

The

GOLDEN SCRIPTS

FROM TRANSCRIPTIONS OF THE RECORDER

The

GOLDEN SCRIPTS



FOURTH EDITION

SOULCRAFT ENTERPRISES, INC.

COTTONWOOD, ARIZONA

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*THESE are mine attestments, O Lord;
that I have heard Thy voice, that I have hardened
not mine heart; that I have known Thy doctrine;
that my soul hath been nourished by what
mine ears have harvested.*

*Verily have Thy pronouncements reached mine
understanding and in the days of Thy forbearance
have I turned mine heart from folly.*

*I have been brave when bravery was expected of me;
I have kept the faith when that which was impure
hath sought to trap mine intellect.*

*For it is written that men shall not live by bread alone
but by every word that proceedeth from Thy wisdom.*

*Cherish me, O Lord, that in the days of mine
impoverishment I may call upon Thee for succor
and Thou wilt hear my cry, even for my
contriteness before Thy holy utterance.*

THE FIRST SPEAKING

CHAPTER 1

O YE OF LITTLE faith! And yet, how could it be otherwise until the memory of Those Days is restored by the final triumph of Spirit over Matter?

2 My dearly beloved, how shall I make known to you that I am nearer to you than breathing, and closer than hands and feet?

3 Beloved, I am pleased with you, and my love and strength go ever before you, verily in the highways that your feet do travel.

4 Be of good cheer: ye have kept my commandments that ye love one another, and these are the greatest commandments of all.

5 Be assured, my beloved, all which happeneth, cometh to my notice; I do not let you suffer overlong for those shortcomings that are not of your creating.

6 Ever recall the love that is between us: I say it shall be as your shield and your buckler.

7 When ye have need of strength, I bid that ye think on me, and I will send you a comforter who shall abide with you always and keep all evil from your pathways.

8 My Spirit and my love go with you and sustain you: know that I am sent unto you as a shibboleth of protection from the world's alarms.

9 Ye are torn for love of me when ye do have no need to be thus distressed: know that I am with you always, even in moments of blackest turmoil.

10 Beloved, I bid that ye trust and believe, to have faith in my

love for you, that it bringeth you riches beyond worldly count.

11 Doubt not that riches mean that which is spoken.

12 Arise and go in peace: and my peace go with you. . . .

CHAPTER 2

YE HAVE been faithful in many small things; I will make you great over many large things.

2 Doubt not that ye have triumphed, but take my yoke upon you and go forth to do battle with the opponent in adversity.

3 The way will be shown you.

4 There must be neither tears, nor shadows of tears, in the way of the spirit; all is light, all is joy, all is beauty to those whose eyes have been opened to the radiance.

5 Why should joy bring even the fleeting semblance of that which ye call pain?

6 I tell you there is no sorrow in the thought of follies that are passed; what ye are, and will be, alone is worthy of contemplation.

7 When I say unto you, as I do now say unto you, that ye are born again of water and the spirit, then all which is past is as perished as though ye had gone from old earth-bodies into those that are new, as ye shall find in truth that ye have.

8 When flesh putteth on immortality, then is it ready to share the life of the height that is Spirit, even though it walketh still on the earth and meeteth the problems that earth calleth up.

9 A new beatitude I give unto you: *Blessed are they who sit*

in the silence of Eternity, for theirs is the speaking Voice of the Father.

10 I speak in your hearts and my voice goeth through them to those who are earthly;

11 Beloved, what more can I say unto you than this: Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

12 Go in peace, I tell you, and presently ye shall find the luxury of attainment. . . .

CHAPTER 3

WHEN YE go about the labors of your day, remember my love for you, and that ye shall not always suffer for my sake.

2 I do know mine own: they are the light of the world which cannot be hid.

3 Make your lights so to shine before men that they shall perceive that ye are who ye *are*, verily my beloved, and gather about you.

4 I say unto you, call me not Master; call me Elder Brother, for are we not like unto one another, having love and common aims?

5 Those who do love me and keep my commandments are no longer children; I say they are brethren, and he who is greatest among them is servant.

6 Why then do ye not admit I am your servant, being your lord?

7 We are a company for goodly works together; I have shown you the way; ye have the privilege of following in my footsteps and partaking of my joys.

8 We are children before the Father: we are brethren among ourselves.

9 Let us glorify the Father by advancing His work and saving the unrighteous, even from themselves; in that joy shall lie our blessing.

10 Ye are one with me; we stand equally before the Father;

11 Although my source and experience have been different from yours, we have work that is similar; we do it arm in arm; we perform it together.

12 Ye have no need to call me Master, for ye too may attain to the heights of my triumphs; I cannot call you otherwise than masters in that day.

13 Call me Elder Brother but do not call me Master, for we are of that company wherein all are equal, one with every other.

14 The men of earth have called me Master, knowing not otherwise, but ye whose eyes are opened have looked and seen the truth;

15 Do not belittle me by making me vain potentate when my mission is only to rule by loving service.

16 Greater love hath no man than this: that he shall serve faithfully for love itself, unto the end, regardless of reward, because love is spirit, and Spirit is of God.

17 Therein is a great mystery; I say the day arriveth when understanding of that mystery cometh to you; then shall ye rejoice.

18 Take my yoke upon you and go forth to slay dragons of fear, and doubt, and envy, and malice;

19 Rejoice and be exceeding glad, for so went forth the prophets before you.

- 20 Are they not in glory?
- 21 The world will receive you now, where once it stoned you.
- 22 Only those of the Great Darkness will make trouble in your pathways; I say that ye shall overcome them with Truth, at my instruction.
- 23 Come, let us reason together as each day dawneth; ye shall be stronger for my counsel.
- 24 Those who have served you have done well, I have honored them with blessings; but verily have they committed errors in their judgments which have handicapped you sorely.
- 25 Know that I make no errors, yet do I leave you to them for instruction as to methods by which adversity falleth behind you;
- 26 But in ways of spiritual unfoldments I shall be with you always, to show you the pathways up the steeps of valiant doings, verily to the tablelands of eternity, fragrant with their peace and glories.
- 27 I say ye shall have enlightenment if ye do call upon patience as your armament and declare yourselves deserving.
- 28 Do I not know the doubts that beset you, beloved?
- 29 Are ye not handicapped yet a little while by flesh?
- 30 I say ye shall not always be thus handicapped; try not to waver; let me sustain you by my presence.
- 31 Arise and go in peace. I say that I do come in unto you, behold as ye open the door of the mornings.

CHAPTER 4

BELOVED, I AM WITH YOU; the affairs of your earth lives are committed to good hands; ye have kindly, friendly and wise counselors; they lead you not along the pathways of doubtings.

2 Go about those affairs with calmness; let your confidence be high in the outcome of that which perplexeth you sorely; work in spirit for the kingdom as though already ye had come on your release.

3 The ways in which ye are helped from heights of Spirit are above your finding out, but your counselors know your plights and your quandaries; verily they have a kindness, they have a sweet sympathy.

4 Those whom I send to you are sent for a purpose: ye have set an example by your turmoils, out of which cometh the strength to endure.

5 When the world asketh you for credentials in matters of Spirit, never make answer;

6 *Ye are accountable only to me!*

7 The ways by which ye do render that accounting will be shown you; remember that I too am held to an accounting by my Father; verily the world hath a heavy burden on me.

8 Know that those who trouble you are merely as sheep that have lost their shepherds, who fain would be led to the fold of the Spirit.

9 I tell you it is our privilege to hunt them in the wilderness of ignorance, to return them at evening to the warmth of our fellowship.

10 Ye who do move in many mortalities are important in

functionings, verily more important than those on heights of Spirit, for are ye not in contact with men's thoughts and actions, while they do dwell only in the silence of men's hearts?

11 Remember that man who cometh out of woman is few in his days and born of her weakness;

12 He is not to be held accountable for that weakness if mayhap it lieth beyond his controlling; I say we must help him to rise above that weakness; we must show him attainment in perfection of heart.

13 I, your wiser Elder Brother, have a wish in my spirit; I do know a desiring; I do make a great search for the godhood within you, that ye take up my service and spread feasts for the famished.

14 Only as ye serve, I say, do ye love me; ye serve not alone by commandments of moneys that bring their reliefs from the world's great accountings;

15 Ye serve by serving personally all those who need your counselings, verily those groping in the night of a blackness.

16 Your yoke of love is the way of blessing others through me, and I through you.

17 I must not tarry overlong: ye too have a world that needeth your ministering.

18 Let us go forth in the vineyards and gather the increase; we are one in that harvest, and after long years the heart of me rejoiceth.

19 Say not that ye wouldst have the memory veil rent asunder; it would hurt you more than help, for it would but recall to you scenes and dramas that would plunge you in numbing remorse.

20 Take the conditions of your lives as ye have met them; make them beautiful, I tell you.

21 Is any more asked of you?

22 Your paths are paths of peace and happiness; I have not decreed that ye shouldst be humbled.

23 This meaneth not small distresses of circumstance; it meaneth the loss of substance, making you the better servants for possessing, in the labor.

24 Love those who appear to work against you; pray for those who walk in your past darkness, for those who revile you and fetch you a turmoil;

25 I say they are children who know not good manners; consider them such. Do any kill children for not having manners? Verily the child is helped with understanding.

26 So we condemn no souls to an eternal namelessness in that their deportment lacketh a wisdom; bear with them and teach them, even though they slay you.

27 This did I mean when I once said: Father, forgive them for they know not what they do.

28 When ye have moments of doubts and depressions, remember that your hearts are but washing in a radiance, but heads are the instruments of minds that lack a raising.

29 Whilst ye do make contact with tremors that are worldly the mind is a chieftain; it commandeth no wickedness but the duress of its smallness. Marvel not that it beareth you apart from things eternal.

