies before us, and let us dismiss this idea of obstruction to our good, and see that overhead forces of great power and might are at work to bring to this earth the perfect preservation planned for it, and the joy of which the angels sang when the one who brought preservation to it was born. Let us know that more are those who are for us than those who are against us, and let us open the eyes of everyone, as the prophet Elisha did those of his servant, and see that the whole mountain round about is full of horses and chariots of fire at work definitely to instil into the consciousness of all living this glorious conception of peace, and inspire every living creature, not only to desire it, but to claim it as well.

We have been hearing the truth in preced-

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ing paragraphs like a fluidic flame from an open cannon—now let us smile a bit, and yet as we smile, let us learn a lesson that is deep and true. I have had so many experiences to teach me great lessons, and one that came as a complete surprise and which has remained with me constantly is one which I learned in Spokane, Washington, once when I was lecturing there and visiting in the family of friends interested in the good as I am interested.

### **A Story That is True**

It is a simple little story, laughable, and yet tearful, too, when we think of how it applies to so much of man's own folly in persisting to obstruct the hastening of all that is best for him into his experience. Man is almost as reluctant to receive his good as the foolish calf I have to tell you of in this story, in fact, more so, I often think as I review it. My friend said to me early one morning as we had breakfast in their sunny room opening in such a delightful way toward the rising sun

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—“Will you take a motor ride with me this morning? I have to go to get a calf!” Now that sounded so much like laugh, that I laughed right out loud, but to go for one, sounded like even more laughter, and so I readily accepted. I had never ridden with a calf in an automobile, and especially had I never heard of one having a trip of twenty-five miles on a bright sunny morning in a gentleman’s car, so I was delighted. The wife of my host laughed with us, and it seemed to bid fair to be a merry undertaking, at least, they both knew I would do my part to make things that way—at intervals certainly. As we journeyed along that morning, for we started early, my friend told me the history of this calf. It had been purchased a few weeks previously—three to be exact—at the home of an acquaintance of his, and the lady from whom he secured it was delighted to sell it to him in particular, for she had to dispose of the little creature, and could not bear to send it to the butcher’s, since she was a truth-loving

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soul and a vegetarian. So we were enroute this morning to secure that same little thing, to roll it in the canvas at the back of the car, and then take it with us to Spokane to rest for a week or so, from whence it was to take another twenty-five mile journey to the east of Spokane to my friend's homestead, and there the calf was to have perfect freedom, a perfect life of ease, all the pasture it wanted, and a life to suit its own convenience as to length of years, and length of strolls, or length of anything it wanted. That calf was making a perfect demonstration only its eyes were not yet opened to the great advancement it had attained, so it seemed, in a short time. We reached the ranch home to find them expecting us, the calf strolling within the limited confines of the stable yard, and the way all cleared for the car to back against the barnyard gate, which it did! Then the fun began—not for my friend, or the two who assisted him, or for the calf, but for myself. I could not have laughed more had I been to

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a comic opera. For a full hour there, three men chased that calf—now really that honestly wasn't a calf, to tell the truth, for in three weeks' time in good northwestern air such as the state of Washington has, combined with the fine high altitude of the Spokane district, any well-meaning calf becomes almost a cow, and so I should say it was a cow they were chasing! At any rate she was chased and chased, and after circles of anguish was finally thrown to the ground, her feet tied together, she, herself, rolled in the canvas and placed in the car, in great fear and terror, struggling to be free to remain where she had been before—in that narrow, unattractive, poorly appointed, to say the very least, stable yard. When she was in the back seats and floor, and the door of the tonneau slammed—and it was!—and my friend on the front seat, panting somewhat like the calf, only with considerable more understanding, we started off toward the city of Spokane. I leaned back over the front

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seat to give the calf a thought of assurance and to try to calm its fears as best I could in my language—and then I had a thought or two, and it is because of those thoughts that I rehearse this story to you. “You silly little calf,” I said, “here you are going straight to your good—green pastures and age long life—and yet you had to be struck to the ground, turned over, rolled in a canvas, given a fifty mile automobile ride against your will, in order that you might receive it, and had you had your own way, you would have lingered where you were born, and been taken to the butchers!” Now,—do you want your peace that way, or will you change your calf-consciousness, and let God have His way, and give good to you without trouble just as my kind friend wanted to give it to that little creature that did not know enough to trust him? Good is certain to come to this earth, it cannot be avoided, for it is God-intended; but how much more certain life will be to us when we open our hearts and heads to allow all that

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brings joy to earth to ripple into expression; and allow all who need joy to have freedom of expression that they may have time to look heavenward, see the blue sky, bask in the sunshine, glance toward the stars at night, rest in calm peace, as they think of the poise each one has because it is in its right place and held there by God's law of order and good judgment,—and then let these same God-awakened souls say what is their long-felt, and heart-hungry need of saying—**simple prayers!**

There is such need of understanding everywhere, and so many are awakening with such a real sense of life and its great joy that we must come soon to admit that ways and means for obtaining it are as easy and as free and as open to man as have been those in developing the recent Radio, and in liberating the marvelous messages that have radiated through it to the mass of man and woman and child everywhere. This is being shown as modern science and more is yet to be re-

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vealed. I have had an experience along that line myself and have not even a Radio! But I will not tell that secret here—wait until you see me. Everyone must enlarge his thought to the point of believing “all things are possible,” just as Jesus said, and he did not forget to add “with God,” either. And it is just this part of World Peace that I am particularly emphasizing, for we have lived man’s way so long that we have never even understood peace, let alone known enough to accept it really. Now we are to have the understanding of peace and the wisdom to know how to claim and accept all that belongs to us.

### **Vision and Law**

Once when in Los Angeles, I called to interview the President of a business college there. He showed me about his school with great pleasure and we discussed many things of interest in regard to the training of the minds of the young men and women approaching a place of service in the business

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world. I noticed that he had tactfully placed helpful suggestions from the Scripture and from fine authors about the walls, and right at the doorway of one of the assembly rooms was this: "The people perish without a vision." It was tacked to the left of the entrance of the room. At once I said, "Why did you feel to leave out the best part of the quotation? I suggest that you place to the right the remaining part of it, for, without the second half, you can never have the first fulfilled." He looked at me in an astonished way, and then asked for the second half. I was surprised that anyone could have overlooked it—"But happy is he that keepeth the law." So it is. You who read this and are having with us a vision of international blessedness in the form of World Peace must realize, indeed, that we will perish without that vision, but oh, my dear friends, however much we vision in our desire for that very thing, we cannot obtain it until we **keep the law**, or fulfill the law, that brings to birth

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## THE CHRIST IDEAL FOR WORLD PEACE

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that which we have conceived as our ideal and as our vision of hope! “**Great peace** have they who **love thy law**, and nothing shall offend them.” What a marvelous revelation as we open our consciousness to right thinking and advance beyond the woeful, limited aspect of the calf-conscious state of unfoldment! God has a great peace awaiting us at this period, but we must have great understanding to enable us to have great peace, and that is a fullgrown consciousness—it is the Christ ideal awakened from the “hinder part of the ship” of state, and coming to the fore of the vessel rocking on the waves, to speak the word of calm assurance: “Peace be still,” that the terrified disciples of our minds and hearts may be less afraid of the storm, the wind, the raging sea, and the difficulties that seem insurmountable from the unawakened point of view. With God all things are possible when the possibility of acceptance of all things opens in man’s own consciousness. This is the absolute truth—only

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## THE CHRIST IDEAL FOR WORLD PEACE

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as man can receive his good may he really have it, and only as he knows how to receive it can he really claim it for his use, and the way to this good is the good, square way—building upon the foundation of a true vision the perfect structure of a square fulfilling of that vision through adherence to and fulfillment of God's perfect law. This is scientific development and is what every man knows, that only when man has fulfilled law can he have law's perfect fulfillment—the production in minutest detail of the perfect thing conceived. There is no “climbing up some other way” in the way of the Christ Ideal for World Peace, or for anything else. Order is heaven's first law, and the expression of that law in minutest detail must be in order. Workmen are given their orders. Soldiers are given orders. Merchants give and place orders. A wise housewife leaves her order for her supplies and home comfort. Heaven itself is in order, and when Jesus wanted to increase the five loaves and two

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## THE CHRIST IDEAL FOR WORLD PEACE

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fishes, he placed the five thousand people on the ground **in order**—groups of fifty—and at the close of one of his marvelous demonstrations of supply in a feast of plenty through the new use of a high law of spiritual consciousness, they were told to “gather up the fragments that remain that nothing be lost,”—this was order in the fulfillment of law as an order placed by a General over a whole army of humanity so often at war in its regimental divisions. **None** are to be lost! Keep divine order in the ranks. Gather the fragments and keep the fold of one Shepherd whole—the earth of one humanity complete! The nations of one world together! It is the divine command, a human necessity, and a joy that awaits our world that none of us can afford to miss—no not one! Only those in calf-consciousness want a divided humanity—and even they do not want it—they really want peace, but run like mad about a stable yard that has insured them a mighty deliverer, yet fail to recognize him when he

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## THE CHRIST IDEAL FOR WORLD PEACE

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comes! Shame to a world that waits for a deliverer when already he has arrived—and stands at the door awaiting our acceptance of his Christmas call and the gifts he brings! How necessary that we know our gift has to be unwrapped by us if we would see the wondrous thing he has brought, for every wise father and mother cover their gifts with tissue wrappers to add to their beauty and charm, and to give joy to the children's hearts as they discover all that has been prepared for them.

Christmas seems always to play with us in our search for the gift of World Peace, and how can we help feeling the dawn of Christmas day for all the world—the day when the Prince of Peace comes to rule with us, and to bring the wonderful Comforter-joy to the whole-wide-world, the joy that shall silence all that has kept it from its full appeal to the hearts of men, the joy that has kept it from its full acceptance, and the joy for really showing forth the true meaning of

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## THE CHRIST IDEAL FOR WORLD PEACE

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the message of Jesus, who is that Prince of Peace, and who alone shall reign on earth among the sons of God who are his brothers and his dearly loved friends and playmates in our glad New Age dawning on the earth he came to bless.

### **Fidelity to Principle**

I think, as I review the wonder of the law as a means to the unfoldment of our Christ ideal for World Peace, of that peace of mind and heart and body and affairs Israel sought so long ago when it endeavored to find freedom from Egypt, and so gladly followed Moses' promise to find them a place of refuge in a new land of promise fulfilled, and far surpassing the promise of good which Egypt had offered to them as slaves,—yet failed to provide. How the Israelites suffered there in bondage to mental conquest under the magic of Egyptian domination headed by Pharoah, and how the world suffers today as laws of magic—white and black—come to the fore claiming this and that as a reward

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## THE CHRIST IDEAL FOR WORLD PEACE

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for slavery to it! Ever the wonderful law of the Is-Real child of God shines as a Christ Star ahead and points the way to a land of blessedness where freedom from hard labor, weary struggle, confused minds and tired bodies will find surcease from pain! It is the land that is to be "overflowing with milk and honey"—the same land David understood to be promised when he sang in his twenty-third Psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Here is the rest promised of God, the bounty of God, the harmony of God, and the peace of God as a precious offering to tired souls seeking a secure place for their own life to unfold, and in which they can grow the full and complete flowering of their expression in the ideal conceived for them. Here any who would be at peace can find all to be theirs and have safety. It is a pasture as rich as this that our whole world shall be when we follow the perfect law and keep it in

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our right relation of love to one another: "Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength. And . . . thou shalt love thy neighbor as thyself." Be we frightened calves, or timid sheep, or wise men of the East, or faithful shepherds guarding flocks of faithful followers in a night of dark ignorance, yet the truth is at hand to deliver us. One God rules over all, and one Christ ideal like a Star of Bethlehem hovers above our stable, where we may seem to feel Caesar's tax to the utmost, and the only way to have what that Star light announces is to be wholly at peace with each other, see the Christ ideal necessity demands, and bow heads and yield gifts to that ideal.

We must now think of this law in several aspects that are relative to ourselves individually, in family life, in national and international life. It is a law of production—the bringing forth of an ideal. In the in-

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dividual it is the union of the two—soul and mind to produce a God-given inspiration of hope and peace. In the home it is the union of father and mother to conceive, prepare for, bring forth and enjoy to the full acceptance—a child of peace. In a nation it is a union between the government and the people governed of a conception for national peace, and is conceived by the head and held in the woman-heart of the governed and produced by them, but supplied by the managing head of the government itself. Now swing quickly into the whole-wide-world. Who is our head? It is Jesus Christ. Who are our governed? The people — everybody everywhere! Who shall produce the substance? The Head, of course, through the Spirit of God—the all unfolding, embracing, vitalizing materializing power to produce all things that we accept as being possible and believe to be fulfilled for us by this power ever indwelling as well as ever enfolding! Now, who shall accept and unfold this great Power and Sub-

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stance and Intelligence? The ones who are to receive the benefit! Who is to receive the benefit? The One World, conceived by One God, idealized in One Christ, and unfolded in One Man—unified humanity, accepting, keeping, knowing His One Law—"A new commandment I give unto you that ye love one another, **even as I have loved you.**" Now, where will the danger point lie? Will it not be in not understanding the Jesus Christ ideal? Therefore, how essential to the world that this message go quickly before every human heart and awaken it to its divine opportunity in the here and now!

When the Israelites left Egypt Moses carried the law with them and they followed it. Dark Egypt had to be left behind; slavery was left there; sorrow could have been, had they always followed, trusted, and never looked back, but they were so fearful, and how Moses struggled to keep their faith strong! Once in a time of extreme test it came to him to remind them of the promise

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ahead, and keep their faces "straight forward," and later it was revealed in regard to that period of test, "How oft did they provoke him in the wilderness and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." Why do we tempt God? Why do we desire limitation of any kind when such glory is at hand, and such blessedness ahead—such plenty, such beauty, such freedom, such goodness, such happiness, and joy and love and laughter for "all people?" Let us consider briefly somewhat of that which the Israelites had to do to gain the fulfillment of the promise. They had to hear of the new land of Canaan—their land of peace. They had to conceive what it meant to have it—perfect freedom to all; a land of liberty, indeed, ahead. They had to leave behind the land of sorrow, disappointment, and bondage. They had to go from the old conditions, and had to listen to the wonderful words of the wise deliverer sent to give them the fulfill-

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ment of their desire. Then they had to obey him and follow him through the wilderness—that bewildering time when the old doctrines of Egyptian magic, white and black, frightened them into fearing the liberation of the Christ idealism forming in the distance, even beyond the wonders of their land of Canaan; then as they advanced, and tests that made them weary of the food sent day by day from heaven when they, instead, wished the food stored up, or to see, at least, it somewhere stored for them even though by a wicked Pharaoh; they had to learn to trust the power ever guarding them, and continuously go straight forward. Many times they hesitated, halted and turned back—wishing for old things: but, as I so often say, “The only ones who went to Canaan were the ones who went to Canaan”—the others failed to receive the promise because they failed to walk the way, every step of the fulfillment of the law, to get there!

How simple is that law, and how easy of

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demonstration as we remember that God, the Christ ideal, the Mind power, and the Spirit Substance through which to accomplish all things are as definitely at hand within us and with us as were they with the Israelites in the time of their bewildering advance toward their good. I will tell you another little story by way of proof, then again I will play with you, as the loved Saviour did with me, and we will hasten toward the wonderful last note in chapter eight that fills our happiness to the brim with great joy which shall be for all people.

### **Proof in Demonstration**

One time—again in Washington state. My! how close that gets to headquarters **in name** where I know this marvelous ideal is centering, and from which it will radiate to all the world! I was in a little town near the border line, and, as usual, in my happy way was giving these truths into eager ears—for all are so eager to hear the good that is at hand for all of us. I had been asked to go

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on a picnic prepared in a simple way for my happiness, and the mother arranging it stayed at home to prepare the lunch, but asked that I take her little daughter before in the way and meet her later in the beautiful park where we were to eat the bounty she would bring and share with us amid the loveliness God had provided with earth, sun, dew, and rain in the without. It was only a little town in which I was stopping, so we—the child and I—walked leisurely along the path leading to the park. She flitted about like a dainty butterfly here and there, and after a time, I noticed that she had gathered a sprig of mustard bloom in her wee hands. I thought little of it then, but later saw how God was shaping there at that same moment a wonderful life-lesson for me to share with others. Soon we entered the park, glowing with its radiant blooms of many colors. The first thing the child did was to run to a gardener digging in a flower bed and converse with him at length, he kindly encouraging

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her chatter while I stood aside and listened. We were all unaware that another was listening as well—the Superintendent of the park was but a few steps distant! When she had finished her play with the gardener, she started to move away, but before going lovingly extended her sprig of mustard, saying, “I feel I would like to give you this.” The dear man took it with a happy smile—then from over the flower beds came the clear, strong voice of the Superintendent of the park: “Oh, Bill—give her some of those rhododendrons over there!” Instantly I stood all attention for, like a flash, the life-lesson dawned upon my soul. She had only a sprig of mustard, but gave it to a workman at his task. He **accepted** her gift and thanked her; then the Superintendent of the garden where this transpired, who watched over it, the workmen, the things that bloomed therein, and the comfort of all guests, bestowed a gift to balance that she gave. It is not true—there lies the secret? “As ye give ye shall

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receive . . . measure for measure," spirit for spirit? Indeed, yes; and isn't it true, as well, that without receiving from a giver, we cannot have a gift?

Now, dear,—and I shall speak directly to you at this moment as though I were addressing that very little child herself. I know her intimately, and so do I you, for you are a little Christ child, and the younger you are in soul the nearer to the beginning of the great creative plan of the Creator have you arrived, and age in years, as earth conceives it has at no time measured God's concept of age in soul—now, dear, right here in the park God has given us a lesson for our life's unfoldment. Here He once made a haven of the whole-wide-world and called it Eden, so we are told. One of the first things He told Adam and Eve to do was to "dress the garden and keep it," and do you know they were so amiss that almost the very first thing they did was to dress themselves and lose it!—Yes, took leaves right out of the garden and used them

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to their own way of planning, and then had to be expelled from that beautiful home, and even yet we are still seeking for it, for we have a sort of dream, each within himself, that if we could once find Eden again, we would be happy. I am playing, as I told you, but do you know one of the most beautiful things that Adam and Eve lost? **Each lost the other!** That was it, for from the moment that this pair, as one, conceived that they **were two** they forgot that they **were one**, and so man and woman ceased to be that in consciousness which God planned for them, and the great woe of losing, and the struggle to find again, the soul mate thus began, and even yet has not been found really. This is such a story to suggest at this time when I have no intention of enlarging upon it here, but I do want you to remember that the difficulty was the idea of soul separation, and the conception of physical duality began its dire unfoldment, bringing in its train deception, fear, hiding, hard work, difficult child

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birth, with wretchedness of separated family life. You will remember it was Moses, himself, who later had to devise a plan of adjustment to meet the resultant need, and began all the woe of divorce, but Jesus showed a better way as will some day be understood and followed, and promised us wine "better than at the beginning." However, my play thought in regard to this is really that it is just left with you for deep consideration, and my serious thought is that you will find great happiness when you have discovered what the whole thing means, for things are never whole when they are separated, and even man and woman, intended to be so happy in a perfect soul union that embraces the complete union in soul and mind and body and affairs is the perfect square in expression for home life that God planned in the soul itself, and it is not until we discover that plan in the home and work from it first that we will really find—permanent and perfect WORLD PEACE!