30 I adjure you with sincerity: train the heart to function with it; gradually will mind permit Spirit to enter and give its actions beauties. Thus doth its smallness increase to a richness, verily the affluence that striketh many armies.

- 31 And now I pause in preaching, but go I not from you;
32 We do not part, beloved. We go forth as to a day's labor in
a vineyard that is pleasant; in the evening we come in and
partake of great nourishment.
33 My peace be your sickle to garner the fruits. . . .

CHAPTER 5

HOW SHALL I make you see that my love is with you always,
even though the waters of oceans engulf you?

2 How shall I make you know that the end of the road is not
the thing that mattereth, but rather the manner in which it is
traveled?

3 Where entereth my love, there disaster is unwelcome;
what seemeth disaster is only mortal vision proclaiming
limitation.

4 Even as the heavens are high above the earth, so high
have those who love you taken care that disaster be below you,
when ye do love me and keep my commandments.

5 The sons of the worldly have their little day obstructing us,
though they know not its briefness; verily if they knew then their
conduct would be different; their aid would engulf us.

6 So must we labor that a return of spirituality cometh to
men in an age of great roarings, and the glory of the Spirit
manifest itself, *even as in Galilee when we walked by blue
waters.*

7 The harvest is ripe but the laborers are scanty, and not all
who cry out to me, *Lord! Lord!* are acceptable for harvesting.

8 Many grasp the finite; the infinite eludeth them.

9 I say unto you that finiteness is only the Spirit Particle that hath not attained to awareness of itself: when true awareness cometh then doth the finite rise to the infinite, and there is no more timidity or over-humility, but only a glorious consciousness of election to honor.

10 So labor that men may see your good works and know that ye do issue forth from my household; those who are one with me are with you in spirit; they smooth out your pathways when ye know not their efforts.

11 We are a goodly company for right together, bearing one another's burdens as well as the burdens of the world.

12 There is no greater love than this, that a man should bear the burdens of his brother.

13 A strength shall come upon you for transporting them together; the days shall note your fortitude, they shall see your spiritual stamina.

14 There are those, beloved, who cannot bear burdens; their years have no ripeness; they fall by the wayside in the small strength that faileth them; behold from the hedgerows they call to us for succor.

15 They cannot know life's augurings for they have not attained to equipment for knowledge;

16 They sometimes make mischiefs that thwart the sagacious; they lend themselves to prankings whose hurts they do not realize;

17 They are wrongly called our enemies.

18 I say they are only weaker brethren who do grope without a beacon. Pray for them, beloved; think well instead of evil of them;

19 Soon do they feel our helpful vibrations and start upward toward awareness of self and of us.

20 *There are no evildoers!* There are only those whose eyes cannot look into the heart of love that is eternal because they are not strong enough.

21 They did stone the prophets who taught that man was son of God. In that they could not rise above the mortal in reactions to the Father; verily were they animals.

22 But no one holdeth an animal to account for an act that hath ferocity; ferocity is its nature.

23 Thus should we view those whose development is brutal: we should meet them with a charity; they cannot be held accountable till Spirit Transcendent taketh ownership of them, till the light of sweet reason sitteth upon them.

24 Beloved, we have understood together that which lieth deeper than the passing word or mood;

25 I say unto you, hear wisdom! go about your business in full light of the knowledge that I do walk with you, that I hold up my garment and its shadow is your armor; no harm can come to you;

26 Do I not protect mine own?

27 Hear the words of the teacher and thereby know the teaching: I bid you to drink wisdom that your works and your bodies may be full of great reasonings, that your days know an honor that inspireth the sodden. . . .

CHAPTER 6

MY PROMISES have I kept: my love hath been with you when your moments were darkest.

2 When ye hear not my voice, then am I closest to you, then do my thoughts and my love most yearn to reach you because of the pain of the disappointment that rendeth you.

3 More and more clearly shalt ye hear me until that day when there will no longer be need of words between us: verily I shall speak within your hearts and ye shall know my voice and there shall be no more veils that divide us.

4 Until that day, go bravely, go faithfully; constantly your pathways shall lose their steepness, your strength will grow greater, your burdens shall grow lighter, until your eyes shall be unstopped and ye shall see that ye see.

5 Then will there be no more doubtings or shadows of doubtings.

6 Until that moment, hold fast to faith, hold fast to love, hold fast to joy, no matter what experience cometh upon you, no matter what darkness maketh you a quaking.

7 Be sure that just beyond the borders of that darkness is the light of eternity struggling to break through, and that within your heart is my love, struggling to make you see it.

8 In fatigue of mind ye are spent and exhausted; mind and body give a treason; the soul of itself is unable to function; emotion is barren in strivings of Spirit.

9 I say ye do learn lessons of that emotional control which meaneth not encompassment but radiant liberation.

10 Emotion must become a fixed and steady state of

peace, with rare moments of ecstasy not possible to flesh unless under pressure of joy that ennobleth.

11 I bid that ye rest: let the body know repose.

12 I do love mine own because they are mine own, never so much as in those hours when weakness embattleth them.

13 Such hours once drove me into the wilderness that I might rise once more above the limitations of my flesh.

14 Ye have in your hearts denied me over many long years of this earthly visitation, but there hath been no moment when my love hath not been with you.

15 If ye do but remember that there is no human problem that I do not understand, and that to understand all is to forgive all, it will help you to Peace.

16 I say, draw a line that is clear between faith that is spiritual and mortal credulity; side by side they may dwell because the function of the heart is to believe and to know, while the function of the mind is to question, to investigate, to make attempts to prove.

17 Only when the mind is used as instrument for setting currents of constructive thought in motion for achievement of a purpose, doth doubt become destructive.

18 Why think ye that flesh developed a mechanism of reasoning brain if not for high employment?

19 If ye were rewarded in this single earthly life according to your just deserts, verily would flesh defeat its mortal purpose;

20 Flesh cometh and goeth but the spirit stayeth on, conscious of its high intent, delving in experience, being both the conqueror and the conquered, for thus it is written that experience cometh.

21 I adjure you to remember that ye do sow what ye wouldst reap, ye do reap what ye have sown, not alone in one life but in countless other lives whose formings are but memories.

22 Thus taught I to the prophets but the world would have none of it, being weary with experiencings.

23 Can we blame men for that?

24 Lives without number have ye led; Spirit goeth into flesh and Spirit cometh out; again and again Spirit goeth into flesh and Spirit cometh out;

25 But ever is it Spirit, watching, observing, beholding all things well.

26 Harken and I teach you as I spake unto the prophets: observe and be wise, for it behooveth you to know that others have trod the Path before you and would call to you now from the heights of their attainings.

27 I address you again: I say, it is possible.

28 Man cometh and goeth in his flesh that he may learn lessons, verily of his flesh, verily of his Spirit; be not as those who say, It is not so; I tell you they speak from the clamorings of their ignorance.

29 Did I not say unto men: Elias hath come already, and they understood me not, though I spake of John the Baptist?

30 How spake I then of John the Baptist as Elias come again, if Spirit goeth not into flesh times and again, and cometh out times, and times and one more?

31 Hear my words, beloved, and be among the wise ones.

32 Only the wicked say, It is not so, fearing that they be come again and their deeds may find them out.

33 Of this did I minister; of such did I instruct;

34 But the spirits of men were perverse in that generation

even as of yours; they did say, He speaketh to us of madness.

35 Behold, I spake no madness: I spake in the truth, but they feared the truth even as they did fear me who brought it to them, in that I brought it.

36 Arise and be wise: put off the ragged garment of ignorance; know the secret of life's mystery; know this sojourn in flesh, the part of many sojourns, why man cometh in and whence he goeth out.

37 It is meet that ye know these matters to enhance your understanding of the flesh wherein ye dwell: for is it not a garment? do ye not put it on? do ye not put it off?

38 How say ye, There is no garment, finding yourselves within it yet apart from it, functioning?

39 Consider these pregnancies.

40 I bless you and I love you, and ye canst no more depart from that love than your finger can depart of its will from the hand that maketh writings.

41 Ye are within me, and I within you; so hath it ever been; so must it be till the Father doth summon us.

42 The teacher teacheth, and the disciple learneth: thus is it written. . . .

CHAPTER 7

MY BELOYED, I instruct you: When the world asketh of you, What of the teacher, what message hath he for us that is greater than all others, thus make ye answer:

2 Behold, every life, no matter how humble, no matter how tragic, no matter how broken and thwarted, hath a meaning and an inner glory and is precious in my sight.

3 I say that ye shall do goodly works such as few of my servants, and my brethren, and my friends, have been able to accomplish; ye shall preach my word, verily, but I say further ye shall reach that manhood wherein ye shall live it and so give weight a thousand-fold to every word and precept that cometh from the tongue.

4 Thus an art seizeth hold of you, beloved.

5 Verily there have been many artists within the chronicles of men but few there were capable of conscious communion with me; verily I tell you it is a responsibility that doth crush the weaker brethren, but I know whom I may trust.

6 Hear my speech on Art.

7 The responsibility of Art is heavy and when to its beauty is added my service, then the trust is still greater; from those to whom much is entrusted, verily much is demanded, beloved.

8 I say, go with heart that is high from adventure to adventure; have ye begun to walk in the Path? then each day must render its accounting to me.

9 Whereof is the faltering? am I not with you? doth not my love ever guard you and guide you?

10 Ye have the fraternity, ye come into the craftsmanship, verily the imagining surpasseth many narratives; think ye, beloved, that these are of accident?

11 I say, how can ye fail to go forward, sure and calm and free? use all that hath been given you, Mind, and Soul, and Spirit.

12 Doth failure seem to sit with you? verily I tell you it is all education;

13 Would not that strength be beyond the mortal, that kept the

body exposed to earth's vibrations yet ever on the plane of perfect inspiration?

14 Hear my words, beloved: a work of art is a delicate and complex thing; not every one is perfect, but life hath a tenure for increasing the ennoblement, verily it shineth, verily it blossometh.

15 Hear my words and be wise: where love for me is, there verily am I;

16 I am Art incarnate;

17 I am its delicacy, I am its complexity, I am the essence that giveth it ennoblement.

18 Dwell on these things: they are your shibboleth for perfection of attainment. . . .

CHAPTER 8

HAVE I NOT been aware of your problems? is not mine essence to aid in their solving? do ye toil beneath handicap?

2 Verily it is adjustment.

3 Ye have lived so many years in the shadow of unhappiness, of fear, and of doubt that ye do learn to breathe the sweet scent of Spirit, verily the life-giving air of joy not yet become habit of body, mind, and soul; of Spirit it hath been the habit since the times of the beginning.

4 O my palsied brethren! think ye my heart is not touched by your tumults, that I bear you not up as adjustments come upon you?

5 For the highest work of that which is creative must be the deepest and most powerful of all the motive forces; sorrow knoweth not these; they do rise up from joy.

6 When from the radiance of a haven that is safe we look out upon those struggling in the blackness of storm, then is the heart torn with pity and love, then out of our joy goeth the message of love; fain would we guide them, fain would we call and bestow on them a bearing!

7 Ye are my spokesmen: there lieth this secret.

8 I say it is beautiful that ye shouldst know pain, even as I knew pain, that joy come in unto you as it came in unto me.

9 Behold it is only from heights and depths of human experience that they can labor who do my work; this is the law.

10 Many there are among you who have come so swiftly from night into day, from abyss unto pinnacle, that all landmarks eschew you, ye do pale at the shadow that demarketh the sunlight, the height hath a dizziness that maketh you stranger.

11 I say unto you, Fear not! in this new country whereunto ye have been led there are new and more helpful landmarks than any left behind; work and be patient and lo, they flame in radiance.

12 Are ye tempted to think of the struggles and pain and gropings of the world as trivial to eternity? remember that each soul is precious in my sight, that the tears of each heart are shed out of my own, that when ye do mark on the humblest and meanest mortal, ye do mark on my presence.

13 I say unto you, give the most ignorant human soul a glimpse into eternity, and many glimpses allowed to many eyes mean the rolling back a little further of the veil that obscureth poor human vision and men see their godhood enthroned on a pinnacle.

14 My peace is with you, and it shall evermore be with you

until that day when the end of all creation shall have been achieved.

15 My love is with you: the power of the Spirit poureth on you beauteously: it is my work which ye do, and no power on earth or in heaven can do more than help you at the moment's instant.

16 Ye will go on.

17 My work shall be done! . . . when ye are prepared in the fullness of time, then the harvest shall be reaped.

18 I say unto you, go forward sure and calm and free, knowing that in the depths of humankind's experience hideth eternity's mystery.

19 He who readeth the human soul aright is the prophet and seer to whom spreadeth as a scroll the secrets of creation.

20 I say, go forth upon the pathways of your destinies, knowing that there may be human errors and delays, but there can be no failures; ye have come of my company; your ears hear my voice.

21 More than this doth no man need: to such a one the light is granted and never again need he fall into darkness.

22 My love is with those who perform my labor and in this labor is an essence so powerful that lives know a quickening by beholding the brilliance, verily the lives whose hearts are opened to it.

23 The hearts of the world are more open than ye know.

24 The lives of the world are lived in narrow places: romance offereth escape from reality: I tell you that we bring them transfigured reality that moveth them and winneth them.

25 This is the work for which ye have prepared yourselves through many lifetimes: now I do set my seal upon it: I reveal its

CHAPTER 9 *No Part of Your Experience Is Purposeless*

meaning to you: how can ye have aught but faith that the end in glory will be achieved?

26 Ye have counselors in the spaces that breathe between the worlds, ye have counselors and faithful comrades that walk with you in flesh; more than this is my strength that I breathe into your spirits, that the work of the Spirit may not lack its husbandmen.

27 Harken, my beloved: out of the tumult cometh a voice; out of the radiance cometh sweet music; out of the core of unutterable things reacheth out strength that emboldeneth the humble!

28 We are architects of worlds! we rise up in the morning and do obeisance to our godhood! we work in the noonday with the sunbeat upon us! we go up into a far twilight that surroundeth the glory of the evening star, and the Radiant Ones come out and bestow on us their fortitude.

29 I say, be at peace. . . I have seen them in their mansions!

CHAPTER 9

WHEN THE cares of the world appall you, do not be fearful of coming to me for strength: the Way of the Light is the way of inspiration.

2 I am the Way, I am the Light, I am the Truth that is always in your hearts; I am ready to sustain you if ye open doors unto me.

3 When ye do feel that the world is against you, be calmer than ever; it is the way of eternal truth that suffering is the way of attaining to patience.

4 The lessons of the world are for many purposes, but the world seeth them not.

No Part of Your Experience Is Purposeless CHAPTER 9

5 I say, ye shall see them: ye shall find them as a wind, ye shall come on them as flowers in many desert places.

6 It is the plan of your godhood that no part of your experience ever is purposeless; ye endure for high reasons; they lift as a wall, but beyond the wall is purity and the scent of many garlands.

7 Where there is patience to endure, there awaiteth bright triumph; when perplexities torment you, then are ye opening your lives to a chastening.

8 Come unto me when the load groweth wearisome: there is sweet peace in patience and ye need patience most.

9 Sometimes the feet may falter, but not the understanding where there is patience; sometimes the pathway becometh a morass but where there is desire for omnipotent aid there is ever response that beareth through to triumph.

10 When storms gather 'round you, think of me and my love: have a song for the help that is swiftly forthcoming.

11 The values of patience are the gems of satisfaction, verily that heart's ease that pursueth unto victory.

12 Do not be overwhelmed by little griefs, beloved; I come in at the door as ye open your hearts.

13 When ye do my labor, ye but tread a strong highroad that I have marked for you; there is travel on that highroad; there are sweet friends for company.

14 My promises made unto you, all will be kept; none have been broken; I give you strong loyalty, I attract an allegiance.

15 When the wracked spirit causeth you concern, remember my words of promise and be strong; ye are not made strong by having all desires gratified, even unto me.

16 The way of strength is deep calm in distress.

CHAPTER 10 We Are Laborers Together in the Worlds

17 When the world's storms are blackest, the ship that is worthy pusheth onward with most courage.

18 Ye are in the way of truth when the lamp of endeavor burneth steadfast, but for those who walk in error there is only the flickering candle of passing fortune that quickly burneth out.

19 The truly strong are building better than they dream.

20 Better a day of the worst ill-fortune with endurance than a life of affluence without my peace; be of good courage that I stand upon your doorstep, that I wait among the roses of your garden biding the fortitude that inviteth me to sup with you.

21 This is my message! I am He whom ye love.

22 The pathways of peace are not set with tollgates; the highroads to victories are not marked by tempers: the avenues to the mansions of those who walk nobly are paced by no sentinels that mettle cannot vanquish.

23 We are laborers together in the worlds: that is your premise for radiant achievement.

24 Shall we be less than the Father hath desired us? whence cometh any loss that such privilege doth not recompense?

CHAPTER 10

AND NOW, my beloved, I bequeath you a silence.

2 I say it shall be with you as it hath been with the prophets throughout all the ages: many shall be called, few shall be chosen.

3 Those who wait at the outer gates of eternity's majesties shall endure for yet a little while; presently the nimbus of all

We Are Laborers Together in the Worlds CHAPTER 10

they had hoped for shall become a loud music, the heavens shall rain it, joy shall pelt on the uplands, a council shall sit and its judges be the righteous.

4 When have I ever told you falsehoods?

5 Ye do wait in penury for yet a little time, but not for strong strivings, not for clean utterance.

6 I am he who cometh presently bringing dishes of rich viands, I bring the earth an accolade, I say to the pure in heart: Verily were ye called, verily were ye chosen, arise and receive the plaudits of your stamina.

7 Ye have sounded a loud tumult unto quiet in the din of earthly wrackings, ye have beaten a strong drumhead unto tranquillity in the ranks of many loiterers:

8 Ye have heard the still, small voice and returned it not a ridicule; ye have heard paeans in many sunsets and reviled not the Spirit contrite before their holiness.

9 The rich man hath known his times of augury, the signs and the seasons have expended their crashings; the seers have seen and the prophets have prophesied; behold the earth hath had vomit like a woman in childbed.

10 Now cometh the resonance when man ariseth and beholdeth his long home; he ascendeth to his birthright, the lords of earth's harvests advance to embrace him.

11 We are laborers together in the worlds, I say, and it doth not yet appear all that we shall be;

12 But out of our labors shall arise a new valiance.

13 The lords and the satraps shall be drab in their splendor; a new heaven and a new earth shall we mold beneath our fingers; man shall perceive himself a creation under grandeur; he shall make a fair apportioning of his winnings from his harrowings

CHAPTER 10 We Are Laborers Together in the Worlds

and go seeking new universes, to divide his spoils with them.

14 These things hath my Father promised unto me; I promise them to you with my endlessness as forfeit. Can any amongst you do less, my beloved?

15 Gather ye and prepare a place for me, that where ye are gathered, I may be also.

16 In my Father's many universes are mansions to surfeit, walls not built with hands, windows that give on aeons of sunrises. Let it be said of us that we sought not such dwellings so long as one remained who aspired to journey with us, but whose strength was not adequate, who groped for the radiance but whose mortal eyesight failed him.