## Chapter IV

### Man's Dominion



LIKE a wonderful seed, we have seen the conception of World Peace, and like all the wonders of the plan of unfoldment within that seed, we have beheld the promise of heaven for its unfoldment. Like the very enfolding of the earth about a seed, we have recognized the necessity of our acceptance of the promise held within the conception before it can really be brought forth, and now, having accepted that promise, and having determined to claim it, we open this new theme of Man's Dominion, for with the dawn of World Peace a glorious new kingdom unfolds before us, and here we shall rule and reign in a way perhaps undreamed before. Just as the little calf of our former theme went forth into a new country away from the limited surroundings of that small yard in which it first found itself, so now do we, liberated in thought by

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this wonderful conception of World Peace, find opening to us a realm of unlimited good—one which we shall really enter as our own, for here we shall have that freedom and that liberty that comes from true liberation from bondage, — since the acceptance of the **thought** of World Peace unfolds to us now our right of dominion.

The New Age lies before us as a book of life, the pages of which sparkle with brilliant ideas, thought glowing with rich promises of delights to be experienced if we will but seize upon them for our use. Much that is old has fallen away from this new thing shaping before us as the leaves of a tree drop about its roots, not to be lost, but to enrich by the substance of their old forms, and yet, as old forms, to seem to pass away. It is a time of new things, for it is a New Age, and already in the scientific developments of this present time, we recognize changes coming so quickly that we grow more and more willing to accept new things, and more and more

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ready to relinquish the old. Old theories that have not proved themselves in realities are slipping away. Old hindering processes of development are dropping into the back ground, and best of all, we find that the belief in old age is failing too! How good it is to think of old age failing as such, and not to think of youth as failing in old age. This is a time of the renewal of youth, when mankind, having become willing to greater expanse of thought, more inclusive in ideals regarding his relationship with others, finds he is inviting the thought of wholeness into his consciousness, and establishing it within his own body. Somehow the sense of separation is slipping away, and there is stealing quietly into that stilled consciousness he has made, through his lack of resistance, the sweetness, the charm, the beauty of a new life—the age of youth. Here sparkles the light of life, its ripple of fun, and the laughter that belongs so easily, and plays so charmingly about the little child. How beautiful it is to see smiles

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brightening faces that have caught the glimpse of God's rainbow of promise, and find life is offering them something because they have offered acceptance to that which the true conception for life holds! It is wonderful to become receptive to this thought, and how much more wonderful to think that anything possible to a single individual is equally possible to the whole-wide-world, and that a good fulfilled in the life of anyone becomes a good brought forth for all.

### **The Right to Reign**

Wherever there is government there is a head to rule, and that one may be called whatever those who are governed choose to name him, Emperor, King, President, whatever the desire may be. He is given his right to rule by birth or by election, and in either case it is an election really, but when by birth, comes from unseen realms, the selection made in a way as yet little known to man. This right was given to Jesus, who received also from man the opportunity of earthly king-

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ship, but refused it because the ideal he had in mind as his earthly mission far surpasses that as it is understood today. He did not deny the right of rulers, and even said to Pilate, "Thou couldst have no power over me except it were given thee of my Father," thus indicating that Pilate had a right to the place he then occupied, but Jesus knew more interiorly than Pilate could know, and so understood really that Pilate was being judged before Christ that day, and not Jesus, the Christ, before Pilate. Thus it is in the realization of dominion in its true sense—the real right comes from a growth of power within, and this growth comes from the fulfillment of the law of unfoldment from within out, just as the lilies grow. The right of a king is determined by his right to be such, and although he may occupy a throne, as did Pilate, yet he may possibly be given that experience to prove to him how unkingly he is in reality as far as his external development is concerned; then may have to be dethroned that

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he may learn through experience or otherwise that he can have that right only as he really deserves it, only when it is developed by his own true self expression. Jesus gave man to understand very clearly that he must assume self responsibility and undertake the path of self unfoldment, whether to be king or prophet, teacher or student, high or low in the ordinary walks of life; and that he must do all that makes self unfoldment a glory to God and to himself as an individual expression of God. He said at one time, "Be ye not called Rabbi; for one is your Master, even Christ; . . . neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant . . . and he that shall humble himself shall be exalted." This is the way to merit that exalted position of true kingship which Jesus claimed for all men, and which he insisted was the one way to claim the right of dominion. Even in the case of Judas, Jesus offered no resistance to the path

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of unfoldment and self expression that he chose. Never once did he interfere with his plan regarding himself, and never once did he suggest to him not to betray the one who was offering him such a marvelous opportunity to make a great attainment. Instead, when he saw that Judas was determined to carry out his own idea—that of accepting the suggestion of the betrayal of Jesus from the priests—all Jesus said was, “That thou doest, do quickly.” Later Judas realized his great mistake, but when he came to the priests and confessed that he had betrayed an innocent man, all they said was, “What is that to us? See thou to that.” Here we recognize almost the same suggested thought—that of self responsibility. For this reason it is imperative that each soul recognize that marvelous sentiment of our United States Constitution—the right of American citizens to have self government. This is a soul truth regardless of nationality, and

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Paul, who entered somewhat into the spirit of Jesus, especially in the universal realization of man's relation to man and the relation of all men to God, said at one time, "By the grace of God I am what I am." This is a declaration of the right of a soul to be itself, and to be truly itself it must have self responsibility, know self unfoldment, and have acquired that fine art claimed as such by the people of the United States—"self government."

### **The Hidden Talent**

The fact that Jesus gave a parable covering this important truth shows how vital he considered it to man in the process of unfoldment. The story of the talents is one which cannot be taken up in detail here, but should be considered thoughtfully by all who are interested in this wonderful subject of the Christ Ideal for World Peace, for never will it be possible for the world to have peace until each soul has come to feel its right to be itself, and knows for what great purpose

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that right has been given. There is that in man which it is his own to express, and when man realizes that his gifts are there to be unfolded as truly as are the petals of a flower, while they are as yet buried below the ground in the heart of a seed, then he will grow less discouraged when he is not wholly satisfied with his life at any given moment, and will get great encouragement as he considers this truth. A text from the Scripture comes to my mind that was of great help to me at one time when I was questioning why certain things I had seemed to wish to take place were delayed. It should be learned by heart as an inspiration to every aspiring soul, and is found in one of the epistles of John, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." Here is given the realization that each soul is definitely anointed, and appointed, as it were, for a particular work; that the soul knows this and need but unfold the plan as it is led

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to do so from within itself, without looking to others for instruction—this of course, referring to the definite plan, for the laws of growth are ever the same and may be revealed by one soul to another. No sunflower could grow to the pattern of the violet, for the impulse of each flower is so distinctly different that any attempt to follow such direction would be but the acceptance of misdirection, and confusion in the unfolding of the ideal conceived. In the story of the talents, the one who hid his talent in the ground, or failed to uncover it to the view of all, was cast into outer darkness, or made himself a form of expression without light, molding the outside of his body so that it gave no true expression of that which was hid within his soul. His talent, therefore, was then transferred to another for expression and given to the one who could best express, thus as the Master explained, "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath." So

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much good to man. we thus see, results from self expression, and so much that is detrimental to man results from him not knowing to rightly express himself, or from not being given the right opportunity to express himself aright. **World Peace will open avenues of usefulness to man that will call forth self expression, for there will be much to be done in the re-education of mankind, the rebuilding of old wastes, the uplifting of the entire human family, and those with talents will be called into very active expression in the training of those needing to have their own developed. How important, indeed, to consider this phase of the Master's teaching in connection with our general theme of World Peace.**

### **The Christ Direction to a Ruler**

To further understand this great necessity of self expression among all those who shall make up the body of our new humanity and enter into the glory of international blessedness through the gift of World Peace, it is

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well for us to consider the direction of Jesus to the rich young ruler who came to beg of him the way of life. As we consider the dawn of the New Age, and see it as the rising of new life to all, this subject seems particularly important at this time. We have already considered in our last chapter the great need of keeping the law that makes a vision come true, and so we find Jesus' first direction to this young man, entreating so earnestly for the way of life, was "Keep the commandments," or fulfill the law. When this was shown to have been done, the Christ said, "One thing thou lackest—Go thy way." It is necessary that we keep the law to gain the right of self expression, but we lack the one thing needful to expression, if we have not given it forth as individual unfoldment. We must bear in mind that the great gift this young man desired was **life**, and since life unfolds from within, it was necessary for him to **bring forth life**, and to **meet needs** that would **call it forth**! Lack of expression, the

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mere quest for possession, and the dependance upon possessions, result in the repression of life, the burial of talents within, or under the earthly consciousness that gives earth the right of dominion over the individual, and not the individual his right of dominion over the earth. It is a great subject, too deep for full unfoldment here when we are considering so much that relates to this theme, but two suggestions of the Master to the rich young ruler will convey much by way of helpfulness to those who are seeking life, and to know that youth and freedom and liberty that comes to this New Age. Jesus said, "If thou wilt **enter into life**, keep the law," then added, "But if thou wouldst **be perfect**—go thy way." How clear this is! We have the right to enter the path of self expression when we do no evil to another, and so free ourselves from the reactions that result from untrue actions. The average soul has scarce started to truly live as yet—he has, rather, tried to deliver himself from the complica-

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tions in which he has become involved, in the hopes that he can live! He therefore delays his right to perfection in self unfoldment. Oh, the struggle of the soul to be free, and oh, the necessity of showing each soul that freedom comes only as we learn to keep the law of life, and not through any breaking of the laws of state or nation that might be thought to free the life! All good comes from within, and all good unfolds through the keeping of the law, and thereby gaining self expression through right dominion over the self. When we have freed ourselves from the reactions that rebound from false actions, then, indeed, we can stand free to go our way, for all who observe our expression will know it is a good way, and that only good can result to them. How marvelously this applies to our thought of World Peace! Each nation must indeed recognize the right of every other nation to the full development of its individuality, and as each nation respects this right in another, and never infringes in any way upon that

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right, then all will be free for the marvelous self expression that will make our earth an Eden, and make our dawning age a time of bliss to all who call earth their home.

### **The Way of Friendliness**

The course that debars our right of dominion and self expression is the low way of non-adherence to the Christ ideal—the way to all good, and which is the “highway” spoken of by the prophet Isaiah. The Christ way of love and consideration for the rights of others, the willingness to judge not, to condemn not, but to see the perfect self within each soul longing for the right of self expression, is indeed the high way of attaining that which shall quickly result in World Peace, or peace among all nations. Two illustrations come to my mind as examples worthy our consideration at this point in the unfoldment of our theme of Man’s Dominion. To throw a ball against a stone wall is to receive that ball again, for it rebounds to the one from whom it went forth. However, to toss the

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ball into the open air may result in its fall to earth, but the one who tosses it suffers nothing from its fall. This simple illustration gives us a key to the way of friendliness. Many times in our personal, family, national, or international discussions, it becomes necessary to direct a thought that gives light much needed, but when that light is given impersonally, without judgment, and only as the statement of a universal principle which any individual expression of God has the right to reject or accept, then the one offering it has done so in love, and having so given it, can receive only in love. All are seeking some good, and many are making great mistakes. We need not condemn the mistakes, but how wise are we to commend the effort of one who seeks to express good, even though his conception of good may not result in the highest good to all. It is here we need to recognize the Christ Ideal, and know that we, like him, came not into the world to condemn the world, or anything in it, but to

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preserve the world and everything in it! World Preservation and World Peace are twins—the loved sons of Mother Love and Father Wisdom, the revelation of that Truth to man that the Christ Ideal holds, and which we keep ever before us as the heavenly promise to be fulfilled. Both these sons will grow to manhood in the light of World Illumination, and while we are not to consider this until our next chapter, yet, we can consider a way to the mountain top from which that light shall shine—that topmost peak of consciousness which views all things as one, and knows all things **work together** for good when the eye is always single to that view. That top-most peak—Christ Consciousness—offers us a guiding light in every step of our ascent to peace, since it is at the very peak we find this peace, for in Christ consciousness alone does it fully abide. We may make that ascent down through the dark valleys, the tangled underbrush of human thought; we may climb through the mists of clouded philoso-

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phies, disappointing theories, binding creeds and dogmas that hold us under law, rather than give us liberation through law; we may struggle over the rocks of ages past that still protrude as material necessities to be met and overcome; we can consider yawning chasms, and tremble as we skim the edges of perilous canyons, but if we will go straight forward in spite of our constant turns to right and to left, and our contemplation of this or that—we will certainly arrive, however, that part is the hard way of experience, the low way of constant difficulty, frequent defeat, and call for renewed effort. But ever at the top of this peak toward which we are making ascent comes the beacon light inviting us to the highway—"Learn of me," it seems to say, "and I will give rest unto your souls." How welcome that sounds to the listening ear, for here instruction is offered, a guide offers a simple way to this high place—the fulfillment of our heart's desire in World Peace. This, then, calls forth a refer-

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ence to that second illustration to which I have alluded. One must always, indeed, reach the high way through the low way, for the valley ever rests below the mountain—but the low way of struggling experience is the difficult way; whereas the lowly, humble way of **opening the consciousness to instruction** to the high way is the easy way. One so guided need not, perhaps, climb the mountain step by step, but may know to **call for an aeroplane**, or even be given knowledge as to how to construct one—then right over the valleys, the mists, the thick timberland, the rugged rocks, yawning chasms, deep canyons, straight forward that one may sail through the blue skies of heaven itself and laugh merrily, if not too compassionate, at those who struggle below because they preferred to look down and not up! To look up is the easy way—"I will make both easy and plain the way" . . . — . . . "I will go before thee and make the crooked places straight." . . . "He sent from above and drew me out

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of many waters.”—My! how good they all sound as we catch the wonderful significance to their meaning, and may perhaps have had a little experience in struggle, but not too much to prevent our looking up in time to avoid real danger points!

This matter of looking down and not up was the beginning of the difficulty man made for himself here on the earth, and it has been progressing century by century ever since. Adam and Eve descended to a low level of thought and began the low way of descent into all that has confused and disturbed the human race, when they took less than the God ideal for their plan of manifestation. We are told they ate of the tree of the knowledge of good and evil which lay “in the midst of the garden.” This has not been understood aright, as is the case with much that relates to the history of man, but the real meaning is that they came “to the middle wall of partition” spoken of in the New Testament, which Jesus broke through

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by his exalted consciousness, refusing either to be deceived by it himself, or to allow it to stand as a deceiver in the hearts of those who received his message. It is the wall of the psychic realm that encompasses our earth and, like a cloud, shuts out the heavenly vision by its babel of voices, by its confusion of tongues, by its misinterpretation of divine intents for man, and, transmitting this delusion to the minds of those on earth, often throws their whole plan of expression as God designed it into the utmost confusion and lack of peace. Jesus on the cross, we are told, came into the full realization of the omnipresence of God, and then the "veil in the temple was rent in twain"—in other words, could no longer stand as a barrier, but the glorious light of heaven itself could come beaming through, and clear up the mists, dissolve all mystery, forbid delusion, clarify the understanding of those who have been held bound by false doctrines, and prove that wonderful thing Jesus claimed to be true,—

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that God is "in the midst" as inmost Life, not to bear fruit of duality, demanding, as it does, a constant choice between this and that, good and bad, right and left; but through one-pointed vision, so real in its presence as the only Power, Substance, and Intelligence, to silence dual consciousness and all the adulteration of truth resulting from it forevermore. In this realm of duality, where Adam and Eve were confused, began all the difficulties of home life; all the terrible curse resulting from mistaken child birth—the multiplied conceptions and the sorrows misplaced souls bring; all the hardships in the outer world that spring from the curse of hard work—labor by the sweat of the face; all these, and more and more and more of the curses that have multiplied are the result of this mistaken view point, and now man must look up, once more, to the beacon light on the hill, catch the gleam of God's ideal for him, see its meaning as Jesus gave it and demonstrated it for man, and come to know that if

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he will but receive instruction and follow the easy way clearly outlined, he may rise on swift wings into heavenly heights, and take the highway to—World Peace.

Once to have seen the view of God's intent from the peak of mount celestial, or think from the consciousness of Christ, is to be lifted beyond all difficulty. Here all barriers to self expression, and interferences to his right of true dominion in earth, can be removed absolutely and entirely, and he can know, not only individually, but nationally and internationally—perfect liberty, freedom, rest and peace. This is to gain the consciousness of "Immanuel—God with us" and realize what it means to have a constant guide in the wisdom of perfect Power, the love of unlimited Substance, and the truth of unerring Intelligence. Such wealth, such treasure, such resources, as are here offered, for his Power is always exercised wisely, his Substance is used only in love for the whole of mankind, and his Intelligence is his true

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guide in the application of both to human needs everywhere. Any nation that calls upon this gold mine of good in its desire to liberate mankind from the throes of bondage to mistaken idealism cannot help but be honored, loved, and respected in every way. Such is the ideal held in the principles underlying our American policies of the United States, and ever we love to think of the beacon Light of Liberty held in the harbor at New York where all nations are given a cheering welcome from its beams, and are guided into safe anchorage amid the ships of other nations. The way of life is always the way of light, for God is light and in Him there is no darkness at all. "Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding," is the advice of Solomon, that great king, who, when offered any thing he might desire, desired only to know aright that he might serve aright, and so exercise right dominion in earth. Jesus came later with added light and revealed

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the truth that **to love is wisdom**. Thus, through higher understanding he gave the laws of Solomon, and the meaning of his wonderful temple for mankind new beauty and new purpose. The temple of Solomon was a house in which to **worship God**; the temple Jesus spoke of was the body of mankind himself, man joined to man in perfect harmony, sincerity, truthfulness and love, so making a house through which to **express God**, or to manifest God in the flesh—"full of grace and truth." This perfect union among men everywhere will usher in quickly the great opportunity of showing forth the actual presence of the Spirit of God as the life and the light of men. How quickly, then, shall all come to see that with the sun of this glad New Age there has arisen, as well, the glory of God in the Christ Ideal for World Peace!

### **Man's Great Reward**

Dominion offers great reward to man, for when once attained consciously, then limitations of all kinds have been overcome. How

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marvelous are the promises made to those who will rise to heights of consciousness and dare to meet the problems presented by those who would oppose such an ascent—not knowing the great values that lie at hand in the very thing they oppose. The view alone is our first glory and easily worth the effort to ascend. Here we catch the first glimpse of the early dawn—the sunrise that gladdens the world before it has even opened its sleepy eyes to see it! Here we are enwrapped in the purple mantle of the closing mists of evening, and so are glorified in that very shelter which appears as a night cloud to those below! Here all is pure and white around us, here our thought is clean and fine, inspired by the heavenly vision that opens constantly before us! Here in time of storm or tempest we stand rock-riven against the sky of God, secure in our place! Here stars are brightest, and moonbeams that cast their gloomy shadows along the levels of earth hold no mystery for us in this high place!