17 We are laborers together in the worlds, I say, but we travel at the rear of this cavalcade of mortals, that no soul falleth strengthless without our perceiving it. . . .

THE SECOND SPEAKING

CHAPTER 11

THE WAY is open for you to know my voice; I say I go before you, making your missions of value to earth.

2 There are those who will say to you, Let us commune together, for therein shall be profit; there are those who would commune with you, taking profits from your knowledge: they shall say, Be consistent, would ye not help us? Then help us with moneys.

3 I say, There are those who need more than moneys, beloved; there are those who have hunger for spiritual manna; they come and cry, Feed us!

4 Lo, shall ye feed them: money buyeth not the viands of that feeding.

5 Ye are called to great missions.

6 Those come to you saying, Behold we have problems, bafflements confront us, verily enigmas arise and give us tumults. Is it not meet that your knowledge should succor us? Wherein is our bafflement if ye do give aid?

7 I say, Keep your peace: lo, those who have problems are mighty in weakness, their bafflements are auguries sent unto their stamina. Do enigmas confront them? Lo, they are wisdoms, clad in a mantle.

8 Ye have greater problems to solve than ever men have heard of.

9 Men take that which belongeth not to them: they cry out that they want, therefore ye shouldst give them.

10 I say unto you, Give not to him who asketh in that he desireth; give to him who wanteth in that his spirit needeth; I say unto you more:

11 Give to him who asketh in that his need showeth outside his wanting; give to him who beggeth, Come and visit me with excellence, for verily your wisdom exceedeth mine own.

12 I say, such are your missions.

13 Herein the problem lieth: that men shall come unto you making advancements, having profits in their visionings, beseeching for themselves or for those who dwell with them; they shall say, Behold are ye not thus? give us therefore, we pray you, in that ye *are*.

14 I say unto you, Keep your eyes on the world ever as the world: behold it hath need of you, not men of a nation nor yet of one neighborhood;

15 Ye are called among the baffled to do a goodly work: it cometh of my presence, it cometh of my preaching; verily the augurers go before the omen: those who have wisdoms are not favored thus for boastings.

16 Men shall say unto you, And do we not likewise love him who cometh? tell us of his presence that he may be one of us.

17 Not so, beloved: I am none but the world's, all men are mine interest, I am come to save all, not those of great places nor yet of small precincts; I am come to save men in that they are contrite, in that they are human; I am come to drop manna on all who are human, and those who are human have need of me everywhere.

18 I say there are those who will come to you falsely, making loud demands upon you; they will flock to you beseeching you, they will croak at your contrivings, their hungers will sting them, their requestings will distract you.

19 I say, scorn them not but take them not unto you: presently they see the pattern of your utterings, they behold you as

those whose missions are repeated, they know you for your missions, that ye are who ye are, they revere you for your wisdom which hath not of self-profit. Thus shall ye manifest, proving your identities.

20 Yet will understanding sit afar from them till the time be come to speak, till your tongues be unloosened.

21 Men will come to you saying, We are those who have sought what ye now tender unto us; long are we torches that have burned in a darkness: we have seen your flame, that its brightness hath a brilliance; verily is it greater than that which we have lighted and we ask of your wisdom, whence cometh such radiance?

22 I say unto you, beloved, They are charlatans and liars, they are makers of antics, behold they give sensations and tumble as mountebanks: they only have interest in that which perplexeth because it perplexeth:

23 They are as children, playing with an unknown book whose pages they seek only that they may tear them.

24 I say unto you, Be circumspect: treat them with a courtesy, but think of vaster issues holding tocsin for your intellects; that which perplexeth is not always for him who hath a perplexity in that it perplexeth.

25 I say unto you, Seek the end of your journey: be joyous in reunion with those who await you: wait for my voice; be upheld by its utterance; know that I bless you for your interest in that which man escheweth as a species; know that ye are mine, in that ye labor to fulfill the promise.

26 My peace accompany you, beloved; I say ye do arrive in safety with my watch set over you. . . .

CHAPTER 12

MY JOY it is to come to you; ye are mine on earth for the purpose of attesting of me to the nations; harken to my wisdom:

2 I say that the world doth know a great cycle; the lives of men on earth do confront a completion, the lives of future children come pouring ever onward; men prepare the earth for them; they build tabernacles to those children that those children may see God.

3 Doth the earth vomit a great spite? I say it is meet.

4 I tell you that men are made finer with each new generation; their progress hath a swiftness; the lives of those who sound a great trumpet in this age are the lives of those who have known a greatness in past ages.

5 There are reborn into this age the spirits of mighty men who have made the earth their dwelling place; they have left it full of mortal renown; they do come once again to the powers that proclaim them; the cycle closeth shortly; there are many to mark it.

6 Men are born unto this age who have come from far-off glamors to bear witness to their greatness; the earth hath not known such profusion of ennoblement.

7 Men have found life who were once saints and prophets; they have returned who were inventors and scientists; great musicians have come back; great artists work in beauty, beloved; never hath talent so great walked the earth.

8 Souls walk among men who were Caesars and apostles, great artists and great artisans; back to this age hath come Milton, hath come Dante; back have come those who have

made their discoveries in astronomy and surgery, and artists who have written and painted and molded till their names are as gods in the hearts of the aspiring.

9 I tell you that ye have a knowledge of these; this is the day wherein they return to manifest unto men that each hath a divinity.

10 My beloved, I charge you: Ye do walk with immortals whom ye know not of: great souls are your companions; they know it not themselves but their characters proclaim them; they seek fresh pathways to scatter their talents; they come in and go out to you, and ye treat with them as brethren.

11 I say unto you that others come in future; they belong of my company that manifesteth now to proclaim me to the nations when the full days be ripened; they come unto you in goodly seasons and declare, *Brethren, we know you!*

12 I say unto you, Behold there are those who do know you already.

13 They come unto you saying, Brethren, we love you for the Word given unto us. Not until the times of the Great Speaking shall ye know their true identities. Yet I say unto you more:

14 The world groweth weary of bloodshed, beloved; the times have a ripeness for the dreams of thinkers to come true; they are returning to see those times in genesis.

15 I tell you that verily ye have company of your kin who come upon earth to be led of your wisdom; verily in this generation shall such leading have a radiance.

16 Many have not knowledge of their identities excepting they have zeal to perform mammoth works; they have come upon earth to assist in those works; they have come with a

marveling that man hath not arrived at better knowledge of his essence.

17 Verily I tell you, the Host hath set its mark upon them; they come of it brightly; I tell you that wherever one cometh who saith, I am lover of earth's millions, who seeketh eternal truth and doth it, who seeketh eternal right and meaneth it, there riseth up a soul that hath wrought mighty works in ages that are history.

18 The cycle hath maneuvered; it compriseth persons from far, far planes who have sought to stand in the present tumults and bespeak a great order; their purses hold healings; they would instruct the timorous to truth and righteousness greater than humankind ever hath envisioned.

19 My beloved, be warned: the enemy knoweth these things are of moment: the enemy discerneth that great events impend; he saith to his cohorts: If we but cause turmoils between these who come ministering, lo, do we win the world for our mischiefs.

20 Do I not hear their plannings? are they not great in numbers? have they grasped of the glories they seek to forestall?

21 They consider it clever to be of this mind; they go to and fro spinning tales of their blithesome achievements; they come in to the small in heart and bestrew a foul vomit; they rise up and beat their breasts vaingloriously, crying to their legions, Perceive that we are marvelous! Take note of our prowess! Give a pence unto Caesar, for we are as Caesar and behold we have commanded it!

22 I say unto you that we have great works to do in small promptings, verily for the enemy, though he seeth it not; we

are doing them presently; we hoist a great banner unto the pure in heart, and they see us and know us, and greet us with palm leaves.

23 I tell you the hour cometh when men shall know my presence; the poles of the earth shall mark out the boundaries of those who do acclaim me; men shall stand before one another and say, Behold we are followers of him who went before us, even unto death, and rose up and conquered it, that we might be inheritors of his wisdom without vauntings in it.

24 Know that they shall say of me: Master was he of us and we knew him not, but we followed *when* we knew.

25 Men shall say, Lo, the earth is beautiful, for hath it not returned to the beauty that he gave it?

26 In that hour shall men be glorified; they shall stand with the Host from which they departed long aeons bygone; the Father shall bless us in that we wrought it; we shall bless the sweet sacrifice that men be so ennobled.

27 My beloved, there cometh to me a vision: A man lifteth up his voice and saith, The earth is a resting place for those who dwell rightly!

28 I say unto him, Not so! the earth is a forge wherein mighty works are wrought for humankind's ennoblement.

29 He saith unto me, And doth man himself possess no ennoblement?

30 I say unto him, Behold the reverse! man hath had ennoblement from the Beginning and found it for himself; I and my servants have pointed him the path.

31 Know ye, beloved, the man will be confused; he will go away and return, saying, Verily, Master, thou speakest with truth.

32 I tell you thus a mystery; someday I tell you the mystery's solution; this hour I say, The man hath identity!

33 Beloved, hear my voice! Ye have a surrounding by great fathers of the past; their eternal minds know you; ye know them by their works performed unto Spirit;

34 They are the Goodly Company, beloved, of whom I tell you constantly; they are those who seek you out; when have I made you a sly fabrication?

35 I told you of great terms and ye took them to be little; I told you of the future, and ye saw and spake the present.

36 I say, the Goodly Company is reborn among men; some of it are old, some of it are young: they are rich, they are poor: they fill humble places often, mayhap they fill vast chairs of affluence where all men do mark them.