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Here all God's secrets are bare and open, fully exposed, free to be seen as far as the eye has schooled itself in visioning. Here we know we have attained, are certain that we have conquered, for our heads have touched heaven, as it were, and the mass of earth is beneath our feet. Here we know "All that the Father hath is mine" even as did Jesus, and knowing, we see that the struggle to possess is abated; instead, comes that warm spirit of generosity into our hearts that urges us to share the good we have, to teach all mankind to follow quickly to this great height, to see how wondrously we are already blessed in having all things at hand, needing only that we shall have right understanding, and so exercise right dominion.

God is willing to respond to our faith the moment we are willing to claim our right to it. That **now** is the time is evidenced by the fact that Jesus, himself, said so, and proved what he said to be true while he, himself, was on earth. Never did he admit a problem

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that he could not master, and never did he claim one for man. And as we turn to the book of Revelation, there we see again the opportunity to go forward and not backward—to overcome, and not to be overcome, and always the “rainbow in the cloud” glows in the midst of each difficulty, for is it not written in the very sentence that suggests the need of overcoming that a reward for overcoming is right at hand? Could this be other than a revelation to man when he is told at the very beginning of his journey to this mountain peak of understanding that he has been given as a choice gift from God **“dominion in earth?”** Have we understood what the gift means—have we claimed it? It is time to look from the mountain peak of Christ consciousness, and deny the veil of mystery its very right of casting a cloud upon our earth! It is time through the power of the sunshine in our soul to cast our healing beams upon it, to lift it to such heights of realization that it must descend upon earth as a shower of

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blessing, and never delude mankind again by its misconception of the truth. It is time that we who know this, shall call to man to not be deceived, but to walk right up the mountain oblivious of the clouds that hover around—to prove darkness as the “liar and murderer from the beginning” and to flash truth into its very midst that fear, and doubt, and lack, and failure, and sorrow, and disease, and war, and death, and all the rest of the woe that has cursed our earth may crawl into the bottomless pit of nothingness prepared for it because it is so nothing itself once we throw the light upon it! Here are some gems from Revelation by way of encouragement:

“To him that overcometh will I give to eat of the tree of life.”

“He that overcometh, and keepeth my words to the end, to him will I give power over all nations.”

“He that overcometh, the same shall be clothed in white raiment. . I will not blot

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out his name from the book of life.”

“Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him my new name.”

“To him that overcometh will I grant to sit with me on my throne.”

“He that overcometh shall inherit all things.”

And how shall overcoming take place? It has already been suggested that it certainly is not a way of war, but of peace. Who would ever think of it being an hard way when it is an high way? Once we catch God's smile, we just ripple the laughs forth as merrily as the play of the softest, sweetest music on a harp that the winds of heaven sweep over in their glee to be allowed to offer their part in the eternal harmony! Such fun to live—such happiness to enjoy, such gifts to give, such wonderful talents to unfold, such supply to offer to those who need help, such everything good to have and to share, and this because Heaven's promise is dawning,

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arching, glowing, streaming now in full splendor upon the earth that is whole, and at last is stretching out weary forms everywhere, mumbling in their half slumbering state—"I seemed to dream last night that man could be happy—that he could have dominion. Now, maybe this is true. I think I will wake up and find out!" Dear friends, the **think** is the first part of it, but remember that, the finding out depends entirely upon **getting up**—standing that stretching, languorous body of yours right square upon its feet, fulfilling the law of true visioning, and letting it walk off to work! Not to labor, mind you, but to be happily, joyously busy about fixing up this earth of ours for the Christmas day now dawning. We will need lots of holly with bright red berries, and there are plum puddings to be made—hugh fat ones—and the candy canes have to be fixed so they will not break when you look at them, and there is pop-corn to be popped, and Christmas trees to be gathered, and oh, so much that belongs

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to Christmas. You can figure it all out for yourself, for you know how to imagine good things for earth as well as I, and you know certainly that **there is one thing that we will not need, and that is war!** Who on earth wants war when we can have peace, and especially when it is Christmas morning for the whole-wide-world!

Dear, do you know, I actually believe you **believe** it, and that I have caught you smiling. Now I knew it would come to this, because it just **had** to, and if ever you see yourself in the mirror as you smile, and see the loveliness you are—why even your own relations will scarce know you, if you just keep it **fixed there** long enough! They will think you are new-born, and so you are; not only new-born within yourself, but in your relation to them. Relations are all right, we just need to get into right relation to them—a little closer, more like regular brothers and sisters, and not so distant! It's the **distant relations** that have caused most of the trouble

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—this thing of relying upon ancestors for our reputation, for our skeletons or for our inherited diseases, is getting to be too trying, and will have to be cast aside entirely in this dawning New Age. Who wants to be a grandmother to a child's child when you can be a sister right off to the child? And understanding the dissolution of old age, in the New Age, the grandmother, so called, is likely to be an **infant** before the child is half grown,—how reversed things do get when they once are started right! I somehow seem to feel that smiles are increasing! And do you know that laughter and singing and praise are the sure high way? Why once when I was in Washington state, a few years ago,—now there is that eternal Washington! —a dear financier friend of mine, now in the unseen, old enough to be my father, and rich enough as a possessor of gold mines to have outfitted a Peace ship, once said to me—yes, wrote it right in the very front of a Bible he gave me—"You love and laugh yourself into

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our very souls!" And so I did,—I just laughed and laughed and laughed while I taught the deepest truth Jesus ever unfolded to man, and the greatest truth I taught those people there was that which they never even saw—that right under my laughter and held below my beaming eyes were tear drops that I had controlled, that I had gained dominion over, that I never allowed to come to the surface, because I had seen the "rainbow in the cloud," and had discovered that there is no use in having trouble and looking like it, too! I just smiled those woes into a bottomless pit, and have been laughing at them ever since. Laughter is like dynamite to them—they just cannot understand it. Look at the trouble David had at first counting over and over again all the enemies he had, but by the time he got to the end of his Psalms he found that he knew nothing but to "Praise the Lord." Poor enemies, how mixed up they were about David, anyway—dear harmless little soul, why he would not even carry a

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sword when he went to meet Goliath, but through his bright fearless spirit made Goliath's own sword do the work. Enemies always dismiss themselves when they discover they have just been having a bad dream about a good thing. It is merely a matter of getting used to a higher vibration, sort of "listening in" to heavenly music instead of tuning in, as it were, to the low-pitched base notes of earth. Why even a cricket has something worth chirping about, but those who think of it only on the earth side miss the heavenly music it has to sing, and so with everything in this life—just let it have its place, sing its little song, and unfold its own self. It has to assume responsibility in the very nature of life's law, and if it is a Goliath, well it just comes to its end,—invites it to itself,—and goes headlong to earth as a result of the very thing it created for its own destruction, although thinking, perhaps, that it was preparing a sword for David!

Dear—do you know, I seem to get closer

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to your heart as I speak this way, and this is a heart message, and could **never** be heard in the head—dear, do you know that, **really**, battles do not have to be fought? Just read now, to make sure that I am telling the truth, what God said to the tribe of Judah, when it was quaking with fear because they were so few, and there were so many other tribes coming up against them. The message is recorded in the second book of Chronicles, the twentieth chapter. They just “listened in” to the voice of the Spirit, and were told to get up early in the morning to go to face the enemy squarely in the open light of dawn, and to appoint singers who should go before them in the way to “praise the Lord in the beauty of holiness.” They chose this high way of right instruction; they did as they were told; and they found when they approached the difficulty that it had ceased to be such—the enemy had destroyed itself, and left only vast riches for the tribe of Judah to gather and enjoy.

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Now I must really hurry along to World illumination—there is so much need for light; but before I go, I wish to remind you to think often of the wonderful beacon of glory to the whole-wide-world our lovely lady in New York harbor holds heavenward to catch the flame of God, Himself, and to guide all safely as they glance upward to the light she holds. Blessed Light of Liberty that shall shine away all the woe from earth—blessed League of Light that shall join beam to beam, flame to flame, spark to spark around our world until it glows with the glory of Christ idealism! Blessed wonder of love that shall open sad eyes to see this light, and shall cause weary hearts to become attuned to the heavenly note in the wonderful call that now goes forth from our hearts across seas, over border-lines, beyond all barriers of color, creed, race, nationality or space itself — “Dear friends, here we stand, cannot you feel it? We are so happy to know you as you are! How free we feel in your presence at last, how glad that

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you feel so in ours, how glorious to really love you as we do, and to have you love us as we are! Isn't it just **wonderful** to have **WORLD PEACE?**"

## Chapter V

### World Illumination



WE are told that in the day of world illumination we shall find the Sun of righteousness arising with healing in his wings, and now that we have found ourselves standing firmly upon the earth looking out of our window toward the beacon light of Christ idealism which we have seen shine from the peak of mount celestial, and have our eyes heavenward as we assert our right to dominion on earth, we are ready to do our part in the mighty work that is to be done. The glowing sunrise is a call to work, as before stated, but it is a work that fills us with joy, for it lies chiefly in telling others of the good news we have heard, of singing about it, and giving praise for it. Thus we keep the atmosphere around us high and fine, and those who love to serve will come and join in the song of "joy to all people," and so hasten the time when all will

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get out of bed and stand ready to do their part.

Day approaches earth at a time of greatest darkness, and those who really are watching for the dawn often are deceived because of the heavy curtain that clouds the east and seems to deny its coming. Thus, one who feels a sense of weariness may lie down to sleep again. The sun arises and day dawns, but he who lies abed misses the inspiration of the morning, he loses his opportunity to call others to see the splendor, he fails to prove the faith that an early watcher knows, and wastes golden hours in sleep which were needed in earth's glad time of awakening. This relates very especially to our theme of the Christ Ideal for World Peace, for the realization of this ideal glows even now close to the horizon of our consciousness. Some of us see in it that glorious Star of the East which welcomed the Christ's appearing long ago, and know that surely his consciousness must now sweep over the entire world, and that

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wise men will hasten to give their best to establish it upon the earth—this time active and clearly understood in the hearts of everyone that its glory may be a thing, not to be thought of merely, but put into actual demonstration as proof of its value to give man dominion over every human need in personal, national, or international affairs. It is the whole-wide-world holiday—the Holy day—of Christmas morning that is dawning, and peace, like a soft white-feathered dove, spreads its lovely wings in sweetest shelter o’er the earth, and all who ever felt weary, heart-sick or in need of comfort will realize security at last, and arise quickly to greet this day, for healing has come to them under the protection of those lovely wings. “Awake thou that sleepest, and Christ shall give thee light!” is the morning call. It is a day when men shall no longer say, as the prophet has foretold, “Know ye the Lord? for all shall know him from the least unto the greatest.”

### **Midnight Delusion and Release through Light**

The approach of all the wonders of earth that come with its awakening is as truly heralded by the shadows as by the first appearing of the wonders themselves. The history of great souls who have pioneered in the path of self unfoldment, show this clearly. What trials Job had in the tests that preceded his reward for righteousness. How pitiful were the hardships Joseph had to endure in order to develop within himself that saving power which enabled him to say to his brethren and the hosts of Israelites who came to him for corn, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." What a light had arisen to the sons of Jacob in that dark cloud that hung over the life of Joseph who wore the coat of many colors—he who was endeavoring to preserve, through his high understanding a vision, that which they, as yet, could not see, and merely heard

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of but to scoff at the dreamer whom they thought mad or too eager for self advancement in claiming for himself a work he knew God had given him to do. The test came in his cloud, but having the inner light of that mountain-peak consciousness referred to in our last chapter, he caught the glimpse of a rainbow, claimed his right to his own colors, and knew all things would work together for good when under the good government of the One God.

There never was a darker midnight hour, perhaps, or at least one less promising of light within it, than that which came to Paul and Silas—two pioneer souls in the early history of the Christian era. Not only were they in prison at this time, but placed in the inner prison with their feet in stocks, with guards standing over them, and all doors locked. The magistrates were greatly offended at their teaching, and were ready to destroy these men. However, Paul had caught the gleam of Christ idealism from the mountain

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peak of consciousness, and knew the secret of deliverance in the great high way. Like the tribe of Judah spoken of in the previous chapter, he and Silas "sang praises" in the darkest hour, and immediately there came an earthquake, the foundations of the prison were shaken, the doors flew open, and everyone's bands were loosed! At once the keeper of the prison "called for a light", was instructed of Paul, who knew it was the inner light really that he needed, and soon the magistrates came and begged the prisoners "to depart and go in peace." Go in peace!—this was spoken after the new light had dawned, and is it not written elsewhere in that wonderful book, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him?"

Those who feel the need of war in this world, or the call to protect themselves in the world way from the encroachment of enemies, should feel a higher call. Is it not light they need—a higher understanding of law that

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makes all such fear, all such preparation unnecessary? Cannot you, who read this and feel the thrill of the truth within these words, realize that if this message were felt by the multitude, as you feel it, the greatest victory even won in battle would have been gained? Cannot you understand that no one wants to fight for the sake of fighting, but that all are desiring peace? Can you think of anything a sunflower would desire more than the right to be itself? Does any individual desire more? Does any nation? Could a world itself need anything else? Is not the idea of defense, and that of approach to battle made necessary only because there seems to be need of defence—the need of protecting one's own right to be one's self? This concept of free, harmonious self unfoldment is Christ idealism, and it is this that those who stand for Christ must see, and when sufficient see it and proclaim it, how the multitudes will throng to hear the Christ message given aright—given so that it slips into their ex-

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perience as something to give joy, to open prison doors, to heal blind eyes of false visioning, or of lack of vision, for there is the inner blindness back of the outer always. It will be a time when the bruised reeds will not be broken, and smoking candles—life lights that have been so clouded as almost to have lost their sense of value—will not be quenched. Instead, everything in earth that has been hurt will be healed in this rising Sun of glory, and candles, almost extinguished, will be lit anew with glorious flame. (Matt. 12:20). Such radiance as will be in this world when we have all caught the vision of our place in earth, have seen the opportunity of our own unfoldment, have been given to understand how we may unfold aright, and can step forth boldly, feeling the protection of loving comrades who are glad to see the real come forth in every living thing, and happy to contribute the best of all they have to bring that about! Oh, I tell you there will be lots of wonderful gifts bestowed in this world when

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everybody discovers that it is Christmas morning! There will be many Christmas trees needed, but I am not so sure that we shall not trim them right where they are growing in this glad New Age, for the birds will want to hang up their stockings too, and haven't they a right? Why, they have been getting folks up in the morning since sun-rises started their shining long ages past, and never once did they say on a single morning, "Get up, don't you know it's sun rise,—just see what you've got to do!" No, indeed, they have just chirped merrily throughout the centuries about how bright the light was, and awakened folks smiling. They deserve an extra grain of wheat or two, that they do not have to scratch too hard to get. Yes, I know they have a part in the general Christmas plan, too, and at least, I'll speak to the Lord about it, if it hasn't been arranged for by the sons of men!

### **Illumined Consciousness**

It is easy to see that I am approaching joy

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to all people when I remember that God spoke of the "sparrows' fall" and how they do not need to "gather into barns" and all that when they have big human brothers to remember their need and to scatter the crumbs to supply them when necessary. Do you know, right here I have thought to tell you a funny idea that sank into my consciousness one time, and maybe that is what the birds were wanting me to tell you, and so soared within my auric splendor for a moment just above. At any rate, I have thought how wonderful it is that God has given each of us guardian angels to watch over us, and when I was praising Him for the wonderful ones that hover near me often in the on-going of my good, it came to me, "Why we are the guardian angels of the animals!" Then a terrible pallor came over my face as I thought of certain distressing things which it is difficult to even mention, and I seemed to realize how amiss we are as guardian angels. I said as I thought of my own wonderful angelic guards—"Now,

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how would I like to have my guardian angel eat me?" That was sufficient for any ideas toward future daily menus, and I think maybe the birds are now satisfied that they have succeeded in placing that little message in our Christmas book of peace to every living creature, for that is what must come before lions and lambs lie down together and are unafraid. No lion is going to stop eating a lamb until man sets him a good example!

This may cause a smile right here, but it truly gives one the heartache too as we realize how we have robbed so many things of the joy of living. I, for one, am holding the right of every living creature to be itself, and to unfold as it should, and one of the first difficulties I encountered with much of our religious thought was that somehow the animals had seemed to be neglected in regard to future states in heaven. Then I remembered that about the "lion and the lamb" in the Old Testament and, finally, recalled the shout of praise by all creatures in regard to

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the opening of the book of life as it is given in Revelation. (Rev. 5:13). It is good to realize here that at the close of Mark's gospel, when Jesus directed his disciples about their ministry at the close of his own, he said, "Go ye into all the world and **preach the gospel to every creature.**" It is well, also, to remember that in the beginning of human history God set aside the fruit of the earth—every tree bearing seed — and told man that it should be to him "**for meat.**" To me it is wonderful to note that the words were chosen just as they were—"for meat," since that eliminates all doubt about it. Eating and drinking certainly do not have anything to do with our entry into the kingdom of God, but once to catch a glimpse of that beacon light of Christ from the peak of mount celestial certainly does much toward regulating our eating and drinking. All of this is part of the great healing which comes to our world when the Sun of righteousness is seen to have arisen to announce the dawn of our

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New Age, for we will learn indeed that we must live and let live, and only as we let live have we, ourselves, really the right to live, for one of those ten commandments which Jesus told the rich young ruler to keep as a way to enter into life was one easily recalled as the one in the ten particularly relating to the way of life itself—"Thou shalt not kill!"