37 Know them, I say, for those who they are: they embellish the world, they make it sweet with ringing.

38 And now I say this: ye have had entourage among those great in gainings, ye have visited the affluent, ye have met them in their chambers; ye have sojourned among souls and met them at the businesses that bestowed on you a wracking, ye have sat down and eaten meat with souls of great markings in cycles that are perished;

39 To meet them thus at present was the plan as it is Written.

40 Ye have seen mysteries in embarkings that betook you to distresses; ye have walked in far places; ye have come and gone strangely, worried by your urgings; tumults have perplexed you; banners have beguiled you.

41 I tell you that thereby have ye made appointment and greeting with ten thousand times ten thousand who have

borne the world's crosses in cycles that are ageless. . . .

42 Verily have they been those who have brought to man a treasure when riches were his heritage: they will bring it again and new cycles shall praise them; do your losses hold mystery? behold I reveal them.

43 Always and forever ye do toil and meet misfortune, but it taketh you journeying: ye do meet the beloved.

44 They come to you thus and say in a controversy, Lo, we perceive that ye are men of goodly aspect. They know not themselves of conscious mind, neither know they you; yet do they manifest; they say, Speech have we had with you before, yet we remember not the lands nor the seasons.

45 Verily, they remember!

46 They come unto you and make protest at man's revilings against you.

47 I tell you the causes of your misadventures have it that the Goodly Company greet you, that the beloved of old receive you.

48 Ye are not of goods by business in this world: ye do have a business that is different and all men do mark it.

49 Think ye great speakings are born of inexperience?

50 My beloved, I tell you the multitude is witness to your past distresses; it seeth in you, itself; it saith to itself, Lo, we make a proud following in that these men have gone before us and suffered as we suffer; do they tell us of heavenly glories? we shall see them also! do they tell us of earthly labors? we shall do them, even as they! do they paint us of spirit's victories? shall we not also be artists in the radiance? have they not given us their brushes as accolades?

CHAPTER 13

Suffering Is the Breaking of a Law

51 These are your missions: presently ye end them; I give you no time for such ending, but it cometh.

52 Lo, the Goodly Company cometh also; ye are many with them yet over them; ye do counsel them in spirit; their plights are your labors: ever and always ye do bathe in one radiance.

53 My beloved, be advised: the enemy hath achieved but presently he falleth; go about your affairs and trust that I lead you; the Goodly Company waiteth upon you.

54 I seek no distresses for you that I suffer not myself! . . .

CHAPTER 13

EVIL FORCES do not block, they only see your weakness and seize on it eagerly.

2 It is the law that he who abideth by the law shall know the increase that cometh from the law when it is kept.

3 I speak to you thus, that ye may know your destinies.

4 Rise up, beloved! Be not maddened by circumstance! Verily it behooveth you to know that he whom ye despise for his wayward act against you hath naught but a grievance born outside of love.

5 I tell you, rise up! make your peace with circumstance! say unto yourselves, I am given that power that transcendeth all power, in that I do good! With that which is my portion I do more than good, for I seek out those who would do good also and anoint them with more goodness, even in their own right, that they may be the power that increaseth to infinity!

6 Transcend yourselves, beloved. Have an end to this madness.

7 Out of the mouths of those who suffer cometh the cry that

bespeaketh the succor, but always they suffer that the law was not kept.

8 Harken, beloved: There is no other suffering but the breaking of a law.

9 Suffering is that, that a law hath been broken; grief hath an essence that is born of disappointment, but grief is not suffering, though suffering be grief.

10 I speak to you of truths that make nourishment of reason; seek ye first the law of profits and all other things shall arrange for your increment;

11 Not usury, for that is vile, but as one who saith to his servant, Perform for me, that the household knoweth welfare.

12 Let us feast together on goodly works: let us eat the crumbs of frugality that the feast may be possible when all of the laborers are in for the night.

13 Ye are called to do a goodly work in this, my vineyard; perform it, I say, and increment shall visit you.

14 This is the law, and the byways of conscience. . . .

CHAPTER 14

HAVE I NOT been with you through the days of your journeyings? know that I am with you till the body ceaseth pulsing, then times and again, as the flesh is transfigured.

2 I say the time hath come for speech of goodly import: I have read your hearts and the thoughts of your hearts: the days bring revealings, the nights receive wisdom.

3 I have been with you in the days, my voice hath sought you out, my vision hath counseled you; now cometh my reason that redeemed you from questionings:

4 Once was a golden age when our fathers lived richly, behold they lived foolishly and disaster overwhelmed them.

5 Shall they not have revealed to them that they were those fathers and received not the blessings except to defile them?

6 The heathen are my children: they are men in form and body but their souls are as children; lo, they need force to coop their iniquities.

7 But force cometh not of battlements, beloved; there is force of armament making deadly destruction, causing murders, making the innocent to suffer; there is force of moral stricture which maketh man to see that he drowneth in the vortex of vast public opinion.

8 Force hath power of arm yet power of brain as well: power of arm may injure or help, power of brain can never injure, always it helpeth.

9 Men have means and ways of controlling the unruly, those who walk not uprightly before the nations; they have means and ways of setting boundaries, denying goods, making no intercourse with those who transgress; lo, such odium assaulteth and taketh many turrets.

10 Nations rise and fall by that which is Opinion: he who hath not clean hands sitteth not among the righteous. Is it not true of nations?

11 Lo, they embark on goodly missions with one another for selfish profits and mutual protection; can they not embark on goodly missions for protection of all nations?

12 I say unto you, the time cometh, beloved, when men shall sit together and exclaim, Behold the world is Satan's, men control not their passions nor can they control them!

13 I tell you they speak falsely: I tell you they speak as those having knowledge only as of fools.

14 I tell you that men are not passionate, they are not warlike, except as others make them; men are one species, they are one before the Father, they are equal in meriting the blessings of science; let them partake of such, raising one another, covering the Pit wherein all would die darkly.

15 Selfishness hath said, Men are passionate, lacking cause; selfishness hath willed it so, eschewing that profit that lieth in rectitude.

16 I say to you, beloved, men are self-willed, strong of impulse, bitter of hatred, that each of them may profit one above the other; they come and go joyously, taking such profit; lo, their brethren suffer, they find joy in such suffering.

17 I say rebuke them by taking from their seizure that which they have seized; I say unto my servants, Invent ye no more; lo, the cause is not worthy, only destructions come of your wisdoms; give not of your pearls lest the swine eat and choke themselves.

18 Know ye not of olden time it was said, A man shall have two kine, one shall help him plow, the other shall gore him? Lo, that hath been science and invention.

19 Science helpeth man to plow, invention goreth him; science giveth him increase, invention bringeth cataclysm; lo, we tell man this and if he heed us, great shall be his progress, but if he heed us not, woe unto him whose abominations stalk him.

20 He shall be scattered: mankind shall miss him: he shall go out and not return: no tears shall mark it.

21 I say unto you, beloved, the time arriveth when we tell

men these things; we say them plainly, spreading no confusions, making clear speech, using words that are arrows.

22 We give the opportunity to know whereof we speak: if men come not into the sheepfold of rectitude, they shall in nowise know the sheepfold's protection.

23 I say to you, beloved, that man shall be ennobled, I say he shall be favored, I say he will be favored more if he taketh the cross of righteousness upon him.

24 But if he taketh it not, the Goodly Company leaveth him; it returneth the commission, it departeth for the Father, man shall know the riotings that come of his debasements.

25 I do not come to you making confusions: man hath ever his chance to ride in wisdom's chariot or follow as it pleaseth him; I speak to you now of the race as a creation.

26 Lo, we save those who merit our succor: they return not to earth where wickedness dwelleth; lo, wickedness destroyeth itself, knowledge unblessed maketh the species to exterminate; I tell you, beloved, this is the Plan of those who call men to forsake their evil ways and dwell unto the Father.

27 We call on men to come up out of darkness and live in light forever; lo, they decide, each man for himself, but come no more servants offering favors of science or fruits of invention.

28 I say, Men shall see me, they shall know that I am, that the earth is mine employment, that I know my servants each one by his name, that I know the righteous, that all those who cry to me shall in nowise go unheard.

29 In that day I awaken each man's decision; lo, each decideth and liveth thereafter according to his vomit, according to his fragrance.

30 I trust you with this knowledge. I give it for a purpose.

31 Ye have made your goodly journeyings: ye have joined the brethren and the sisters who are my husbandmen and handmaidens: great are ye all in your potency for good.

32 Men come with proposings that seem to you boisterous, they come with offerings of charms and deployments, they rend you with lecheries, they uphold you with riches: always will it be so.

33 We use them as we may for the glory of the Father.

34 I go before you day unto day pointing the pathway to heraldry's achievement; we meet again when the new day cometh; we *are* that day and the world's dark awaiteth us.

CHAPTER 15

BE CALM and hear me; know that where I come, there can be no error.

2 I come to you saying, Peace in your hearts, peace in your destinies.

3 Presently come to you adventures *of* spirit, come to you adventures in worldly upbraidings; I say be calm and confident that they are sent of me.

4 There are matters afoot that make mischiefs, beloved; those gather 'round you whose minds are distraught, verily would they assail you physically but are impotent to do damage; lacking love that means strength to make mortal transitions, they screen themselves in thought-clouds that make the hearing difficult.

5 The words of your hearts have been heard in mine own; I have been auditor to all ye have spoken; I say that it

pleaseth me that a great richness of spirit cometh to you, thus do we silence those who do mischiefs.

6 Men are with you in the world who hold speech together saying: Behold we come on a goodly land where floweth milk and honey.

7 In that land are those who say, It is our land, we have inherited it from our fathers, we enjoy its privileges and benefits, we have no quarrel with those who dwell afar, we mean them well, we say to them: Enjoy your land also, for did not the Father give it to you likewise?