The Sun of righteousness that comes with healing in its wings must be life-giving, and must indeed be that great Life which is the Light of the world as well. John speaks of it in opening his marvelous gospel of love—"That was the true Light which lighteth every man that cometh into the world," he said. And again, "In him was life and the life was the light of men." As we think of this and remember how constantly Jesus reminded men of the indwelling light to which they were to keep their eye single, saying, "I am the light of the world . . . Ye are the light of the world," we can see the world-need of understanding the value of soul light. That

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important direction, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" certainly gives evidence that a glory surrounds each individual consciousness, emanating from it, and of need to others, and it should be an inspiration to us to aid in bringing every good idea in the consciousness of man into full expression that the whole Light of God may be seen of men. What a mistake it would be to allow but half of the sun shine, or to cover some of the stars, or to blot certain colors from the rainbow! All light is needed in its place of shining, for by the color of its rays through the various prisms of expression we come to know the light—know its contents, its fullness, richness, beauty and delightful harmony. Day light, as such, is wonderful, but dawn's glorious coloring, as it shapes about the rising sun, gives us to know the splendor of light; the purple mantle of gold-brushed glory about the sunset gives us to know the dignity of

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light; and so the sparkle of a bit of dew, or a glisten from the shining snow-flake, have something to reveal—how much more, then, does the Light of God within the soul, when allowed to shine through radiating its own beams, illuminating with its own inspired consciousness, offer to man! Just as each ray of sunlight starts from the central sun, so must each soul shine from the great oversoul—the Christ of Being. Here the angel-self carries its light forth from heaven to bless the earth, and who are we to cloud it in its shining? To cover a single ray makes the world dark at that point, but to call forth the individuality in each radiant soul adds to the glory of the whole earth. This Jesus knew. “Hide not your light under a bushel, or under a bed,” he said, but “place it upon a candle-stick that it may give light to all that are in the house.” How wise, and how kind, and how considerate, and how true, is this Saviour of our earth! To limit light with human measurement keeps joy from the

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earth; to go to sleep over our awakend consciousness and to fail to put ideas revealed to us into actual practice is to close our door to usefulness, and to deny to others the right to share the good we have been given to express. "Arise, shine," said the prophet of old, "for thy light is come, and the glory of the Lord is risen upon thee." You who read this should awaken and arise to your opportunity, for you are a ray in this wonderful Sun of righteousness which has come with healing in its wings, and you have your part in our World Illumination. Hasten, therefore, to send this message quickly over our whole earth for to delay its shining is but to further delay the coming forth into manifestation of that wonderful thing we are considering—the Christ Ideal for World Peace.

### **The Call to Work**

When one sees the dawn at sunrise, the first stir comes from under the covers of the bed that served throughout the night. A thought flashes through the mind, perhaps,

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that it is cold outside, and that it would be good to sleep a little longer. Then we wish we were up and dressed, as we remember the many things that are to be done; perhaps we even imagine ourselves before the mirror getting dressed for the task of the day, or vision ourselves doing the things we know have to be done, even though we are not courageous enough to do them at the moment. The time comes, however, when the sun streams full into the window, if we have drawn back our curtains to the oncoming light the night before, instead of allowing them to hang heavily before our window to the east,—if this has been done, then we can no longer resist the flood of light, but must rise to do what is there to be done. It seems easy at first, for we spring to our feet fully rested and exhilarated by our long sleep of the night, but, as we approach the task and find that there are difficulties and obstructions in the way, it does not seem so simple as we have thought. However, the work is

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there, and it has to be done, and the thing I am emphasizing right at this point in our theme of World Illumination is that it **has to be done**, and it **must be done**, and it never can be done by staying in bed and **thinking it done**, but only by **getting our bodies out of bed and doing it**—doing it with the hands, the feet, the nerves, the flow of blood in our veins, the look of love from our eyes, the smile of joy from our faces, the cry of gladness from our lips, the words of encouragement from those same lips to brighten the way for others and help them to work steadily with us, and by persistent, patient, everyday and common-way task of the work on hand. With all this must be the song—the praise-song as taught us by the birds from the tree tops at the first approach of day, and we must catch the glory of it and hasten it along to all others who may still be lingering in bed **thinking about** what is to be accomplished, instead of **being about doing it** and getting it done! What a picture for us

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to contemplate, and in doing so, let us remember the words of the Master when he said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rains descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." This is the rock of right understanding needed as a base for right action and as a foundation for all true self expression.

There was a time when men and women had only sunlight, starlight and moonlight, as they thought, by which to work and were obliged to go to bed with the birds—not in the same nests surely! but at the same time—to sleep 'till the dawning light of morning. Their lack of outer light, and lack of desire to seek any light of mind which would awaken an impulse to remain out of bed for reading, study, instruction or play, held them within a blanket of inaction, as it were, and

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delayed their progress in self unfoldment. A time came, however, when the desire for this light developed so that they might enjoy this increased soul-light unfolding in their consciousness. As we recall it, the first effort toward this among our ancestors was to make the tallow dip—a simple little device of oil and wick to flame a bright beam into a dark room. This gave but little light, and more became necessary. Their desire for still greater light in mind grew, giving them more need of light by which to work, and the tallow candles came forth in their beauty and simplicity to stand for the light which Jesus spoke of as a symbol of soul unfoldment. It is beautiful to think how, even today, the tallow candles beam in almost every household as a finish to its charm, and how we love to sit in the soft light they give us in moments of peace and relaxation in mind, sought to give fresh inspiration, or to permit renewed solace to steal into our souls when they have seemed weary or care-worn.

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These candles served well as aids to our unfolding consciousness, but as the soul thirsted for even greater expression, the greater light became still more necessary in the without, the oil lamps then came into use, and became of service to man. These, too, have found their way into the background of our experience as eagerness for light developed into the use of the gas jets which served well, but finally gave place to the **electric light** of today! All were helpful, all useful, all important, each in its place in the unfoldment of consciousness and in its part in the work to be done at the time by man, himself, but to me the interesting feature of this unfoldment has always been that first came the **desire for light in the soul**, then the **conception of how it could be attained**. This at once awakened in the soul the **conception of how it could be brought forth**, and, since it was necessary to earth as an experience, it had to be brought forth there. In order to bring it forth, there had to be a **desire for**

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**the instrument** upon which to show the light, then the **conception of that instrument of production** and, finally, the **instrument, itself, actually manufactured, or produced**, and when this was accomplished, — **then shone forth the light**, actually visible to man! What a beautiful thing to find our double square again, and to see that the first base was in the soul, and the second base was in the body that expressed the soul. Here again we see that no matter how arduously we love to **think to bring forth** an ideal, it never really comes forth until we **bring it forth**, or do that which makes the birth of the conception an actuality to the world.

### **Turn on the Light**

Here we pause a moment and wonder how we shall produce by this simple means the great truth of World Illumination, and yet — why pause? Again I smile, as I see the laughter bursting forth from every happy face and see that, already, they understand the process—we merely follow the light, that

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is all! That is just it, we will follow the light, not only of man, but of God who created man to be the image and likeness of Himself. It was God who conceived man, and it was man who re-conceived what God conceived for him, and then set about to bring forth, or express, his divine self in beautiful, perfect bodily form. It was the soul becoming expressed in the body,—the without coming forth from within; and, as I so often say, how in the world can **God get out of man**, or express through him, if man will not **let Him out**? So our work is, as we again see, the acceptance of the ideal, then the bringing of it forth into true form—squarely, beautifully, perfectly true to God's thought for it. It is a great joy to see this done, but oh, what a joy to **do it**! Now the conception for the electric light of our world is an accomplished fact—everywhere streams the light of electricity, and men and women no longer go to bed with the birds, but many are so erring as to stay out all night, and

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go to bed when the birds get up! See, there we are smiling at our own reversal of good again, and having the joy-time that we must have in this wonderful play with Christ idealism, for Jesus is so dear, and so magnanimous that he insists upon our laughing every moment, even when we consider the deepest and most tragic experiences—just like our own loved Abraham Lincoln! I have a little truism which I feel I must give you here in quotation marks of my own devising, and do so just because I want you to remember that it is a thought of value which I have endeavored to impress upon those who read and study “The Comforter.” It is this: “When woe can laugh at its own woefulness, it is ready to be delivered.” Now, since you are already laughing away your woe, I will give you still more to think about—not more woe, just more deliverance! “Until you have enough of what you do not want, you will get some more!” Have you had enough of world-war? Are you fully ready for world-

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illumination—the light that shall bring deliverance from darkness to everybody in the whole-wide-world? Then I shall tell you how—let us have World Peace! This is getting to be a long chapter, but you do not mind, for we have a big world, and need a great light!

As our electric fixtures hang in our rooms today, we can illuminate the room bulb by bulb, or we can turn on sufficient power to light all at once. It is possible, as well, to start all the lights up stairs and down stairs instantly, and this is equally true of a whole city—streets may be made ablaze with light by the instant turning of a single switch. Indeed, it seems but a short time ago to those of us who enjoyed it that the whole of the grounds of our wonderful Panama Pacific Exposition were made a fairy-land of light—turned on in wonderful shaded brilliancy from Washington, D. C., by the President of the United States. Now, who dares say that I am over courageous when I

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ask to be believed that the whole-wide-world will be illumined with World Peace from a single switch being turned on in Washington, D. C., or that I myself am going back there very soon to have a talk with our President and whisper a little message into his wife's ear, for I know she will understand this idea at once, having been a school teacher like myself—and thus we will capture the President! Yes, you may smile if you wish, but even a President has to be gotten through a woman—just think of his mother a minute, then think of his wife a couple of minutes, and then think of me about three or four minutes until I get there! Such rapid transit as a result of thought may seem surprising, but you know all things are possible, and when we get World Illumination started and started right things must be expected to happen like lightning. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matt. 24:27.

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I feel so happy now to tell you that we are approaching the end of this World Illumination from the printed page, but we are certainly beginning it in the souls of those who read these pages, and very soon we will be encircling the earth with the wonderful rainbow of God's Promise, the lovely colors of which we caught in our second chapter. Soon we shall feel as richly clad as Joseph, when each gets his own rainbow, and each has the assurance within his own soul that no shadow shall ever frighten him on earth, for there is the promise of deliverance right in the cloud that would claim to hurt or harm—for what darkness can hurt that which God took such delight in creating? My! I have just had a bright thought from childhood days. I was raised a Presbyterian, though to tell the truth—and I do—even yet, I do not know what more that means than just being an honest Christian, and I presume that is it, for my ancestors were honest as I recall them. Well, one of the delightful things

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I love to remember from those days was my Catechism—what a name!—and especially that statement that means so much to me now in the light of this New Age: “Man’s chief end is to glorify God and **enjoy** Him forever.” Most of the men of earth have forgotten it, or never learned it, for where is joy among us now? I think to change the name of that book might help some—what shall it be? Sparkling Soul Light? That may be good, but certainly something bright and more suited to the ushering in of our New Age of World Illumination that has dawned.

However, we must not dwell upon that now when there is another thing to be considered particularly before we can really have World Illumination—now what do you think this might be? It is this—you are the **one to be a switch!** Yes, you are—you, your very own self have to be a dear Love Switch to start the smiles over the earth, and to give all men and women and children around you

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the light of the Spirit from your own beaming eyes; and you, yourself, have to be a light right where you are working; and you, yourself, have to light your candle by your own desire; and by your own wish for greater understanding; and by your own determination to have it; and, at last, having what you really desire, true to the promise of Jesus, himself. I will be coming along very soon to tell you all about this as given in my lectures, now printed in my book "The Faith That Demonstrates," and at that time, I will tell you how deeply I had to realize this faith in which I believe before I could give this message to you, but that is all as it should be, for "faith is the substance of things hoped for," and we who have faith in this ideal do indeed hope for its manifestation, and know that faith is the very substance out of which it shall take form among us. God is good to bring to pass the fulfillment of the desire of the human heart when that heart chooses to be real and true

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to the ideal, and is not swayed by the influence of those who think the flash of light from a candle lighted earlier in the evening, perhaps, might be better than the one faith claims now to shine forth its light. Here before us is the proof of faith—pages flaming with God's glory showing forth the Light that lighteth every man that cometh into the world, and enlightening all with the possibility of the glory that lies within the heart of each which shall burst forth in splendor from soul to soul, giving us in full glory the Christ Ideal for World Peace.

Now, dear—I'll repeat it in the loving words that Jesus spoke to me, and I shall address you very individually as is his dear way—"Now, dear, do you want me to go, or to stay?" "Hurry at once to the next chapter!" I hear you laughingly reply, and so, I shall go like a flash of light from this subject of World Illumination to the one that follows it, as truly as happiness follows knowing how to have it. What comes after the knowledge

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that our desire may be fulfilled? Why the fulfillment of it, of course! You can see immediately why I have to hasten to the next page. We have the light now, and of course, we must find the candle-stick to demonstrate that we know how to have the light as we want it—whole and square and true and fine and perfect. So, goodbye, dear,—old or young as the world may think, it matters not at all, for who wished age on this world anyway?—"I will go now," as the spirit of the Master's loving words to me that happy morning recently, recalls so vividly—"that you may have WORLD PEACE."

Chapter VI.

Wholeness Realized



WE have come at last to that part in the development of our Christ Ideal for World Peace which unfolds to us the realization of the full fruition of the seed which we sowed in the beginning when we became aware of the conception in the Christ mind for peace to the whole-wide-world. Now that we are ready to understand the beauty and the grandeur of the closing harvest of such a sowing, what a joy to realize that each period in the unfoldment has been one of beautiful fulfillment of Divine law, and that the presence of God has been recognized and understood at each point. The Christ ideal has been the most wonderful ever given to the consciousness and experience of man, and those who are awakening to it now are indeed most blessed, for it offers to mankind the fullness of everything good that he could possibly desire or want. Since the beginning of time it has been

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awaiting recognition and acceptance, but has been so deeply covered with human incrustation of thought as to remain hidden even from souls hungry for the blessing it holds. Jesus, himself, made this clear in his words, "Many prophets and righteous men have desired to see those things which ye see and have not been able." (Matt. 13:17). Even since the time of Jesus, when his ideal was so plainly and simply unfolded to the minds of those who listened to him, how few have entered into his thought! Now over the whole world there is being swept into the hearts of men the desire to know this wonderful soul aright, and this to me stands out as one of the great triumphs of the unfoldment of Christ consciousness in men—they have come to see that what they thought they saw, they did not see at all, and that somehow Jesus meant more than he has been understood to mean. Thus the world is awakening with deep longing to really know Jesus; to really appreciate what he did for it, and to

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desire to honor him as he, indeed, should be honored. In the unfoldment of my own consciousness, I recall so plainly how I was impressed with this very thought, and when it came to me clearly what **he did mean**, the cry of my soul was that I might be a champion of the Christ of God—that I might be given to show mankind the deep, deep heart of love in Jesus, and to present his teaching from that tender, human, most practical, and scientific appeal in his great character. This came to me first as I recalled his words, “Consider the lilies of the field how they grow;” and, realizing for myself just what he meant, questioned in amazement: — Why has mankind considered the lilies from almost every other standpoint than **how they grow?** Why is it that all have missed seeing that **this means exactly what it says — that the law of the lily’s growth is the law of all growth, as applicable to mankind as it is to the flowers of the field, and that it means and could mean but one thing, and that is that growth ever**

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has been and ever will be from within out, everything after its kind. Instantly with my realization came the understanding that the whole earth has been delayed in its full birth to all good because of the failure to see that growth is in this way alone, and that a **new heaven must precede a new earth** as truly as a seed must precede a flower or a fruit; that a conception must precede a birth, and that the embryonic development of all things is interior, and the external showing forth of a conception is but the birth of the resultant effect of this inner cause. (Isaiah 65:17-25). Thus, misconceiving the plan of the Father for the Son—the whole-wide-world of humanity, (Eph. 4:3-17; Eph. 5:30)—mankind has sought period after period of re-formation through the correction of things from an outer view point, when the only possible correction can be made through realization of the Divine point of view from within, then the change can be that spontaneous, inspirational unfoldment of the Divine plan—a **renewal of**

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**the mind that gives immediate transformation of the body.** (Romans 12:2). Paul saw this glorious possibility and tells us that the whole creation “groaneth and travaileth together in pain until now” waiting for this marvelous thing to take place—the adoption, or redemption of the body. In considering this, it must be remembered that “the whole creation” means that very thing—creation in its whole, entire, and complete plan, as conceived by God.

Departure from this perfect plan has led to all the confusion and disturbance among men. They have taken their eyes from the “one thing needful”—the plan of perfect building—and have become involved in the annoyance of the “many things” that have led them to build untrue to plan. The folly of this is shown clearly in the story of Mary and Martha given in our Scripture. (Luke 11:38-42). Jesus told Mary that she had chosen that “good part” which would not be taken away from her. Of necessity Martha lost that

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good part because she filled her consciousness with the turmoil resulting from the consideration of things in their manifold expression, rather than in **holding to the simple knowing that manifold expression is the outpressing of the one perfect thing**—God, Himself, ever present in the inmost heart of man and ever **the Cause of all things**. How plain to see why Martha, even though she **owned the house**, never mastered it, and needed Mary, who sat at the feet of Jesus for true understanding, **to come help her**. Over and over again the teaching of Jesus shows us plainly the wonderful truth of living from within out, and of gaining the mastery over the without through having arisen in consciousness to the place where all is seen to be one, and wherein such realization gives, at last, **peace**—the “peace that passeth understanding,” through going beyond the plane of human thought into that which is absolute and Divine. The story of Mary and Martha is but the retelling in another form of the

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marvelous principle unfolded in the parable of the lost sheep—the one that wandered from the fold and left the ninety and nine in the wilderness until it had been sought and found and restored to the fold—then only was the fold restored to wholeness, for then alone was the fold whole, complete, perfect, entire, with no part missing, for such is indeed a fold: **that which enfolds all.** This simple parable is referred to again at this point as added emphasis to keep us full circled and on a level; to make us true as we think of each other, and to open the wonderful channels of Divine love that God in all His perfection may show us how marvelous His plan for peace really is. This is the object of our present chapter in the octave unfoldment of this idealism of the Christ, and since we are on the sixth note, we can see that it is important to stand true to tone at this point, for we are near the resounding of the opening sound—the eighth, which will give us the first square squared, or the end made as the beginning:

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God's conception for peace brought forth to full birth, whole and complete.

### **True to Plan**

To know in spite of all appearance that God is at work, and that we may safely expect the right when we have taken the side of right, regardless of our knowledge of other so-called powers at work or detail of their working, is to be faithful to the Christ ideal; to see the one thing needful; to keep the eye single; and to be as certain of the overcoming of each interference as he, himself, was in his own masterful conquest of man's annoying suggestions and determination to destroy that which he came to do. All that Jesus foresaw for this world in the way of perfection shall come forth true to God's concept, and **no other vision can interfere with that perfect thing.** All is to be seen as already divinely conceived, divinely promised, man accepted, man revealed, and now ready to be manifest in perfection, order, and beauty, that **all nations may be seen to be that whole nation to be born in a**

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day—borne out into the full joy and happiness that belongs to the **whole creation**. This indeed will be the complete unfoldment of the Christ Ideal for World Peace, and it is this we are to claim at once without further anxiety and delay.

Well do we realize the great good that may come to us when we look into the truth of this Divine idealism for all. It is such a beautiful and perfect thing to know that, not only can we be one, but that we can be an whole one; that there need not be sickness or death either of mind or of body in the good we may unfold from God's conception for us. Some have felt a certain Divine intent in desolation and death, but, as we study with deep earnestness the consciousness of Jesus, and see him, the one who stood so unmistakably for the will of God, performing that will to the expression of perfect wholeness in himself, in those about him, and offering that same wholeness to all who should ever come to know the message he brought, we stand almost amazed at the

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purity and sweetness and loveliness of this soul's ideal for man and for his world. What a time of joy opens before us as we think of Peace reigning at last among all of God's creatures! What happiness to feel that each and every one in that creation is related, part to part, and that each part is necessary to every other part, and each organization in that body unmistakably for the health and wholeness of the whole body; yet, that this wholeness can be only as each organ performs rightly its function as in the human body, just where it is, and permits every other organ the same privilege. Paul has wonderfully expressed this in the chapter referring to the whole body of Christ, and it offers much that has very great import at this place in our unfolding of the Christ ideal. He said,—“For by one Spirit are we all baptized into one body . . . for the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? But now hath God set the mem-

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bers every one of them in the body as it hath pleased him. And if they were all one member, where were the body? . . . Now ye are the body of Christ and members in particular." It is impossible to give in a short space the wonder of this important teaching, but here is disclosed sufficient of that chapter upon the wholeness of mankind to cause a deeper study, and encourage a kinder feeling in all men toward each other that we may come to see ourselves necessary to each other, and accept one another regardless of what our work is in life's expression, or how acceptable it may be to another's point of view. There is a point of view for each one in the whole expression of God's conception for united mankind, and there is also the view-point which God, Himself, has in regard to all points of view. It is only the point of view true as God sees it, that we can consider here and be sure that we are learning what the Christ ideal for World Peace really is. When speaking directly to a group interested in this

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vital subject, I frequently make reference to the face as an illustration of a perfect expression of the spirit that smiles through it, and how often I say, "If there were no smile, where were the happiness expressed? And if there were not a glow on the cheeks, how could we feel the warmth of the beaming soul? And if it were not for the light in the eyes, how would we be sure that God's wisdom was flashing through the consciousness?" Then I playfully add—and again you see to have the Christ spirit we must play in our most serious work—"Now just suppose the hair was not dark, or red, or golden; or there were no rosy cheeks or red lips; and the eye brows were not arched in shadowed outline above the eyes; or that there was no tan ever upon the face—what faces we would have! Are you not glad that there are many colors to my countenance? Then how can you regret it that we have a white race, a red race, a brown race, a black race and a yellow race?" Quickly the audience then sees what God

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meant when he showed His wisdom in giving us sufficient bloom upon the faces of all men to guarantee an expression of His Spirit in and through them! There is, indeed, a Spirit at work through the body of mankind, and mankind truly is the expression of that Spirit, and as the Spirit is one, so must the body be one—and the truth is it **is one**, but not as yet consciously awake to it! Not knowing it, how can it know wholeness? How can it be at peace within itself? How can it feel the glow of health, the wonder of success, the joy of living? How, without it, can we ever come to have World Peace?

### **Health in Wholeness**

The truth of healing is so simple that I am astonished that so many seem to regard it as something apart from the right of man to have. I have laughingly said many times that the physicians have long been at this wonderful task of teaching the message of Christ, and that the ministers had better watch out, or the medical profession will run

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away with the whole gospel! Think of ministers teaching us to prepare for death, and of doctors at the same time trying their utmost to keep us alive! Isn't it funny? But is it not sad that we are a house divided against itself even to this extent? How much better to make a study of the Christ ideal for man, and see how he healed the sick, and taught us to do so. How he raised the dead and commanded man to do the same. How he showed us to overcome every human limitation and urged us to be overcomers ourselves. How he taught death as an enemy to be overcome, and said plainly that the time would come when we would never die, and that it would be those who would **hear his words** and would **abide in him**, or be a part of his whole consciousness and a member in his whole body, that could conceive wholeness and so give expression to it. It is impossible to ever fly the sky with an aeroplane that someone has not first conceived in mind, and yet it is equally impossible to fly the sky with

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an aeroplane conceived if that same conception has not been worked out into full expression! See how necessary it is to have the Spirit first, and then the body? Why, who ever wanted to be loved just in spirit—does not every young man wish to embrace his beloved, and every wife realize that it is her joy not only to love her husband as soul, but actually to place her loving arms around his neck? Certainly—this is Divine love, and without it there is no love that is real on earth, for we are not only to be one in Spirit, but all are to be of one body, and understanding the purity, the perfection, the spirituality—and Spirit, if you can so see it—of the flesh that God may be rightly expressed in earth, in body, in home, in nation, and in our whole-wide-world. Then may we have not only World Peace, but the whole joy that is given to man in that Peace,—whole-wide-world happiness, freedom, health, harmony, abundance, liberation, and self expression!

Now with this opening thought of the

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wholeness of God and man, and of man in his relation to all both as man and as woman, we must see that the little child has its part as well, and this is in the opening of the New Age to the understanding of mankind. Jesus took the little child and placed it in the midst of various groups to show them the simplicity of the child nature, and to have them realize that the little child is that perfect heart which beats in perfect tune with the Infinite, knows no fear, conceives no separation, and seeks no particular place for itself, but rather desires only to be allowed to fill in the most unassuming way the one place that God has given it—the proof of that gift being in the unmistakable evidence to all that since the child has it, it cannot lose it, for it “pleased God” to place it there, and no one dare attempt to displease God by taking away either the child or its place in the great plan of life unfoldment. As soon as the little child would cease to come forth as rightly planned in the home, then the home would cease to be really

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a home, and so Jesus had a particular reason for blessing the little children and in stating, "Suffer little children to come unto me and forbid them not." This is another faint urge to men and women to study aright the message of Jesus, but it is spoken of only to show that the little children of this earth are to be encouraged to learn of the Christ ideal in regard to the good God has planned for our world, for they are the embodiment of love—such natural peace lovers. Recently, I was walking down a street leading to my Studio here, where I am at this moment preparing the copy that shall reach you in the form of the printed page, and a smiling Chinese mother and her toddling babe came by. Perhaps the child was two and a half years old, not more certainly. Instantly that we passed, the little thing ran right to me, and embraced me as far as her wee arms could reach! As I looked at the picture we made, I wondered if that child recognized in soul some of the things that were then surging through my

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own in regard to China. Again I remember, as a child myself, how a small colored girl who attended a district school where I received my early instruction, voluntarily selected herself to wait on me. No matter where I would play, that child made herself my maid. I then accepted it in the spirit of play, but now I know more regarding it than I can really convey in this theme, but such marvelous proofs of Omnipresence have been shown me that I am sometimes startled with the quickness of the demonstration, when once we can accept literally that God being whole is **wholly present** and that there is no separation, but all things are rightly placed and rightly harmonized the moment we will be still and know that God fills his Holy temple, and so rightly place all things in mind and see delivered into His directive care the man and the woman, woman and woman, child and child, man and man, nation and nation—everything in right relationship. Jesus said to Paul, "It is hard for thee to kick against the pricks," a refer-

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ence made, doubtless, to oxen, which in drawing the plough may have often objected to the companion at service in the good with them, and with the task as well, and then under such stress kicked back at that which was driving them forward. They found, however, this always to their detriment for their hoofs struck always a sharp one-pointed stick—the pricks! Even so it is folly for us to object to things related as God has placed them, universally related as He intends, in the order and form of their unfoldment. **When we try to make things as God has not made them we find ourselves at hard work, in hard company, doing hard things, and compelled to give hard reasons why we avoid doing them.** God has a way that is “easy and plain” and all things work together for good to them that love God, therefore, when we swing out into the universal sea of God’s great glory, we find even the stones of the field are in league with us, and that the way is made open and smooth and direct for us. Many at once will ask—“Why,

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how then the great sorrow of Jesus?" My dear friends, are you so blind as to fail to see that the only ones who suffered defeat in that tragic experience were the ones who mistreated Jesus? The ignorant try to defeat the righteous and those wise in the way of God's teaching, and when they have done every untrue thing they can do, and have thrown such confusion around a pure soul that those who know not the purity of that soul are blinded by the confusion instead of being illumined by the purity—then they think that error has conquered, but **God never suffers his people to be ashamed, and for every crucifixion that the ignorance of this world can inflict, there is God's resurrection, and ascension, coming forth into full glory, to prove it cannot be done, and to bring the one exposed to tyranny into glorious victory by a way not known of men.** Then eyes are shadowed by guilty hands and opened in amazement by those who were so blind as to be deceived. God moves in a mysterious way His wonders to

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perform, and Jesus, who walked the path, and knew the plan of God, and the terror of the adversary in seeking to avoid the fulfillment of that plan, understood what all who would take a high way must encounter, else he would not have cautioned his disciples to "watch" and to be sure to "count the cost," for one who makes an ascension in consciousness truly must be prepared to "climb to the peak." Always to such there is the victory, and to all it will come surely when we all become more brave to take that last firm stand through right understanding; **then can we have that which we want: peace within ourselves, peace with each other, and above all else, and as a result of all this — World Peace!**

### **Conquest Through Principle**

This triumph to the soul that has conquered comes as a result of knowing the power that lies in wholeness, and when we stop to consider how this is attained, we have only to refer once again to some of the Old Testa-

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ment stories and see the marvelous victories won through the application of this law. One of the most stupendous was that of the tribe of Judah at one stage in its history. This is given in second Chronicles and the twentieth chapter, and here is recorded the story of a tribe who proved the power of faith. Its numbers were few compared to those making the attack,—tribes who had been spared by Israel at the time they came out of the land of Egypt. Jehoshaphat was Judah's king, and in all earnestness he sought to know how to meet this unexpected invasion. He called his people together, proclaimed a fast, and prayed for right leading.

These warring groups surrounding that of Judah thought to molest it, and destroy it, and made their attempt in combining tribes that seemed to be positive in their assurance of victory. The little tribe at first was fearful, thinking merely from the standpoint of numbers, but, quickly remembering the God within and their faith in that One upon whom

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they had been taught to rely, they asked for guidance in that hour of darkness—to see the “rainbow in the cloud” that covered their earth, as it were. It was shown them not to fear, not to fight, not to fail to meet the condition openly and frankly in the morning, not to make the least show of alarm, not to hesitate in any way to approach the seemingly overwhelming mass of armies arrayed before them in the valley below their settlement, but, instead, to know that the battle was not theirs, but God’s, and to know that they would not have to fight, but that the victory would be won for them by their merely realizing the presence of God in friend and enemy alike, and by their seeing, or visioning, the power of the good working for them—not because they were themselves, but because they were right in their adherence to principle and in their attitude toward those who were their assailants. In addition to this, they were told to make the approach joyfully, to appoint singers who should go before them as they

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marched to a battle in which they were not to fight, but merely to enter because the demand had been made by the opposing side, and that singers were to "praise the Lord in the beauty of his holiness." They, having listened, obeyed; but before listening, they asked to be guided, and having received their guidance, they followed it faithfully and implicitly, even to the appointing of the musicians and to the marching at early dawn to meet the opposing forces. Imagine their great delight when they reached the crest of the hill overlooking the valley to see the forces of the enemy stilled — they had loved to fight, they had chosen to fight, they were so eager to fight that they could not wait to fight the tribe they had come to fight, but, instead, **fought each other**, and fought to such a complete defeat of themselves that by the time those they had expected to fight had arrived, they themselves were dead on the ground before them! How clearly we are shown, as we meditate upon the great scien-

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tific value hidden in this story, the perfect outworking of God's law of action and reaction. Clearly the law, "As ye give ye shall receive," bares itself to our vision—here were those wishing to give battle and they got it; those wishing to give good, and they got it; those wishing to give praise, and they got it; those wishing to have peace, and they got it; those wishing to have victory through non-resistance, and they got it; those wishing to live in a surrounding of harmony and happiness, free from discord, and they got it—and all this without those of the right doing a single thing but to be obedient to the simple law that gives reaction as the result of action, or as we hear it expressed more scientifically: "There is an equal and opposite reaction to every action." The Master in speaking of this similarly, once said, "He that liveth by the sword dieth by the sword." Now, how simple this seems, and how impossible of attainment is such an effect, many will immediately assume—but, is it? Where is the na-

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tion of today that has tried it? Where is the nation that has even approached it? Few would think it of value. Most of the nations now prepared for war would be afraid to go forth unarmed before a vast array of approaching enemies, but as we study the fineness of the highest human consciousness, and as we feel the impulses of the human breast, what army of modern men could really shoot down in cold blood an army who would approach them armed only for peace? Moreover, knowing the power of the Christ mind—what army could even **approach** such a fearless embattlement of love? It **could** not, such is the power of the Christ mind! Is it not the old story of **imagining** the other an enemy that really makes so many enemies? How wonderful to prepare for peace instead of war! Many times I have smiled to myself as I have thought of the useless inventions of the human mind, where each tries with greater inventive genius to outwit the other on the destructive side. I have thought

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of the terrible fumes that have been made to choke men—the murderous gases that have been manufactured, the awful conditions of disease and death which must follow in the wake of such efforts,—and I have thought, playfully, of course, that if I were inventing any such mischief in this world, I would invent sleeping powders, or something like that! It would be such fun to give all of the soldiers a good nap, and let them see in agony of dream all the horrors of warfare going on—arms and legs cut off by flying shell, eyes blind, ears deaf, soldier friends next to them maimed and dead, cries of terror and suffering filling the air, the dying piling mountains high in front of them, as the on-coming enemy gained its advantage,—then, all suddenly awakening from that night-mare to discover that the only advantage the supposed enemy took was in giving them a mere rose-fra-grant sleeping powder to rest their arms and legs a bit while their guns were taken from them, and let them awaken to find themselves

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**really stretched forth in physical relaxation on the battlefield with all necessity of fight gone, for the thing with which they thought they were to fight had been slipped from them! How they would then laugh, and how they would enjoy such a fine joke, and how glad they would be to find that somebody somewhere had had the good sense to invent a gas that would let them dream a battle that was never really fought, and to discover that the means with which to fight it had taken flight while they dreamed! How clearly then would they see the lesson in the Christ Ideal for World Peace as it would infuse itself into their consciousness—the joke of the whole non-sense of war, and the happiness that comes from the appreciation of that joke as they awakened to its meaning, when the preciousness of human life became recognized, and the means of human destruction was itself destroyed instead of the humans who had the senselessness to devise destruction! Such a jollification as would come from that awak-**

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ening when they discovered that their guns had been snatched from under their very noses while they slept—how glad they would be to have the necessity of shooting their fellow-men so far removed from them! We have had plenty of war heroes who from their childhood imaginations developed to a point of training and preparedness for such—now let us **get a hero of World Peace** who shall inspire the youth mind of our world to a **higher** imagination — the Christ Ideal for World Peace!

During our last war how many were the stories told of the close approach of soldier boy to soldier boy in the opposing ranks, and that, as soon as they came close to each other and were allowed to think of each other in a personal way, they grew like brother and brother, and had not the least desire to slay one another. And isn't that it? As soon as we become acquainted, look into each other's eyes, see how charming each is and how adorable is the companionship when rightly un-

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derstood, it becomes impossible to wish another harm! In this connection I am reminded of a lady, whom I once knew, who thought it would be a fine thing to raise chickens in her back yard, so she could have eggs freshly laid for her, and could always have a chicken at hand for Sunday dinner. After the group of hens and roosters were put in their yard in the back of her own, it became necessary for her to give them their daily food. As she would open the gate to prepare their grain, the dear old hens in loving adoration would fly up into her lap, peck the grain right out of her hands, and fly back and forth in appreciation of her thoughtfulness for them. Very soon she began to know this one and that one as "White Feathers, "Black and White Mother," etc., and soon found that when Saturday came, and the thought of Sunday dinner to be prepared presented itself, she could never decide in her own mind just which one of those hens was to be executed for the feast of the coming day, and was so tormented by the ne-

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cessity of decision that she soon sold the whole flock to ease her conscience! So it goes, and so it should go—how thoroughly disgusted we all should be with the thought of necessity of wishing harm when there is so much good to wish upon each other. Often I think that the only thing so far learned by man in this world is what not to do again! Also it becomes very clear to me that we have not really lived as yet, but merely done away with the problems one by one that we have created for ourselves, always in the hope that this next one set aside would bring us the right to really live. Yet year by year the disappointed millions die, and the thousands of hearts lie broken and bleeding in our midst because of misunderstandings and errors in judgment, and the good time that we have desired is far in the distance because we have always put that time far away, and never begun to have it.

### **Corrected Mistakes**

Who ever heard of harmony being made out

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of inharmony? When we have made discord on the piano, the only way we cease having it is to take the hands off the keys and forget it. The teacher would not think of punishing her pupil for his mistaken knowledge of the law of harmony, nor of inflicting a punishment because of his ignorance, but instead she would teach him harmony, place his hands back upon the keys and have him start anew upon a new base, as it were, and this time upon the right understanding of the law! It is this we will have to understand in the dawning New Age, and exactly what we must do immediately for that dawn is here. Let us cease contemplating the horrors of past mistakes, and do let us sing our new song of joy and gladness—just as the angels sang when Jesus came on earth long ago with his high idealism for all humanity to share with him and experience. Isn't it wonderful to think of this perfect wholeness, to realize that to hurt another is really to hurt yourself? Certainly if you step upon my foot, I feel

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hurt! Certainly I could not think you loved my face, if you injured my right arm! How could I believe you valued my soul or my ideals if you struck my face a blow? Therefore, how can I believe you love God, when you desire to injure any part of His manifestation? How can you expect Jesus to regard your love for him if you do not love each member of his body? How clearly he shows us in a remark to Paul that he considered each man a part of himself—"Saul, Saul, why persecutest thou me?" he said. Yet Paul, who until then had not met Jesus, so we are led to believe, exclaimed "Who art thou Lord?" Jesus answered, "I am Jesus whom thou persecutest," and in his earlier teaching the clear explanation is made—"He that hath done it unto the least of these, my brethren, hath done it unto me." How simple it is to understand, as we realize that we are all one body and a whole body must not be injured in any part if it wishes to remain whole, nor must the individuality of any part be marred in any

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way, if it is to be a body of parts, nor can a Spirit express itself completely if all the parts are alike! God be praised that He does not think twice alike! God be merciful to us as sinners, for presuming to think that a man is sinful who insists upon the right to be himself, and expressing himself as God wishes him to express! May the Lord forgive us for our folly, and may we open our eyes more clearly to His ideal conception for us that we may enter more ideally into the good that is thus prepared, and may certainly be attained, if only we cease our selfish greed, and learn to behold the good that lies right at hand to be accepted unselfishly and to be enjoyed by each and every part of the whole of God's creation here and now!