8 I say unto you, beloved, each man hath his country inviolate to his race, the Father gave it to him; each man hath his privileges and benefits in his country, he goeth to and fro in it as a citizen knowing its customs and its laws.

9 Behold come those of other lands saying: Our country is not as yours, it is filled with indiscretion of custom, it holdeth no meat that is ample for sustenance, it hath a sorry aspect, it is confined within limits that no man sitteth rightly, we are citizens of it under protest, lo, we seek yours and the benefits thereof.

10 Behold the other countrymen say, Accept ye these benefits and dwell in peace among us.

11 But lo, they are deceivers who apply for such admission, they seek favors not honest in sight of the Father, they covet greedily that which they possess not; they say, Behold we have numbers, therefore we take.

12 I say unto you, beloved, there are times ahead when men of such stripe are cast out of all countries and shall enter into none; they shall be dispersed among the nations, the deserts shall receive them.

13 Men have a grievance against those who covet grievously; they have wars in their hearts against those who seek favors and remain to deceive them.

14 Men await the Golden Time, I tell you, when those in high places shall say with vigor, Lo, the Father giveth to each race its place of habitation, stay in it and beautify it, be prolific in its confines, multiply and do good to your neighbor, seize not his person nor that which he owneth because it is sightly of proportion and aspect.

15 I say unto you, beloved, the time draweth nigh when man hath a charge to keep for his neighbor; it is that of propriety, keeping his covenants, walking uprightly, doing that which is seemly, asking that others shall treat with him nobly.

16 I say unto you it is princely for those in high places to look afar and yet covet not, to beautify that which hath been given them, to walk with honor among all races, making the kingdom come on such part of earth as hath been allotted by the Father.

17 Beloved, I charge you: see to it that ye do address those in high places and say: Be continent in your desires, keep within the limits of your probity, make no demands on others that give them a tumult or smite them with a mourning.

18 Speak to the nations and tell them my purpose: that I come to confine them within their own boundaries, . . . that I say to each ruler: Be first in your kingdom but let it be covenant with you to preserve the integrity of your own domain, struggle not having covetousness as the spine of your diplomacy but say to your neighbors, Peace is our compact. . . .

CHAPTER 16

OUT OF THE heart the mind speaketh sorceries, out of the mind the heart speaketh majesties; out of the tumults of forgotten things ariseth an anthem that strengtheneth the contrite.

2 I have talked and ye have listened: I have sharpened the pen of my desirings and inscribed on your spirits fond urges to perfections.

3 I say ye have a birthright, that the times and seasons augur well, that man's long home is but a little way ahead of him, that I give you not contentment that hath lechery as its core but I bring you a basket overflowing with provisionings that feed you to a soul's-ease and preserve you in tranquillities.

4 Do we witness the fallen, stretched in their stupors? have the auguries no balm to make wise the humble? do not the majesties of things eternal draw yet a little closer as the radiance cometh in?

5 Ye perceive ye are famished: I say unto you, It doth you no good to turn your steps into unhallowed pathways; the God whom we serve hath a balsam celestial to apply to the feet of those wearied with journeyings.

6 Persevere, my beloved! The times and the seasons augur well indeed; presently, I tell you, the glory cometh in.

7 What of the raiment of those who sit upon the heights? hath it ever lacked whiteness? have ever the auguries condoned a malfeasance? is it not true that in a flood of many waters many know cleansing? do some meet disaster? how know ye it is tragedy?

8 Doth not the Father, who doth all things well, give ear to the tumult and take note of its boundaries?

9 I tell you, my beloved, it were an abomination unto the Father to say, I perceive thou art negligent, in that I have lost, in that I have suffered.

10 How know ye, ye have suffered?

11 Think ye that suffering be retchings of the belly? is there not a grander chord struck within the alchemies of tumults that declareth a benison delivered to the needy?

12 Ye have come and gone on many waters: your boats and your captains have borne you with vigor: each time that ye have voyaged, your chart hath been provided you.

13 Listen to the increment wrought of many voyagings; are ye not mannerly in that ye have known them?

14 Let not the voice of destiny provoke you to a drowning: all that hath occurred is for your good, beloved.

15 The times and the seasons rattle and shake, there is clashing in the mornings, the noon-heat hath vengeance, man contendeth in the evenings: he thinketh hurt pursueth him.

16 Of old I have said to the sons of men, Be contrite, be mannerly, know the feathers on your ensign, that ye have not been born to tremors but to wings, that as ye persevere in righteousness so a provisioning cometh to you.

17 Lo, man hath been wroth and exceeded his birthright; he hath given and taken poorly: he hath struggled and been deceitful: he hath waged his own wars of conquest and augured poorly when the minions went against him; he blameth not himself; he escheweth it as Providence.

18 Peace, my beloved!

19 An evil night holdeth but the slumbers of distraction:

if the day hath been vicious, can the night be a balsam?

20 Man contendeth, he striveth, he taketh profit from his neighbor, he deserveth no increase, he fatteneth on huskings; he cometh unto me and saith: Master, we are torn by desires unto ennoblements.

21 I say as I spake unto the rich youth of old: And wouldst you have slumber that mocketh not the intellect? give unto him whose goods you have pilfered, return unto him this madness you have borrowed, take from the storehouses of splendor that which you need for your food and your raiment, all else eschew in the name of contriteness;

22 Then shall peace come to you, then shall you dream and walk by still waters, then shall your household be a balsam in itself: but now it is sackage and revelry by lamplight.

23 I say, man hath it in himself to end his confusions: why will he not see it? he needeth no beggar to ride in on horseback. . . he needeth the still, small voice to persuade him from his gainings, to lead him by a silver brook and show him hiding violets.

24 Hear my words and do them! The star flower passeth in the grass, the seed of the peacock containeth its screaming, the moon creameth deserts that lie beneath her light, all Nature hath a witchery that pursueth a schedule;

25 I tell you that soon, soon, man discerneth that his schemings are at fault, that his sacrilege is beastly: thereat he turneth and there is no more weeping. . . .

26 Hear ye my Speaking: *I sustain you till it happeneth!*

THE THIRD SPEAKING

CHAPTER 17

WE GATHER to hold speech as I have promised you: I am come to tell you of the things that ye shouldst know: I am come to rejoice with you, to say, Be glad of heart, for ye are those who do my work and presently the radiance cometh in.

2 I say unto you, Be glad, be loyal, be upright, be steadfast: speech cometh to you from my servants, ye are helped to do my work and find release from that which perplexeth.

3 I say unto you, My servants are loyal, they have an eagerness: ye are not asked to do my work alone: know that they surround you: harken when they summon you;

4 I say unto you, Call on them: it giveth them joy to be of such service; I say unto you more: I say unto you that men await the voice of one they know not, except he is of me.

5 Men are asking, Whence cometh he who taketh us from this snare of earthly tribulation? when cometh the time that we know release? behold we suffer long, enemies surround us, snares are set for our feet, we know not the radiance, we seek him who leadeth us unto the true God;

6 We seek him earnestly: he cometh not: we hasten his coming: we go out to meet him: we watch on the highroad.

7 Behold, beloved, they await my servant who speaketh with a knowledge born of his redemption, who knoweth my presence, who cometh in unto me and goeth out from me, who ever cometh in and goeth out, who maketh a choice message and speaketh it with learning, who saith: These things are God's, that man should do good, that the times of waiting are at an end, that men seek the wisdom and it is given them,

that men seek the radiance and it floodeth on them.

8 Be of stout heart, beloved; I say it hath been a goodly time since we did listen, each to the other, and say, We do make a compact, we go down into flesh, we seek to give mankind a sign that that which cometh is born of the Everlasting One, that man hath a mission unto himself and doth it nobly, that we are come to minister unto him, that the Father and the Son have knowledge of man's purpose and raise him to excellence.

9 I say it hath been a goodly time since we did listen, each to the other, and say, Let us manifest in flesh again and see that mankind hath reason to know us by our works.

10 I say unto you, beloved, Our Pact hath been kept to the date hereof: ye have found yourselves in flesh: ye have marveled that memory hath not returned to you: ye have asked me for memory;

11 I say unto you, It cometh in season: ye have been grievously tormented by ignorance, ye have winnowed the wheat from the chaff of experience and come into a stature that singeth a promise.

12 Hear me, beloved: the Pact was twofold:

13 First we manifest to men that they know they have saviors, that the world is not a wilderness in which they are lost sheep, that a cup of rejoicing awaiteth their lips: I say it awaiteth them.

14 We come unto men with the cup of that rejoicing: we say to men, Quaff it: praise ye the Father: He hath sent us to serve you.

15 That part of the Pact was of our election; I said, Behold I go back to men in flesh although it humbleth me, I descend

into physical form although it paineth me; ye said, Let us go with thee, thus cometh a privilege;

16 I said, Go through into the world and I do come after you by different means, using phenomena in the eyes of men to accomplish what they see.

17 Now we do come to the time of that seeing; I say, Men are awaiting it.

18 I do call you and ye do respond: ye do call me and I do respond: but of the time wherein I respond, ye know not.

19 That part of the Pact hath its aspect unto radiance, and yet I tell you more: I say there is more:

20 Men shall be perplexed, the earth shall run mad, multitudes shall pass to and fro in many nations shouting their terrors: they shall cry, A marvel hath been beholden to our eyesight, a miracle hath lifted, One came in a high, high place seen by all attending.

21 Raised he his hand in rebuke and said: Peace unto the nations, between the nations, and in the nations' councils!

22 They do cry with a loud cry, they seek explanation, they fall upon you saying, Explain it or we slay you, devil or angel, what tell we our children concerning this wonder?

23 I do say unto you, beloved, the second part of the Pact then cometh: Ye do arise in contriteness and yet power shall be in you: ye shall say, Nations, hear us!