When I see you I have some little stories to share with you that will wreath your faces with smiles with which we shall always part at the close of my lectures. Do you know my lectures are the happiest events—for I just ripple off glad news of the New

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Age from the platform, and laugh as fast as I talk and people really have to listen very attentively to catch anything I say! It comes as swift as the lightning, and sometimes things **get struck**, and old dwelling places, and false countenances, and underground mines, etc., etc., go flying out into the emptiness of boundless nothingness—never to be found again! The best part is this: that once you discover they are gone, you are glad, but at first they hold to their old positions tenaciously and are difficult to persuade they want to leave—yet they do. How we hold to the hard things we do not want, and never realize how glad we are to be free from them until we have laughed and laughed and laughed—then all suddenly realize that we have somehow been made free of something that we thought we wanted but feel so relieved to find has really gone. Oh, dear—yes, that is spoken right straight at you, be you a bank president, Dean of a hall of learning, chimney sweep, house-keeper, Queen of the Fairies, or of the fair-

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est land—it matters not. (I should state, however, here quietly within the borders of these guardian brackets that I am looking for a whole bank, or two, or three, or four, to help along this World Peace movement, so I would be rather glad if a bank president is listening especially, and will take his depositors into his confidence) — I'll repeat by way of emphasis in hopes it is, "Oh, dear, aren't you glad to know that **all are one**? There! I shall hurry on to my next theme immediately, knowing you have caught my spirit and will **tell everybody** and get them to join with you in the play of wholeness toward getting ready a really, honest-to-goodness Peace ship, for when **OUR SHIP** comes in, then we will **HAVE—WORLD PEACE!**

Chapter VII

A Nation Born in a Day



WHEN we remember the wonderful thing of the wholeness of mankind, as we have considered it in the fore-going chapter, how marvelous is the thought that the time is at hand when the whole world will awaken to this realization that has come to us. It is a wonderful thing to feel the throb of wholeness, and to see unfolding the great good that offers itself to man when he accepts such a revelation. The best is for all, each as he is able to receive it, and the best of all is that each will come to realize that he is **made able to receive the fullness of the best** only as **he fully gives the best** as it unfolds to him. The flow of good in this world is much the same as the flow of the circulation of the blood through the cells of the body—the great stream keeps its current and is able to supply strength and sustenance to all only as each cell gives out as fully and as freely as it receives; thus each

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receives the all, each gives the all, and each has the all at all times. **All for each and each for all**—what a marvelous slogan for the world at this time of international adjustment and for the hastening into actual experience the international blessedness which we are claiming.

Clearly before us we must keep the realization that our claim is only for that which belongs to us, and which has been introduced to us previously in the life and teaching of Jesus, the Christ of God, for ever we must realize that it is the Christ Ideal for World Peace that we are considering, and that Jesus, himself, is with us in our endeavor, preparing as he said **the place** for those of his own consciousness and ideals, and as he has led man so definitely to expect. Our world is being prepared as an abode of those who have shared this idealism and have mastered all that would prevent its forth-coming, for as truly as the new heaven of consciousness shapes itself in the minds of men, the new

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earth expresses about them as a manifestation of that new and heavenly state of consciousness. (Rev. 21:1-7). All sorrow is to pass away; no more tears, no more pain, no more death, nothing that shall have formerly hurt mankind can possibly exist upon this new earth, swayed as it shall be by the consciousness of those who have overcome all delusion of mystery and shall have been borne out into the glorious sunshine of the Christ mind, which ever holds all things in one because all that is has come forth from the One God, and ever, as one, must remain one in Him.

### **Nothing Common or Unclean**

Early in the spread of the Christ idealism upon the earth, there were those, even among the disciples of the Christ, who failed to understand him fully, and hesitated to carry out his desire upon the earth. One of these was Peter who, as a Jew, hesitated to take the Christ message to the Gentiles. He felt he might not be understood by those of his own

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people in such an undertaking. His concern regarding this was so deep that a vision was given him to clarify the thing in his consciousness. It was of a sheet, huge in proportion, let down from heaven and containing animals of every size and kind. He was spoken to in the words: "Rise, Peter, kill and eat." Peter, not understanding, answered, "Not so, Lord; for I have never eaten anything that is common or unclean." Then the voice spoke to him the second time, "What God hath cleansed, that call not thou common." This was done three times, and the thought, clearly conveyed in this manner, was thus impressed upon Peter that he should take the message of the Christ to the Gentiles among the Jews. How important that we should consider the words of Peter in introducing his message to them: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or

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unclean." (Acts 10:28). How strangely now do things seem reversed, for here this same message, which was at that time a Jewish teaching, is considered in relation to presenting it to the Jews of today much as it was then considered for presentation to the Gentiles of that day. And, if we will but consider this same vision of Peter in its true meaning, how quickly the whole difficulty for either then or now will be removed from our consciousness forevermore. Peter was merely being shown what he was to cleanse from his own consciousness—the untrue and evil thought that God could create anything or anybody out of anything but Spirit, or God Himself. Therefore, how can we consider that which God has made and called "good" and "very good" anything but clean and good? How dare we call common that which God has cleansed? It is time for us to look more deeply than the surface differences and to see the great beginning of all things, that we may understand how truly all things, hav-

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ing begun in one, must come to full fruition of the Divine intent in just the way that the Divine One intended. Now let us consider something of importance here for a moment. Is not a vision a wonderful thing as a guide to help the human consciousness in its unfoldment? How many, many times we find the teachers of both the old and the new Testaments guided in this way! How repeatedly trying situations were met under this Divine plan for redemption, or for preservation, and how important it is for those who are seeking to make great strides in the attainment of good as God has outlined for man to take deep thought for this fine way of revealing the deep and secret things of God. Joel, the prophet, tells us, "In that day I will pour out my spirit upon all flesh . . . your old men shall dream dreams, your young men shall see visions." It is often wondered by many why the old dream dreams and the young have visions, but this is very clear to one who thinks wisely and true to the thought of the

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unfoldment of life. Old men are almost asleep, and are close to the earth in their thought—they have not caught the far-seeing vision of God, but merely dream an idle dream, or have a day-dream of idleness. Young men are beginning life's unfoldment and see far in the distance with clear, quick, fore-thought, and so they plan an ideal conception, and see that it can be given birth, and hope, and pray, and work, and have faith, to do that which shall establish the thing in the real that they have visioned in the ideal. This is the value of the vision—it relates to things of future value; it does not consider what might-have-been, or wish merely that it had been, or could be so, but it seizes the vision as a plan, applies the law for its unfoldment or production, and then works the thing into an actual experience instead of dreaming about it in a night of heavy sleep and despair. Like Jeremiah of old, who was told he was to take a message to the people of God, many hesitate today, even after having had a clear vision of what

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is to be done through them. They fear the rebuke of the old; they dread the tests of faith which lie before them; they are discouraged often before they begin because of the difficulties that are placed before every idealist who claims that the ideal can be made real. These need to hear today as did Jeremiah of old, "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord . . . see I have set thee this day over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." Here we see a very definite direction that applies itself easily to our need in this particular part of our theme, considered just here. A power, little guessed by man, is working with him for the bringing forth of this new thing of universal brotherhood, or that still finer conception of the universal expression of God in the unit of humanity—one body, as shown elsewhere in this message of the Christ Ideal for World Peace. Here is discovered the necessity of tearing

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down old conditions and of rebuilding, or of introducing new conceptions and having them brought forth as right expression of the ideal held in the mind of God. The idea of destruction as humanly conceived is not to be considered, for it is not in the Divine plan—that being one of transformation, as we now know so well; but that transformation does indeed blot out the old regime in many incidences, and introduces that which is much higher and finer for the rebuilding of the old wastes, and the leveling of old mountain-like obstruction and the upraising of low levels into high places of value to man. All of this must be considered as we take up the glorious thought of the nation that is to be born in a day, and is to establish so unmistakably our right to World Peace.

### **Instant Recognition**

We must come to understand the Holy Spirit as the one life and consciousness in the whole of humanity just as we consider the one life and soul in that of an individual. It

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is easy to see how God, working in and through humanity as a whole, can have the same delightful and beautiful play of expression that any soul has through its own body. This will come as instant recognition to man soon, and when it does, like a sweep of lightning that shines even from the east unto the west, the whole of earth will be illumined and the darkness of mistaken thought, and the woes resultant from ignorance, will have been swept away. What a revelation, what relaxation, what joy, what a heavenly experience that will be when the burst of that sunrise in consciousness opens to the vision of all—wholeness instantly realized, instantly appreciated, instantly accepted, and instantly operative in every department of the whole earth! Then shall no one among us say, "Know ye the Lord?" for all shall know Him from the least even unto the greatest, and the people in that understanding shall not say one to another, "I am sick," for the whole life will surge through the whole body, and the

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ground upon which man walks will be like a watered garden under his wise care, and the Edenic state of bliss for every living creature shall have come to all who can enter into such consciousness at the same time. We are told in one place in the Scripture that this revelation shall be given to many as in the twinkling of an eye. This shall indeed be a coming of the Lord, or an instant revelation in the minds of men of the consciousness of Jesus. It shall sweep through them like a glorious awakening from an awful nightmare, and at once, their eyes shall be opened to the real truth of their wholeness with each other, so that all thought of separation shall be washed clean and pure, and the effects of misconception shall be utterly swept away. In this instant World Joy shall have been born with World Peace, and World Wholeness shall have come to abide forever, so that all that is promised us in the book of Revelation will surely have come to pass. There shall be no night, no more tears, no sorrow, no more

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pain, no temple apart from the one that really is the temple—the body of united mankind himself, and with this marvelous revelation of wholeness, the ignorant and blasting belief of death will have vanished from the consciousness of man forevermore. “Behold, I come quickly,” is the warning, and the joyous word is spoken when old things are passed away and all things are made new! If this is not worth considering, and worth making an effort to publish abroad; if this is not worth watching and waiting and preparing for; if this is not worth working to obtain—then what else is worth anything to man? And how can he ever have time to enjoy all this, or even prepare himself to be able to receive it, while all his attention is riveted upon gun-boats and battle-ships, and rapid-fire guns and fear-laden, mustard-gas burdened aeroplanes, that terrify the simple, truthful soul even to think upon, much less to contemplate gazing upon? Is it not time to sweep from our consciousness all conception of any-

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thing that poisons and hurts and harms and delays the good? Certainly! How much better to conceive what we really want, what belongs to us by Divine right, what is ours now for the acceptance and mere preparedness to receive, and for the full enjoyment of us all when once we have it—the delightful, wonderful, exhilarating, God-created, Christ-idealized, man-desired earth blessing of World Peace!

It takes a high altitude of consciousness to see a thing in this big way, and as I lay this before you as a proper unfoldment to your consciousness of the ideal conceived for the world by Jesus, the Christ, I ask you to ascend to his plane of consciousness with me and learn to think as he thinks that you may conceive as he conceived, and even come to manifest as he manifested—your self in that glorious fifth round of life's expression, the kingdom of God. To ascend to this plane of expression takes a constant climb in thought, plane after plane, and requires at the same

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time something much more serious than mere thinking; for, as I have already said, no one sails the sky with an air ship he merely thinks about, but he has first to think of it, then build it, and then lift himself into the sky upon it. So when we mount skyward toward the great heights of consciousness, we have to do more than merely think ourselves upward—we have to climb, lifting one foot after the other, each step of the way, for foot by foot is the ladder of consciousness scaled and the topmost round only is granted us as the full reward of the constant effort toward ascension. When Moses went to the top of Mt. Sinai he did not just wish himself to the top, but he walked the jagged and bushy way, as the word Sinai truly means. When a caterpillar becomes a butterfly, it is not made so just by wishing itself one. It becomes willing to undergo all toward the fulfilling of the law that makes the change possible to it, and this often means a life of seclusion, retirement from the gaze of others

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and the misunderstanding of those who would watch the process from the external view point and misjudge the little thing as it lies fast asleep in its silken cocoon. However, much is being accomplished on the inside, and some early dawn, perhaps, when the rest of the world is involved still in its darkened consciousness, the little struggling caterpillar comes forth as a regenerated creature—one born anew after a night of despair! But a moment of adjustment to the larger world is needed, just an instant flash of realization that cocoon walls have parted and that at last it may be free, just a twinkling concept that its new vision is real, and then with widespread silken wings (spun doubtless from the very strands of which it made for itself that which has seemed a prison wall of seclusion), in a new faith born of its new vision, it spreads them to the wind, sails through boundless and invisible space, sips honey from the heart of the rose at the tip of the stalk, whereas before it had to crawl through the

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dust and grime at the root. This simple picture but illustrates the difference between having the heights of consciousness, and living without joy or understanding at the lowest level. It is indeed the high vision we need, and there comes a height of joy and understanding with that vision that few can appreciate because few are willing to climb the stairs that lead to such an experience.

### **Stupendous Glory at Hand**

We have spoken of the view from the top of the mountain, but now I have a clearer conception to give you, and one that will close forever to your consciousness, I feel sure, the misconception of separation and any fear that changes, leading to new conditions, may possibly incite. God has high and low ways of looking upon the same thing, for He looks, really, upon His world through the eyes of every creature, since He is the Life within all creatures, and it is good for us, at last, to have attained such clear vision that we can see through those same eyes without rebuke

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or condemnation, but, rather, understanding their point of view, in perfect love encourage them to our high view-point of greater understanding that they may have a greater freedom for themselves. What a good word is **tolerance**, and how great is the opportunity awaiting our world, as all express the spirit it holds! How marvelously tolerant is the Christ idealism, and when it is fully born into our consciousness, in almost a day, really, there shall burst upon us such stupendous glory for our whole-wide-world that we shall wonder what we have been thinking of all these centuries to **tolerate the awful nightmare of unreality through lack of tolerance of the visions of those who have idealized the Christ concept for the New Age**, and so have delayed the blessed Peace and beauty and harmony for which all have longed, but which we have not known how to open doors to welcome into our midst. Mankind has so persistently barred the way to his good, seeking it always the hard way, and then finding it hard to give

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## THE CHRIST IDEAL FOR WORLD PEACE

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up the hard way, the hard time, the hard effort that made everything hard, and so built a mountain of difficulties between himself and his good. So foolish is man in the making, but oh, how wonderful he is as a finished product, and what joy awaits him at the close of his long journey—why it is Christmas day that is dawning, dear children of the earth! Christmas day, really, truly, and absolutely, and such a jolly play-time as is to be born among us when we see that we are making gifts for each other right now, and that we are hiding some of them, so there will be glad surprises when the morning sun streams forth to awaken us to the realization that the day is really here—Christ's day, the glorious Christmas of this glad New Age, the time when the Prince of Peace steals into our hearts throughout the whole earth, and right into our very kitchens, too, by the very sink perhaps where we have been washing our dishes, and he will say to us in such a happy way, "Come, let us play awhile, we have

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worked hard enough during the long hard night, do you not know that it is morning?" Something like that, and if the ladies are willing to do without washing dishes, or will forgive the maids if they let a cup or two drop in their hurry to get out of doors into the glad new morning sunshine of the perfect day that has come to be here early and stay late—then I think some of the men, perhaps, will get a bright idea born into their consciousness and some kind of self-washing dishes will be invented, and they will become so interested that they will forget the mustard pots and the mustard gas too! Oh dear! mustard gas holds terrifying thought to me as I sense the suffering of the dear boys who caught the smell of it. Just think, you men who read this,—those boys are suffering yet from what you invented, and what did you or anybody else really get out of that kind of warfare? That was not warring fair at all—it was the work of demons themselves, if such there be really. When we get

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this whole earth whole, and when we get the whole of humanity on it to be wholly conscious of wholeness, and when we get wholly awake to the holiness of happy living, and the nothingness of not living, then—my! what a Christmas day we are going to have, and it is going to last years upon years, too! We are going to have plenty of time in which to have a good time for once in our whole-born-lives! See how wonderfully the children's sayings work out in reality. No body except Jesus has been wholly born yet, and the whole earth tried its very worst to prevent that! Just think of the wasted efforts of all those misguided individuals who tried to keep so much good away from earth, just because they thought Caesar might lose his position! Who knows where Caesar or his position are now? But just think of Jesus! He never seemed to have a throne on earth, and yet every heart that has ever known him aright has torn down everything that was in it to give him room, and he has taken the whole of ev-

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ery heart, and enthroned himself there and some day every heart will understand what a wonderful unseen guest has been abiding there all the time waiting for Christmas morning to dawn! Well, if I am not more cautious I will find myself in my Joy to the World chapter before we are fully aware that we have a nation that is born in a day, and that this is the day. We never can really have Christmas until that time comes to us consciously, — let us consider then just what it means.

### Whole World Gifts

The ideal Christmas is a time of home gathering—all the children of the family meet in the father's house, and coming together, have a wondrous family reunion. That is what makes Christmas so delightful. I have already touched upon the view point of the Father in relation to that of the children of His love, but it is so important that we never lose sight of His marvelous one-pointed view, and so like Santa Claus with his pack crammed

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with delightful gifts, we will climb “right to the house-top” again, and looking down into the house see what is needed at the hearth-fire, and look heavenward to see how easily obtainable it is. It is the view we see here at once that is so worth while—all around us is clear seeing, the whole starry studded sky is open to our view, the city spreads before us as a map, and all that is below is seen as from on high, and we find ourselves above things in general, and wishing to stay in that high place in particular, if it were not that we have caught a glimpse of the hearth-stone below that needs a sprinkle of star-dust to brighten it up, and lend cheer to Christmas day now dawning! It is when we are superior to things that we are masters of them, and then we are no longer in want of things, but things are always where we can reach below and attend to them, put our foot right down on them if we like—keep them under our dominion, as it were, and not let them deceive us. I have a way of coaxing my

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audiences up to lofty altitudes, and a very favorite spot I have with them is the high place, and in this connection speak of that "great high place" where Solomon made a supreme sacrifice and learned of the actual presence of God to grant him his desire. It was only at the moment of his supreme sacrifice that he heard the Spirit speak to him and ask him what he really wanted, and do you know he forgot to ask a single thing for himself, and that was proof that he had gone to great heights. A funny thought has just joyed itself right into my heart. It is so nearly Christmas day for the whole-wide-world that like a little child I can scarcely wait, and keep forgetting it is still quite dusk, and that I am up almost before sun rise. I think it's about three o'clock in the morning, though, the way this bit of fun has startled me, and it was really very impolite of this little joke to come right into such a serious point as I was about to discuss. You know how they tell us that Solomon had **one thousand wives?**

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Well, now, just guess what I remembered? Nothing less than that in Solomon's ascent to the great high place he made **one thousand sacrifices!** I am sure it must have been a wife each step of the way that he gave up, or lost, and perhaps his supreme sacrifice was when he saw the last one go, and wondered how he was going to take that great high step all by himself! That isn't really a joke after all, and this is what we see about our journey heavenward in consciousness—just when we think we are about to laugh as we never dared think we could laugh at what we thought funny, then we see that God was teaching us a great truth and making us happy while He was instructing us. Everybody has to take that great final step of exaltation alone, and then when he has taken it, he finds that instead of losing one thousand things that held him fast in thought to earth, he has not only retained what he thought he lost, but has it with a finer sense of possession—and that in addi-

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tion, he has all heaven offers as well, which is one thousand times the thousand that seemed to be a part of earth, for how glorified and exalted everything is in heaven that seemed to be in earth! It is glory added to glory—to moon, to sun, to everything that shines throughout the whole creation!

Right in the very telling of the joy side of this deep subject I have led you to see the value of the high place, and now come with me to the top of your largest office building and let us have a housetop view of things. We will all go together, and we will take our time getting there, step by step. How long would you like to remain in the basement where the furnace and the coal are, and gaze upon your city a window at a time and think from each window you could see the whole of it? How many thousands of years, or ages, or cycles, of time do you think you would enjoy seeing your city from the first floor, window at a time, and be deceived into thinking that you **really saw** your city in its wholeness

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from any given window? Now take a few thousand years, window by window, on the second, the third, the fourth — really I will not enumerate them for you might be in New York instead of Nagasaki, and I enjoy the top floor so much—right out on the very roof—that I do wish, really, to hurry you a bit. Do you not think—and think quickly before you reason about it in any way—that the view from the top is best, without any windows to look through at all—but just to turn, without any shadowing thought of limited view-point, and to say, “My! how beautiful is this glorious city in which I live—it never seemed so wonderful to me as now when I have caught the vision of the highest point, and can see how marvelously the streets blend together, and lead to its very heart, and show so clearly how each building is just where it ought to be to individualize itself, and to make the picture of the whole city perfect?” Something like that you will say of your home city, even though it is not quite

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your ideal, and is really a little smoky and dirty from the hard, unnecessary work of the weary toilers who have not yet learned much of the Christ ideal for making earth a playground and a happy home for everybody. Just wait until you see the great and wonderful city Revelation foretells with its streets of pure glass, and rarest gold that looks like glass, so white and pure and wonderful it is! That city will be a pleasure spot but no one could possibly see it until he had gone to the highest, topmost part of his present house, and later in the large upper-room prepared there for the ones who are willing to overcome every earth condition of limitation, and have freedom of thought and wholeness of heart at last. This is the final step to the Christ Ideal for World Peace.

This "large upper room" you will remember was found by the disciples of Jesus at his direction. They were told to enter the city and that they would be met by a man carrying a pitcher of water who would lead them into

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a certain house and there the "good man" of the house would show them a "large upper room furnished" where they were to "make ready" for the great feast of the passover. The pitcher of water as given in the description suggests that at this time we are to discover there is to be poured upon us a consciousness of such high spiritual value that we will be shown at once the truth of the meaning of the Christ ideal, and that by the Christ himself within our own soul. He is able to direct his own disciples to the place of true feasting and that place is found within the head itself in the most exalted place within the brain—this is the guest chamber, a brain center that has been prepared by the anointing of the Spirit for the reception of the universal consciousness and it is called the "guest chamber" because it has long been known as a place of great spiritual value even in a scientific sense, but has not been understood to apply to the real meaning of the Christ mind as we

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now see it is to be shown, and indeed has been shown repeatedly through my own works and those of others who are in the same high place of universal thought and understanding. This is shown by the "good man" of the house which I have just indicated is the "Christ in you" the hope of your glory, or the one who knows how to direct your spiritual thinking so that it will glorify you and not make necessary to you the terrible suffering of the Jesus Christ experience, for he, Christ Jesus in you, has met and conquered those conditions and knows how to show you how to do the same. He is the head of that round table, and there he calls his disciples to instruct them regarding the **passing over** from material to spiritual consciousness, and hence this is called a **pass over feast**. Indeed, it is marvelously named, for, not only does it pass over from one plane of consciousness to another, but it enables one through that consciousness to pass by, or over, so many hard experiences that we wonder why those who

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are beginning to read Jesus' words have not taken this text of his more seriously. Many times I have referred to it in my instruction, and it gives me such joy to be able to speak of it here at this time—such a wonderful revelation of deliverance as comes when we are able to reach the “house-top” and proclaim from that high pinnacle of Christ consciousness the truth as he gave it to man.

The whole description of that marvelous feast is of great value and far too deep to be entered into here wholly, but this I tell you, that close by you, dear friends, in that “neighboring village” of your exalted consciousness, already prepared, is a realm of such wonder that if you will assemble your highest ideals in perfect relation to your conscious thought, there you will have a feast of loving spiritual realization, indeed. There you will see that **all nations are truly one**, and as truly related to each other in consciousness as are your twelve highest ideals, or as were the twelve disciples of the Christ himself. There you

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will see that, just as the members of a family might care to break of the same loaf of bread and eat it in love together, or drink of a single cup of wine in sweet communion, so, also, members of a family are drinking daily, hourly, the one blood of kinship with father and mother in their individual veins, and they are indeed of the same bread and the same flesh one with another. Now look from that house-top consciousness just a moment and get the conception from Heaven for all of us—have we not all one Father, the Divinely Creative Being from which all came forth? Then are we not all of one Substance, being all created of God? This is the great, wonderful loaf of living bread which came down from heaven, and which makes us of one flesh in the Christ ideal, whether we be of individual person, family, or nation—regardless of color, race, or creed. Then, as you think for a moment of the Creative Life that has called us all into expression, you see the great cup of Divine love sending this glorious wine of Being

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into our own, and, cell to cell, held together in the great universal relationship, and seated at one Holy table,—a round one of blessedness—we must drink of the one cup of Life, as that wine flows through our veins and makes one body of us all. Such a feast, and such a **passing over** from all the bondage and misery of earth-darkened nights to freedom and ecstasy of heaven-illuminated, joy-laden days! “Weeping may endure for a night, but joy cometh in the morning,” and with the glad dawn of our New Age, we will see indeed what the prophet Isaiah meant when he said, Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or **shall a nation be born at once?** for as soon as Zion travailed, she brought forth children. Shall I bring to birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God . . . **I will gather all nations and all tongues; and they shall come and see my glory.”** (Isaiah 66).

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Indeed, yes!—how quickly they shall come in that day when we have looked upon our world from the house-top, and have seen the vision of all nations being one nation, flesh of one flesh, bones of one frame, children of one Creator, and that Creator—God, the Father of us all, so making us a family without division. This family, so seen, will be united at last in a common understanding, active on a common plane of life, inspired with a common conception of the importance of the uncommon view of life in true relation to the common, and with a clear realization that God, who created all things, calls nothing common or unclean, but so glorifies the common in the idealism of the Christ that the “common people” find quickly how uncommonly wonderful are their places in the great conception for the attainment of that which shall glorify our world with wholeness, and so “receive him gladly”—welcoming the great opportunity of having him “eat with them,” and they, themselves, invited to “sup with

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him.” How blessed for the seeming rich and the seeming poor to sit at the great round table, perfectly squared in the idealism of the Christ, and to know that there are none really rich, and none really poor, but all heirs to “all that the Father hath”—the great riches of being able to express individually the perfection of the soul-ideal burning within them both, and only for the joy of showing to each other the wonders of the riches God has given them to reveal. Here, round and round the table of love, each gives **his gift** to his brother to the right and to the left, until he has given the best of himself to all, and received of the best in all for himself. Such atonement, such at-one-ment, such a-tone-ment, such a-tune-ment—such coming together in perfect harmony, one table of love, at last, one family life, one national life, one national relationship, one international union! Here begins the “Song of Life,” and here, as all sing together in the wonderful melody of that song, we hear the blending of the choir

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of heaven with earth and know that, at last, is being sung unitedly the heavenly chorus of long ago that announced to all the Joy to the World we are so soon to sing together as we sound our last note in the octave of this great idealism of the Christ we have been considering. What a magnificent ending to a glorious conception—that a whole-wide-world nation should recognize its glorious opportunity to enter into the joy of the Lord and to have a day of perfect understanding of the meaning of God's conception — the Christ Ideal for WORLD PEACE!

Chapter VIII

Joy to All People

“ERRY Christmas!”—yes, the day has come at last when a gift-laden Santa Claus has stolen right through the chimney of our international house and given us to each other, and all that we have with us! What does it matter if this happens not to be December Twenty-fifth — any day is the day of Lord in the Christmas reign of joy we are now considering, and we must never forget that this is a day of one thousand years at the very least whose glad dawning is awakening such merriment in our souls. And, I’ll declare!—the birds are awakening too, but we have the joke on them this time for we got up first, but then we are so much wiser than they! Like the rest of the world that is asleep, they thought this day would be like all others and never once expected something different was to spring into their

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lives and give them such a glad surprise—but isn't that just what Christmas does? There are so many packages around my feet awaiting to be unwrapped that I am sure I can hardly move without stepping on them, and know not which way to turn first, except that I know that if I turn within immediately, I will know perfectly just which way to turn without. Now, that is what these little birds have known all along, and that is why the Father was able so perfectly to feed them, trusting that we would soon see how easily they were cared for, and that the object lesson of their obedient responsive little hearts would hurry us to our good, and allow our good to hurry us into the path of merriment,—and we are here, yes, indeed, right here this minute! Now, there! I knew those little birds would fall asleep again, if I couldn't get the rest of you stirring, for you know it is earlier than usual.—“Here, you little feathery brothers, get right out of our trees this morning! Oh, yes, we will loan them

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to you again—but this is Christmas day, and all these evergreens are needed, and it is time to sing anyway! Yes, we know you are sorry to be disturbed when it seems as if you ought to have a few blinks more, but there is such a lot to sing about—why, there is **joy for all people on this earth**, so spread your throats out now, and let everybody hear you at your best!” That would certainly startle the birds, wouldn’t it, even at four o’clock in the morning? You will remember it was about three o’clock in the last chapter, but now we are on a square foundation and must all be dressed and ready by five o’clock when we shall begin to polish our round table, prepare our Christmas breakfast and have every chair in its right place and everybody in the whole-wide-world sitting just where he belongs in our Father’s house again.

Oh, dear! My throat is so full of song I can hardly use my fingers to write down the words of what I want you to sing—but you remember them anyway; they are printed at

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the very first page of this new book for our New Age, and as I remember it now, I anticipated this very need in the **first** place, so put your song there on purpose—knowing full well that there would be no possible right to a need in the last place, for absolutely all that was to be needed had to be finished first—and here we are, like regular Chinese children reading our Primers in the wonderful Book of Life right from the back to the front! Things do seem to get so reversed on Christmas morning—why morning looks almost like last night, and one hardly knows whether one is going or coming, the end seeming to have met the beginning! Now I'll tell you what I've decided to do right at the last minute, though I know God had it fixed up first—I am going to get those singers into line ahead of our army of the Lord, now that I have the birds out of their nests, lest some people should think a battle of some kind is necessary at this point, and I have decided to call the black birds first—human ones,

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you know. Come along here, now, you colored folks of "de fah" distant south—even though you be so far away as south Africa, we need a cloud right ahead on Christmas morning for people generally to see a rainbow thrown upon, and you have the very best voices anyway, and since that is chiefly why God made you—sing your very hardest right at this moment, just the deepest, loudest, most "penetratin' " songs immediately, so everyone will know you mean them, and "Praise de Lawd in the beauty of his holiness," so you will be the first to remind white folks that wholeness includes you who got up first to tell the rest about it—then there will be no danger of them leaving you out! Some, of course, may not be willing to admit this, but, then, when their eyes scan over the pages of the book of evolution, should it be popular among them, and they see you are supposed to be closely related to earth, as your color undoubtedly indicates, I think they will be willing to give you your place, for they

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likely do not want it themselves, and, since earth things should unroll first, hurry out, lest there might just happen to be a quarrel about places on this glad Christmas morning! It's like you anyway to be up in the dark, and this gives you the right to be the very first to shout "Gristmas gift!" Then seeing how gladly you, who many think have so little to give, give that little so wholly, so fully, so willingly, and so lovingly, then the rest will just jump right out of bed, empty their purses, and their banks, dig up their stocks and bonds, rattle their drums across the seas and elsewhere, shine up the openings of their ears, dust off their eight-squared eye glasses, to say nothing of a stray monocle or two, and the first thing we know we will all be blowing the horns of our noses on our very best Christmas hankerchiefs—"E Pluribus Unum" in the corner and all! Now, I declare if I haven't caught that Abraham Lincoln, himself, right in line with you—its just like him to go straight forward like that regardless

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of party distinctions, and if he hasn't our new American Peace flag on his very best shoulder, and I hear him saying, "Somebody thought I died a long time ago, well I just guess I didn't! Who could ever destroy an Abraham Lincoln with a good idea like colored folks in the front of his brain, and a fine crown of New Glory circling over the top of his head like a halo to match the new American Peace flag, studded all over the front with twelve wonderful stars in a perfectly united state of Christ-American worldwide-world ideals for World Peace!"

### **Next—in Line!**

Now, I do wonder who ought to sing next? Why it comes to me right off—the Levites surely! You know what good workers they were, and what a fine example they set us that time Jehoshaphat was in trouble—you remember reading about it back there in the twentieth chapter of Second Chronicles. While Jehoshaphat "**bowed** his head with his face to the **ground**" and the inhabitants of Jerusa-

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lem “fell before the Lord,” the Levites **stood right up** on the ground, never bowing down to it or anything, and praised the Lord God “with a loud voice on high.” It was after this good start that the good times really began, so we are told, and the first thing they all knew, “the realm of Jehoshaphat was quiet: for his God gave him rest round about.” Now, it is plain to be seen that we needed Levites well to the fore, so hurried them along to keep things going. I know they **had** thought maybe they and the other remaining tribes of Jacob should have been first in line, but, then, I had to get the things next to earth out first, and they might not have chosen to be first on the earth side, but appreciating their value in holding true to position, of course, I needed them at once on the right side of what may have been considered left, for everything that has been thought to be left has to be put in place to be right in place. Thus we go straight to the last edge of our cliff of difficulties, and

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find that all our battles are at an end, because there, below us in the valley, we see they settled accounts long ago, and early in the morning of the glad new day of the Christ flow of love in the hearts of all, we have started the singers of praise and joy, and see we have **no battle to fight!** Instead, we just go calmly forward right down into the valley's mist, turn over our enemy that made himself harmless and discover that he was our very best friend, for there in the depths of that dark valley where we thought there was a battle before us, we find, instead, a whole army ready and prepared to deliver to us all that they thought they wanted, and we are "three days gathering it, it is so much." (2 Chron. 20). How marvelously that three days of grace fits into the general plan of our new Christmas day of this glad New Age, for here we find that for each note which we thought due, payment is well prepared and this right at the exact time when due, and the three days grace added

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just to keep us in a happy frame of mind, and not at all hurried. I am reminded right here that the Scripture had seen to that very thing in making us the wonderful promise that we would "reap in due time" if we faint not—and so with no thought of fainting, we claim right here the good time of reaping at hand, have the singers started in their good work, and now we call merrily to all the rest of the whole creation: "Come, we are on our way to the finest Christmas feast that ever was prepared, and since everybody is invited, do not fail to arrive, for we have your place all ready and we want you in it." Here we discover that we are all the sons of Jacob and have always been; just jostled about a little over the earth to get our colors in a perfect circle and rightly harmonized, so that we could follow our World Standard Bearer, who, like Moses of old, who saved one group from slavery, has now drawn us out of an Egyptian darkness of mental bondage and not only that, but has drawn Egypt as well. We

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remember that it was part of the Divine plan that Jesus as a child should be taken to Egypt, and it is always a part of God's good that things that are to develop solidly and perfectly shall begin in the darkness of earth, and the complete unfoldment of life in every department of its growth shows this very thing from the scale that is made in the evolutionary plan of the minerals to that made in man, himself, and it is easily seen now why Adam and Eve "fell," for they were the seeds of humanity developed from the earth side, and, of course, had to fall into the ground in order to make that development. That which develops from the earth side builds its earth into true form through the consciousness of truth developed upon the soul side, and so in the Christ Ideal for World Peace, we know that all are to go forward into full expression with nothing left behind. Thus I attended to this point at the very beginning of the formation of our army of the Lord for this glad Christmas day call when the joy bells

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shall sound as never before, and took care to arrange that our colored brothers were on the very front row, and that the Levites should follow immediately and encourage all the rest by the strength of their daring in the past, and inspire everybody forward right into this land of promise toward which we are approaching, since this time we are to have a land of Canaan that is large enough to include everyone—for this is Christmas morning, the dawn of a New Day, the beginning of our New Age and a time for right conditions in which everybody is allowed to have all they desire and need and want. This is the time of the birth of the Christ Ideal in our very midst and it is to stay forever, and forever and forever as God's Christmas gift to every living creature—World Peace!

### **The Transforming**

### **Power of Joy**

It does seem strange to some perhaps to be playing this way at the end of such a serious contemplation of a subject that just to think

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of in one light fills the eyes with tears, and wrings our hearts almost to bursting, but, indeed, we must forget our woes—the price we pay for remembering them is too high, and to retain them in mind is altogether too productive of that which we wish no longer to have with us. As we consider the prophet's words "remember not the former things" we can see that it is because we must build a new heaven of consciousness that we may have a land of promise—the new earth with heaven descended right upon it and in it. I told you once before, did I not, of that marvelous thought David has given us—"He that sitteth in the heavens shall laugh?" Since God, the Creator of all must sit the highest within the heavens, then, indeed, he who has created mirth, and sent forth Jesus among us an ideal of "joy for all people" must be enjoying more than all this time of merriment with us! I cannot help turning away from the woe of the world, and yet I know of no one who spent more years in tears than

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myself, and sometimes, when I have had someone come to me at the close of one of my lectures and say, "I do not think you have ever had a problem—you are so happy, and laugh so heartily," then I just laugh again, as I think of the time I faced myself in the mirror of my dressing table and had it right out with myself forevermore. I said in a very straight forward way to myself, as I looked over the difficulties seemingly around me on every side: Look here, young lady, face yourself squarely. Who got you into all this, anyway? It makes no difference what anyone did that may have seemed to hurt you—you, yourself, had to **decide to get hurt**, didn't you? Then when I saw somewhat of my right to make decisions for myself, and to decide just what I wanted to accept for myself, I decided right then and there that I was through with "former things" that had distressed me and I would decide to have a "new thing" in my life and that new thing would be chiefly laughter,

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for I was sure thereby I could make other people happy, even though there might yet be a stray heartache within myself. From that moment I came right out of my furnace of fire which a seemingly careless earth consciousness had crystallized about me, and had seemed to open a way for me to walk into, and like Shadrach, Meshach and Abednego of old, I came forth without "smell of fire" in my garments and with not even my "hosen and hair" tarnished with soot,—hatred unformed in my heart, and no singe of earth flame in my soul. It came so clearly in that moment standing there before the mirror of earth, making a great impress upon my soul self back of the one mirrored in the glass, that a person has to walk one way to go toward a thing, and hence has to reverse his steps to walk away from it. Thus, it will be clear to you that walking with hate in the heart only takes us into all that is sorrowful and distressing and humiliating and degrading and war-engendering, but to turn right

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about face, and look only at the ideal, and work entirely from the center of God within our own beautiful soul, is only to bring God out into full expression. Soon, then, we have forgotten our misery, and all who look into our shining faces have forgotten that we ever thought of misery, and misery, itself, at once, like every other mischief-maker to be known, falls right off the earth—laughing! This is the glad game of making everybody glad to come, glad to stay and glad to go—this is a day of joy to **all people** as you will readily see!