24 We do speak from our wisdom, long have we known that this cometh to pass, long had we light that this was to be, long have we prepared to pour out blessings of explainings, long have we perceived that man had reached attainment that commanded it;

25 We made a pact with One who cometh in a radiance:

we came to earth to herald him: Yea did we come to walk after him, and pour blessings of explainings on those who decried him; we say unto you, Hear our voices lest a wrath be poured upon you and ye perish!

26 We say unto you, Put up your arms, cast away your armaments, know no implements of warfare, dull the sword, bend the spear, let your demeanor be circumspect, hunt from your councils those who defile them, beat a loud drum against the evil man who pursueth his aims in secret and defileth you openly.

27 Know that a goodly heritage cometh to you when ye have scoured with your displeasure him who maketh torment to endure among the humble in that he may be great.

28 Help the afflicted with the substance lost in carnage, bind up the wounds of those ye call your enemies, know a great quiet, plant a great wheatfield and feed the forsaken, descend unto the baffled and make them your stalwarts, give succor unto every wholesome thing that toucheth man and raiseth him!

29 Thus say ye to the nations! thus your speech reacheth them! thus they shall hear you!

30 Yet some shall hear you not: they shall cry, Away with these who do utter us blasphemies, whenever was it known of us that miracles came of our own generation? whenever did it happen that prophets and holy ones walked among us and we knew them for their majesties? whenever was it wisdom that we should harken to those in the form of our brethren who say, Bow down and be contrite for we are servants of the holy one?

31 I tell you they shall try to take away your lives in that

they shall fear you: they shall stalk you unawares: they shall come upon you and raise their hands against you: they shall cast you in prison and hale you before the judge in that he may condemn you to be moved afar from them.

32 I say ye shall go unscathed for the armor that is around you; ye shall walk through the press and their hands shall not reach you, ye shall stand in the way of the missile that is thrown and it shall clear your foreheads, ye shall stand before the judge and he shall say unto you, I find no fault with you, depart and be at freedom for these are evil men who do seek for your chastisement.

33 A time cometh when men shall rend themselves in that they fear that which they have witnessed: verily they shall gash themselves, making lamentations: they shall cry, The Evil One possesseth us, we are tempted of the Pit!

34 Verily the evil one possesseth them not, the Pit doth not tempt them, those who come unto them have the Sign on their foreheads, but men look for a mark that disfigureth the countenance.

35 I say unto you, Men shall come upon a mountain, they shall pray on that mountain, they shall cry, Deliver us, O mighty ones, from the wrath of your displeasures!

36 Know, my beloved, no wrath hath gone out to them: the mighty ones know wisdom: wrath cometh of ignorance, of want of understanding: the mighty ones give succor, yea of a radiance;

37 They speak unto the pure in heart and say, Go hence and preach! harken to the voice that whispereth in the intellect! raise up a thanksgiving that the veil of death is rent, that the brilliance shineth through and bestoweth on you instruction!

give it to the multitude that men know it richly!

38 I tell you that the Pact in its second part is simple, yet is it difficult in that it taketh stamina to endure; ye are earthly clay in body having nerves that command you, having sinews that weaken when danger doth stress you.

39 Except ye be great in faith, verily ye do weaken truly.

40 But I say unto you, Ye have Spirit and it exalteth flesh: ye have a strong errand and its strength is your sinew: ye have a desiring to make great the simple, to raise up legions to the intellect, to inspire the poor in heart, to bring blessings to the sodden.

41 When have I ever rebuked you for that?

42 I say it is part of the Pact, beloved, that ye do go forth in the faith that exalteth the flesh, that strengtheneth the sinew, that maketh great the simple, that giveth the intellect an excellent performance.

43 Did ye not make the Pact? is it not of your election? when have I ever asked of the Chosen, Get hence and perform or my wraths visit on you?

44 Beloved, be comforted: we know a strong choice, we know a sweet election: verily there cometh to us the fine peace of majesty in that we have chosen. . . .

CHAPTER 18

KNOW, my beloved, that men have joined themselves together fearing one another: they have made images of self-protection and bowed down and worshipped them: they have uttered their laws that have come out of might: they have submitted to those laws: they have said unto their neighbors and the stranger within their gates, Treat ye with us on terms we

impose or lo, we shall rend you, we shall cast you to the judgment, it shall not be well with you; our captains shall destroy you.

2 I say unto you, The things that men do are abomination in my sight: they make mock of right and principles eternal: they expect me to be one with them in destroying their enemies: they rise up in the morning and go forth to their labors; lo, their labor defileth them, they are unclean in their traffickings;

3 They do cry, Master, help us, for without thine aid we weaken: yet do they rise up relying on their strength only: their prayers are but whistlings unto their tremors: they eat a great dish but its bulk hath no nourishment.

4 But know ye that men will not long be able to keep their pace of building unto Mammon; that which cometh out of evil lureth them to transcend themselves in lifting up destructions; they vaunt vicious armaments; they mock creative instinct with piles of stark corpses.

5 Man maketh abomination, I say, glorifying that which hath suffering in its core; he cometh to his fellows and crieth out joyously, Lo, we have new engines that are potent for destruction; lo, we make that which seemeth evil, yet do we make it that good follow after; so say they, believing it.

6 Know that they believe rightly when they minister unto the afflicted, making protection for the weak, giving succor to the helpless, bringing balm to those who suffer; thus display they their godhood.

7 Know that they believe not rightly when they minister unto vanity, making protection for their offices, giving succor

to their coffers, bringing balm to the terrified who foresee their powers shortened.

8 We have a mission, my beloved; I have told you of that mission; I have spoken of its parts; I have told you of the miracle;

9 I say unto you, It cometh to you personally, it cometh to the world, it goeth forth to men and some receive it gratefully, it goeth forth to the children of men and they marvel not that it was timely.

10 Some shall say, A wonder happened: came the Son of Light in radiance shining: lo, did the Light make remark to our fathers: came he in a cloud, moving! came he in Spirit and men did see Spirit! great was their tumult! . . .

11 Came he with gesture, warning the nations: came he with indignation, saying, Obey me, ye peoples, or destruction cometh, yea by your making shall ye eat putrefactions. . . .

12 Came he saying, This is my commandment, obey your own visionings, give heed to the wise ones who come preaching of my substance, treat with the circumspect who entreat you to tranquillities! . . .

13 Came he declaring, Lo, I give warning, that which hath been built upon the substances of errors shall confront a vast toppling, that which hath been raised to mark an evil royalty shall plunge with a crashing; its debris shall appall you!

14 Ye shall be creators without a creation, ye shall work and know no payments, ye shall be as spiders spinning webs of clay breaking of their weight ere the morning sun riseth!

15 Thus declared he to our fathers, and they laughed him to scorn: they went out and made mock of it: they made tumults: they made vaunting.

16 Verily did they make abominations of interpretations so that nations were confounded; the poor in heart lamented; the sons of men rose up and cried, There are none to bring us honor!

17 They made jestings and laughings at principles eternal, they made terror of the heathen; these things came to pass and our fathers took no warnings.

18 So say the children that are to come, beloved.

19 I say unto you, In that day shall men arise and be divided even as in this one; they shall say, It happened not, superstition caused it, error wrought it, that which our fathers beheld was a fancy. . . .

20 Great things saw they of other means and tenors: did they not err about them also? why believe we the miraculous when the miraculous happeneth not of hourly occurrence? why happen not such miracles today? do we not deserve them? why happen not great scenes that we too may witness?

21 They shall say, these children, Behold that our fathers were obscure of description, they perceived of their errors, they proclaimed of the blasphemies,

22 Was it not said that false Christs would arise? how know we such miracle came of His essence?

23 We do that which seemeth wise, we consult our own intellects; we say, We believe according to the seasons: are our visionings imperfect? we perform of the sanities.

24 These things say the children of men, I tell you; they do scoff in their ignorance, they cast up a great chaff and it blindeth their eyesight.

25 We come to them in that day also, making miracles; we have done it before; that is our essence whereof we exist.

26 We have come to earth ministering when men reached the storm years wherein inspiration failed them; we have come to man ennobling him when forces of vast whoredoms obstructed his developments.

27 Worlds were in the borning, times were in the ripening when kings had dreams of empire, cycles were at hand when men had schemes of seizings.

28 Came we, beloved, to aid at such travails, to make dreams of empire righteous, to color schemes of seizings and turn them to vast beauties;

29 Came we saying, Lo, the Father sent us to preserve what hath been goodly, to bring your kings visions, to help you lay up treasures that no enemies may pillage;

30 Came we saying, That which hath been righteous hath a greater way to go, that which hath been beauteous hath a broader path to travel, that which hath been treasured hath a greater wealth to profit you;

31 The way, and the path, and the treasure, are your heritage; we bring it and bestow it; lo, spiritual cognizance blesseth the increase.

32 I say unto you, beloved, We came making destinies of humankind in raw, we came shaping empires, the world being clay in our hands for the molding.

33 Thus did we manifest, thus did we endure, thus did we raise structures against the blasphemies, thus did Mammon hear us, and see us, and feel us, and know us.

34 The times change, beloved; men have gone far in anointments of Spirit, but men have made idols of materialism too, checking the growth of Spirit's performance: they sit in the ways of the night that is eternal;

35 I tell you we come clearing it, we push the black asunder, we cast down the unhallowed, we make clean the pathways that lead to a holiness.

36 Know that I tell you that great events impend: children call to children; race calleth unto race: man stretcheth out his hand to clasp that of his brother: the nations know a banquet, there is naught to disturb it.