I have touched the personal here for a moment only to have you know that I am not speaking on this glad Christmas day of the New Age from the standpoint of theory, but from a soul burning with love born in actual experience, and nothing fills me with such joy as to remind you that in the Christ Ideal for World Peace all that has made a world full of sorrow, tears and regrets is to be forgotten, and the good alone remembered, if we are to

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have good known on an earth as fair as ours. It is the time of the New Age, and new ages of bliss are unrolling before us, and as the Bible distinctly teaches us, we are all to return to the days of our youth with our "flesh fairer than a little child's," our age as the "days of a tree," and even one who succeeds in living one hundred years will at that time be considered a mere babe. Christ, who foresaw the great span of good sweeping before the world, promised us not only life, but life more abundant, and swept the fogs of human misconceptions in consciousness so far aside as to further promise us the time when there would be **no death**—that it would be the last thing conceived possible for man, and we could claim the full gift of God in the eternal life consciousness that could not embody death because death would never be embodied in consciousness.

### **Full Acceptance of Joy**

This time of triumph is as definitely to come into the experience of mankind as that

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which came to Jesus when he extended such a glorious proof of his own attainment on that day when, amid waving palm branches, the populace of his day acclaimed him as a king, and gave him such noble expression of their devotion and their love. This was at the time he made his triumphal entry into Jerusalem, and in a way far superior to any man would consider in making an advance to a throne, and yet in the most wonderful way ever known to man—upon the back of an ass. Who among men, as we know them today, would choose such a means of conveyance? Would they not have special trains, special limousines, special cars, special yachts, etc., etc., to lead them to the throne they had in mind? But here was a soul who was not even mindful of a throne above the throne of the human heart—this, alone, he sought, yet every human heart thrilled at that moment with the love that he radiated, and so radiated love to him in return. There is a point in connection with the entry of Jesus into Jerusalem

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that is seldom referred to, and yet is one of the most marvelous recorded in regard to his ministry upon the earth. It is that of the great shout of "Peace in heaven" sent forth by the multitude as that great throng followed this one whom they sought to give such honor. At his birth the angels of heaven announced with what seemed almost a frenzy of joy, "Glory to God in the highest, on earth peace, good will toward men," and now with equal consciousness of joy, there resounded from the earth an echo in acceptance of that peace—an announcement of a work completed, the ministry of this wonderful heaven-sent soul finished. It was as though earth called back to heaven,—“Dear friends of the heavenly hosts, we are assured now that the work is done; you announced peace to us, and lo, we have found and accepted it! Glory to the highest heaven, your wish for us is now come true, and you can rest in peace.”

Later in the same record we hear Jesus saying with a sorrow-burdened heart as he

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overlooked the city which he had enfolded in such great love and which had failed to understand his presence as being of value to them, —“If thou hadst known, even thou, at least in this day, **the things which belong unto thy peace!**” How sad that was—right in their very midst a soul had given his best, toiled among them to the point of crucifixion, and they had not recognized him as their Saviour because he came simply, humbly, seeking no earthly recognition, no place of earthly power, but only that earnest and true desire to have them know themselves as he knew himself and had manifested in true manhood among them. To him this was the great attainment: that he had proved his Godhood in his manhood, and that he had made God manifest in the flesh “full of grace and truth”—a man entitled to full dominion in earth, and a complete overcoming of everything that earth offered either as a test or as a reward. The simple ones about him—“the common people” who received him gladly—saw him

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as he was, for they saw their opportunity for freedom from bondage in his message, but these were practically the only ones who, as a great body of men, saw the man they had looked upon as he really was, and knew for a great **triumphant** soul one whom others had deigned to consider a failure; saw a victory where they had thought destruction to be; saw an overcoming and a king where those in power thought they saw an approaching court of ridicule, a crown of thorns, and a cross of annihilation. How strange that clouds in consciousness can so far obstruct the light of truth and blind the eyes that need so pitifully to see! What we need is more merriment—more of the glad Christmas day, more of the joyous Christ spirit to treat as nothingness the blindness of foolish ignorance and to be able, as did he, to ride upon that which other men depreciate, or to see the great help that lies in the lowly things, the common things, the things men think unwise, and look upon as despised. We

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all need to see Peter's vision of the sheet released from heaven and containing all God's creatures within it, and to hear the heavenly voice say once again, "That which I have cleansed, call not thou common or unclean."

There is great thought for the help of all in the meeting of Life's problems—when Life is considered a cause of problems, but which in reality holds no problem to the soul who knows the inner power for the solution and the overcoming of all things external to itself; this is unfolded in the book of Joel, which is indeed a book of joyous promise, and shows man clearly that he has the right to complete dominion over his earth and the meeting of every difficulty as an opportunity to gain a great victory, and that with a shout of gladness! Just as we have designated in previous chapters, and alluded to particularly at the beginning of this, we must be ready to fully accept the happiness that is ours, and which now at this very day is streaming to us through the opening portals of New Age

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thinking, feeling, being, and expressing in every department of life, and especially in that department, the ideal for which we have been steadfastly considering,—World Peace!

Joel, above all prophets, has given to the world a Joy-germ that shall reveal to mankind an ease that all gloom goblins have sought to bring to the point of disease and dissolution. The Joy-germ stands guard against dissolution—solving absolutely the problem that would invite disintegration! Every physician knows it, and tries his utmost to keep the atmosphere of play in the sick room. Few, however, among the men of the world have realized how very vital it is to success in the world of business, or to the affairs of our national and international relations with each other. Some have, to be sure, but not in just the way that God would have it, for success does not come with the wetting of the appetite with spirits, or through flaming the consciousness of men with the wine of high living from the earth plane of conscious-

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ness, or by having a good time in the sense of destroying the physical organism with earth lust and greed, or with infringing upon the rights of others, capturing the ideals of soul men and women for the profit they can make from them, or in urging forth their creative genius when employing them through the misguided impulses of ambition, or by bribing them to do wrong in the guise of its being a means to bring them gain, or fame, or money—none of these things belong to the Joy-germ philosophy that Joel gives, but are, instead, bits of flame, colored as wolves that wander in sheep's clothing, often times, pretending to be Joy-germs, but in reality glooms in disguise, and forces of darkness at war with the light, and this frequently unknown to themselves. Men often walk the earth hypnotized by the maze they are in, and stumble in the darkness of their own unawakened ignorance. But how they love to laugh!—and if we can just start radiating the merriment of Christmas, their old shack-

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les will slide off, the sheep's clothing will crack its sides and the wolf will be seen, not to be despised and cast aside, but to be shown how he can be petted and loved into being a good friend, and then, almost like a fine cultured dog, he will lie down with the lambs and have a good nap, and perhaps a good dream! We will look now for a moment into the knowing consciousness of Joel, and see what he saw back of the life-mirror into which he gazed, when, doubtless, like myself and thousands and thousands of others seeking freedom from some misconceived woe, he discovered a remedy that could find its way all over the earth, jump unexpectedly into the most woeful places and start a play of pure merriment that gets a gloom goblin every time. Begin always by looking squarely at the thing that has presented itself to you as woe, and as you gaze and gaze into its depths you will find something there—a rainbow in the cloud that gives you the promise of a hope deferred, and a faith that announc-

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es to you the fulfillment of the promise, if you will right about face and refuse to look even into a mirror that reports woe, but instead see your own glowing soul and radiate the joy of the Christ Ideal for World Peace!

### The Way Joel Saw It

Have you seen in the mirror of Life a sad humanity all over the earth? Have you visited the hospitals built, and now filled as a result of the terrible conditions of a last great war? Have you heard of the soul sorrow of returned soldiers, who dread such an experience again, who will not even speak of the horrors of war because it makes their heart break to think that they had to have a part in it, and yet who were so manly and so noble that they would not shirk laying their lives at an altar of sacrifice, if high idealism demanded it of them? Have you read the reports of various bodies upon the conditions resulting in disorder among them through the mistaken idealism of that which seemed to them to be ideal at the time? Have

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you wept with sorrow stricken mothers who now almost wish they had never had sons to send forth to the battle front to earn for an ideal what seems not even yet to have been earned, and which, indeed, has not been earned except in this—that it has opened the eyes of men and women everywhere to see that something is wrong with man in his relation to man, and to wish God would show them just wherein the difficulty lies, that they may know just how to proceed to correct it? Thus, we hear daily of peace movements, which have but little of the ideal of World Peace which we are considering in them—the World Peace that is the Christ Ideal and which is God-conceived, and God-meant. What is World Peace, anyway? It is exactly what it is—Peace, peace, peace, peace that IS Peace! In Christ Peace there is no discord, no envy, no greed, no high finance, but that which is broad, liberal, generous, honest and true; no lust for power over another, but the recognition of all men as brethren, each

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serving the other; with no desire to clutch at the throat of anything, and with no desire, or inclination, or willingness, to permit that it shall be done anywhere on our whole earth! Christ men do not go forth to meet the adversary as wolves in sheep's clothing, but they go straight and true and white and clean and unafraid, and if they find too many red corpuscles in the stream of our national and international circulation, which in an overheated state seem detrimental to the health of our whole body, straightway, they mix plenty of white ones among them like good fellows, start the whole stream bounding with joy, and a blessed pillow fight of a glad Christmas morning takes place among fine playful brothers, instead of sticks of dynamite which some innocent lamb might consider peppermint candy canes! What is the use of fighting anyway—who in the world wants to fight when there is so much fun to be had, if we would only get out of bed soon enough to have it! Let's get playing the

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glad game of life, and I, for one, am determined that, as a definitely self-appointed Christ child sent to earth to play with the rest of my heavenly family, I am going to be a Joy-germ too, and start the whole family laughing at my fun and see if we cannot realize what a good philosophy Joel had and what a good example a noble and loving Saviour gave us. Humanity needs enjoyment of the right variety—and I am in thorough accord with Joel and believe he found it long ago, and so am patting myself a nice little loving pat that I have helped liberate him to humanity and am having a good laugh with him!

Joel speaks right out in an honest-to-goodness way about the whole thing—he speaks it out straight to the very first labor condition that needs awakening, because, since we begin to manifest physically from the soul, we have to have enough to eat of physical food to get time to have joy in the soul, and so Joel goes the one sure way to a man's

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heart—right through his stomach! He was after common people that believed in having a good, square meal, and so, knowing that the good things to eat start from the earth, he made a direct line for earth, and coaxed up the apricots and lemon trees and things, and talked straight to the point about the subject he had in mind. Do let us open the doors of our souls to the inflow of a consciousness of abundance such as shall redeem the whole earth at this time, if we are willing to relieve sufficiently that which hurts humanity so, and shuts them out of life's expression so quickly that we almost hear them sobbing the wish that they had not been born into the struggle. Indeed—what a pity, for money to be **so necessary**, and the pressure of life **so exhausting** that men are tempted to do the most unusual things, as well as the most devitalizing, in order to get it! Life is so wearisome, working so hard, and making so little progress toward the ideal we all are craving, and which

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seems so persistently shut away from us by our ignorant use of the most simple, and most easily used, creative laws. Hear Joel's wise approach, and the final deliverance of his philosophy!

"Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

"The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered; because joy is withered away from the sons of men. . . .

"Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God. . . . Fear not, O land, be glad and rejoice; for the Lord will do great things . . . and the floors shall be full of wheat, and the fats shall overflow with wine and oil . . . and ye shall eat in plenty and be satisfied, and praise the name of the Lord your God,

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that hath dealt wondrously with you; and my people shall never be ashamed."

Could anything be more simply told, or more pointedly directed? Lacking joy, there is no satisfying wealth; lacking wealth there is only hard work; hard times, hard experiences; hard everything; and with a life filled with hardness there is only hard thinking, only the recurrence of everything that is hard. The very rain seems withheld from heaven, and the surface of the earth gets hard. It is hard for the drudging soul to get up in the morning, and the poor body is so weary at night that the soul is too sad to pray, too unbelieving to see that a change of consciousness could change the whole situation, if each would only begin at the very beginning and realize the power of **God within**, see God feeling His way into the soul, thinking into the dark crevices of his warped mentality, speaking through the closed vocal cords of a tightened throat and opening the mouth with a burst of song to start the whole

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current of free expression, even though that first outburst be a croak akin to that of a fat frog in a green-covered, mire-laden pond in some dark meadow under a weeping willow tree. Why, my friends, do you wonder that I started this burst of gladness for our early Christmas morning with the negro race—are they not the happiest people you ever met? Are they not the most fun loving? Have they not the most wonderful voices, right ready to be cultivated, that God ever made? Are they not the most contented people—with practically nothing to be contented about—that you ever saw? Are they not castaways—sheep that have been considered, more or less, apart from the white side of humanity? And, then, do you wonder that I gathered in the Levites next? The dears have been toiling without salary for so long, so I am told, that they should have a real vacation and a jolly time of gladness. Let's just get everything out frolicing to stretch out tired limbs, and mellow the soil of their

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souls so that it will be right ready for the planting of the good things Joel says we may have a'growing! After we get these started right up in the front line how readily everything else will follow,—why, the bond and the free, the red and the yellow, the Jew and the Gentile, the educated and the uneducated, the common and the uncommon will get so mixed up together in one that soon, first thing you know,—now, that is it!—everybody will be saying, “Where’s my nation? Why, who’s got my nation?” just like a lot of children playing “Hunt the Button” and then they will realize that **everybody** has it, and that they **all** have the **same** nation, the one everybody was given in the first place, the nation that was born to them in a day when they all became happy about the Christ Ideal for World Peace! Sometimes, as I get to thinking things over, I feel inclined to call upon each nation, ring the bell, and say—“How do you do! I am American, but cannot you notice my French? See how Spanish I am—

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why just see me dance! Did you catch that funny little Chinese way I have of doing things backwards, and watching you out of the sly corner of my eyes while I do them? See how Persian I am in my dress; watch my Japanese fineness of detail,—why, where begin, where end? Either become naturalized as a citizen in every country, or get natural enough to know we are at home wherever we are, and so feel that way, and create good feeling wherever we chance to be. It's simple enough to do it—and such a lot of gun boats as we would be spared, and such a merry Christmas day for the whole-wide-world as we would start! I really may introduce the style of belonging to every nation, yet—starting out with America, and as I visit about I will say, “Yes, I am from America, across the sea, and am now American-English-French-Spanish-Dutch-German-Russian - Chinese — and all nations of the earth! I'll stop with China because that is the land of lanterns, Fourth of July sparklers, Celestials and all the

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rest, and from their Chinese wall I'll exhibit myself, and say—"Now, here I am in high light, what do you think of me? Just see how I stream all the way around the world, and how all the rest of you, that are really the universal 'me', that is always the body of 'I Am,' are now streaming around the whole-wide-world with me. Yes! I am all nations and all nations are myself!" If I can ever get everybody laughing, even the Chinese wall will fall flat like the wall of Jericho for the Israelites—they did it right off, just walked around seven times, tooting their horns each time, then tooted a loud toot for all to shout at once, and there they had it right down! Just as easy as Christmas, once you get ready for it, and I know that laughing is the way, for Joel said so! We simply have to get into one family to be whole, and it has to be one happy family to have World Peace!

The law of song and gladness, this praising the Lord in the beauty of his holiness, is a wonderful thing—it is God's harmony

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springing forth from within and creating from the very center of Being to the very circumference of the expression of Being, and finding that every step of the way from God to God is God, and that heaven fills the whole of earth, and makes the whole of earth a heaven. It is the law of bringing forth, the law of production, and is truly exemplified in the unfolding of the little seeds that we plant and from which we gain the harvest from our fields. But, dear—and here I speak to you individually, intimately, (and I Am that very Inmost One in your very inmost heart whispering to you what the Holy Spirit directs me to tell you), for right **in your heart** of consciousness is the **Christ that is “the hope of your glory”** — dear, do you know that your precious soul is soil to be filled with the ideas dropped by the soul-laden Christ-self in the one who writes swiftly these words to you? And that you may catch them and bury them deeply, not only within your outer earth self, but within the inner soul-

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soil self first; and that through that inner soil, so precious as it is, may come forth through the body self, which is as precious as its source, the wonderful truths herein given to you? Thus shall your Christ self dawn as a sunburst of glory **through** you, and a world in need receive a blessing **from** you. And here, as an echo of that first note of our octave unfoldment of the Christ Ideal for World Peace, "The Dawn of the Perfect Day," I give the eighth in the "**Christ Dawn**"—a flood of inspiration which filled my soul recently and which I know will dispel any cloud of night that may perchance have hovered near you:

When Christmas dawned, there came to earth  
The news of a most wondrous birth.  
That dawn came in the deepest night,  
And flooded all with glorious light,  
And now, when night, woe e'er prolongs,  
The angels shout—"Lo, Christ light *dawns!*"  
Who is the one to see in night  
A cloud to darken Christ's own light?  
Who is the one to ever see  
A cloud of doubt, when Harmony  
Once glowed as Christ Star in the sky  
And spread o'er earth Love's mystery?

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And so, if you have seen a night,  
Deep, dark; and, longing, cry for light—  
Look up! for there o'erhead in sky  
The angels sing of mystery  
Of joy and freedom brought to birth  
For lo,—*your* Christ light dawns on earth!  
Then you, who thought a night had come  
To darken light, will thus be shown  
There shines within the soul of you  
A light most brilliant, beaming through  
Your night of darkness; for your Star  
Brings dawn to earth—right where you are!

Do you not now see that you have only to listen to your own Christ self, even as I am listening to mine, and hear him whisper softly, even as I now whisper to you,—“Dear, Christ in you is the hope of glory? Catch the song he sings about the wonder of our being one! Hear the ripple of his laughter, as merrily, playfully, ever so softly, on this glad Christmas morning, he snuggles into your house, sits by the warm hearth-fire of your heart, and cuddling closely to you, fondly pats you a bit, saying, ‘Heart of my heart, soul of my soul—do not be so weary! Life is a game, just a glad, joyous game, and the

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birds are already up telling the world about it—why not you? Of course, I know you do not sing very well, but open your mouth and I will fill it.’ ”—And do you know—now, here I am my own self that has talked for seven chapters, and am talking and laughing again to strike a proper tone at the end of the eighth—do you know that you will think for a moment you are going to get some grand new note, or something, when the Christ tells you this? And here it will not be that at all! But you will find a **Christmas sugar-plum in your mouth**, like that which you have been dreaming about, and there at your door will be your mother, or wife, or child or well-trained husband, calling—“Dearie, the coffee is ready, and the toast is well browned!” Up you will start with a bound, so sure that something good has come to you, and with a happy “Good morning, this is a holiday, isn’t it!” then out you will jump so filled with new life, new vigor, new gladness of heart, so pleased that Christmas has come, so pos-

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itive of your power to enlarge your Christ-given sugar plum to the extent of being able to share it with another without losing any of it yourself,—that the first thing you know, you will have become a new creature early in the dawn of the new day for the New Age, and all ready for that wonderful new thing that this time we will keep, because we have at last caught the new vision that makes it our own. Now, do not laugh too heartily when I tell you about it! because you must not by any chance swallow your sugar plum until you have shared it—but what do you think that wonderful new thing is that this time you may keep? Why, dear, it is only this: the God-conceived, God-created, Christ-idealized, man-wanted and now man-accepted, wonder of that which has always been your very own—WORLD PEACE!

The End and the Beginning
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