37 I say we are come to make certain that it happeneth.

38 Man arriveth at a pausing wherein he casteth up his spirit: he saith to his species, Lo, we have knowledge of that which is the universe: we enrich ourselves from it: we go from point to point in progress making Thought perform for us: we hold to a vision that hath long been our instinct, that we are as gods commanding the earth, we increase its fruits and partake of them joyously;

39 We say to Nature. Produce! and it produceth; we come to vines and say, Yield! and lo, they open unto us; we say to fruits of carnage, Behold we make thee pay us, harken to our fiat.

40 The nations say, Nature yieldeth but yield we cannot till Nature turn and pay us; men come saying, We have no choice, we take what seemeth just unto our reasonings, we seize that which seemeth appropriate; we do not ask, we take!

41 I tell you, beloved, there is vileness in such utterings.

42 Take the nations goods from men? Lo, I take their substance.

43 Take they stolen fruits? Lo, their fruits are stolen.

44 Take they unjustly? Unjustly are they dealt with.

45 But take they reasonably, then reason treateth with

them in the affairs of many councils: I say unto you, beloved, herein is the lesson:

46 Man taketh, Nature giveth! lo, in their traffickings men learn this precept; Nature yieldeth, man seizeth; lo, is it not foolishness to seize that which is yielded?

47 Came we not into the world to seize but to yield; behold, he who yieldeth, seizeth: and he who seizeth, yieldeth.

48 I teach you a truth in this, my beloved. Worlds mature, societies perform, man groweth in stature and social tranquillity, behold man groweth to spiritual godhood; but lest he be cast down, we rebuke him for penury in his substance of spirit; he cometh through turmoil to learn of his stature.

49 Know that the world hath need of that which it endureth; know that it learneth of God's wisdom slowly; know that we be lamplighters to peaceful ennoblements.

50 We are come unto man to say, Peace within the borders of thine own domains: trespass not upon thy neighbor's properties, for verily the trespasser hath a trespass upon himself.

51 Those who have domains hold them of the Father; they receive their lands and the fruits thereof for reasons that they know not; let them have title to that which they husband; let them take not that which they create not by the labors of their persons.

52 Those who go afar seek for advantage not theirs to possess; trouble cometh in consequence.

53 I say unto each nation, Thy peace is of thyself: be circumspect in honor: be certain that it is honor for which thy spirit striveth: there is no honor in that which is of ownership except that it cometh by thy labor and creation.

54 I say further unto you, There are principles at stake of

which men have no knowledge, there are policies in progress that have no explainings, great works do manifest but men's eyes see them not.

55 Only the Father seeth the Ultimate, only the Wise Ones know of the Attainings, only those who have conquered their own spirits behold the vast pattern by which men are made perfect.

56 Let the world's dead be buried by those who are dead: verily there are no dead, but those learning wisdoms; know ye that I say it.

57 Know that ye do have an instruction that maketh the heart to take size by its excellence; know that as the true heart expandeth, verily the mind hath endowment of riches.

58 Know that ye do have wisdom of that which transpireth: are ye not part of it, born of its spirit?

59 Know that I make clear to you that which causeth you to stumble: do ye not hasten to work my commandments?

CHAPTER 19

LO, THOSE come to you who have been the spirits of the great in every age; they come to you sustaining you; they come to you beseeching you; they say in their beseeching, Verily have ye led us through tumults of old, continue so to lead us, we look to you for leadership.

2 Not all of them are with you: many come in future; some ye know not ever, others ye have knowledge of; they come and go in your affairs, unseen as well as seen.

3 They say unto you, Sustain us now in little things: behold we sustain you later in great.

4 Men come unto you who have been great spirits in

past times: I say that ye do know musicians and painters who have wrought gloriously, ye do know scientists and makers of deep instructions;

5 Lo, they are not in their olden roles at present; some come to you as artisans, yea of humble callings; some come as mendicants imploring your succor. . . .

6 Ye did bestow it on them once: ye shall bestow it so again; ye did fling many pence to those whom ye knew not; behold they were great and ye knew not their greatness.

7 Behold that which ye bestowed upon them hath compounded.

8 I say unto you, beloved, the times are upon you when those ye have known as humble persons shall stand forth as marvels, challenging your intellects;

9 Ye shall know them verily as angels of radiance, now ye behold them as drawers of water: verily ye do see them as hewers of wood, I tell you they are hewers of men's eternal destinies.

10 Those come to you who are great in the Kingdom: behold they shall know you as those who are Called, verily that ye be saints and martyrs as of old, leading my lost ones, shepherding my glory.

11 Are there not those among you who walked with me in Galilee? have ye not been the souls of those who were stoned? have ye not eaten locusts and wild honey in that men did revile you and reject you because of me?

12 How say ye to yourselves, the memory hath no profit? or, mayhap we conjecture it?

13 Are ye not the souls of those who were great upon the battlefield when my shrine was molested by those who saw

life redly? behold I do leave you to fathom the mystery. .

14 My beloved, my beloved! Why deny your own godhood?
why deny the memories of your pathways unto excellence?

15 Behold the years have served you; they have caught you
and preserved you; they have brought you the Compact; they
have made you a part of it.

16 Have ye not said, Master, let us manifest with thee again?
in that ye love me, have ye not said it?

17 Know that I love you, in that ye have said it.

18 Take that which is given and know from it profit; I say it
shall fill you; the spirit of holiness shall break bread with your
wisdom; there shall come a great brilliance; ye shall sit in the
heart of it.

19 How say ye, There is no profit, brilliance is denied us? is
love of me, beloved, born of your caprice?

20 I say we have walked by many still waters; we have talked
in many wheatfields; ye do rise up and greet me in that memory
doth mark it! . . .

CHAPTER 20

AND NOW, my beloved, I speak unto your intellects: I take you
with me into wisdoms: I give you a shepherding into sheepfolds
of mysteries. . . .

2 Men have asked, What is Size? what is Time? what is
Space? harken to my logic, I bequeath you a reasoning:

3 Know that the Father's universe escheweth that called
Size, Size hath a quality of measurement by comparison: that
which is great seemeth large to the earthly;

4 Know that the Father thinketh only in Time, Space, my
beloved, is Thought's elevation;

- 5 Space transcendeth Size, yet I say it cometh not alike to all created orders.
- 6 Ye do perceive that ye are men, that your stature hath a smallness; what is that stature that it confineth you to smallness? would your profit be greater if ye stood high as mountains?
- 7 Know that ye are greater than mountains in that ye have power to manifest in Thought, verily it beareth you out among the planets: ye do know the far stars: ye do know them for their shinings.
- 8 Think ye, beloved, other species have such power? I say that they have not, therefore are ye greater than size making mountains.
- 9 Size is ever relative; man is supernal in that he hath Thought; other orders come thinking, but not as man.
- 10 Men say, We think, therefore we *are*.
- 11 I say, ye *are*, therefore ye think.
- 12 Ye ascend unto visions: ye have concepts of Reality; they who come of other orders ascend to no such visions; their concepts are instincts.
- 13 Great minds are greater than great mountains: great worlds are lesser than great truths: man knoweth himself, thereof is his divinity.
- 14 I say unto you, Man hath concept of himself: he maketh mysteries in his thinking: he saith, We know of the stars, whereof they have brilliance; thereby is he greater than the stars, having knowledge of their essence.
- 15 He that thinketh greatly ever surpasseth that which he thinketh.

16 The Father thinketh in terms of that which cometh to pass: thereof is Spirit manifest.

17 What mattereth it if substance be a pebble or substance be a mountain? is not the mountain made of many pebbles? what mattereth many pebbles? is not the pebble the mystery in itself? are not the suns composed of many mountains in that they have substance of which the pebble cometh?

18 Only Spirit mattereth.

19 That which is perceived is like unto a mustard seed; mayhap it sprouteth, mayhap it blossometh; is not the blossoming more transcendent than the blossom?

20 Ye do breathe, and move, and have your mortal beings; therein are ye mortal; behold Spirit functioneth and Thought goeth out; it maketh you to see worlds in new bornings.

21 Are ye not a part of them, in that ye discern them?

22 Sight hath a transcendence to encompass its creations; it becometh the particle of that which it perceiveth.

23 I say unto you, Look, Perceive, Witness, Discern. Lift your faces up; behold, the mirrors of the infinite are but lodestones for your intellects.

24 Ye do dwell on earth a little while; presently ye go forward, verily ye go upward; he who goeth upward seeth that which is beneath him; behold is it not true that he who journeyeth upward ever seeth life in more smallness beneath him?

25 Think on these things.

26 The Father dwelleth in heavenly mansions; He looketh on all creations; He ariseth in the mornings and beholdeth many mountains; He saith to the mountains: Increase and bring forth young;

27 Lo, are they moved and universes shudder.

28 I tell you, man is part of it; but only is he part of it in that he seeth the Father deploying in himself.

29 I speak these things to you that ye may be wise.

30 Be not cast down by little men who say, Spirit is conjecture, we breathe, thereby we are. . . .

31 They are as lights in many wicks that presently know a snuffing; the universe snuffeth them; they cannot encompass it.

32 Lift up your heads, beloved! perceive a great radiance! the Spirit worketh in you, and I in it; behold we are one essence: that which is created cometh of my bosom. . . .

CHAPTER 21

ARISE! Look about you, see the multitudes perishing, lacking food that is of me.

2 I say unto you, Excepting as I am in your hearts, ye can make no progress in feeding those multitudes.

3 Worldly ways are your portion: how else cometh wisdom?

4 Worldly thoughts are your imaginings: how else cometh life that mind can encompass it?

5 I say unto you, Ye have a mission to rise above them all, to be gods in spirit.

6 Ennoble yourselves, that ye have understanding: there cometh a season when its need shall be great on you.

7 I tell you that men come in vast numbers to you; the adversary cometh likewise; he saith to you, Bow down and be reverent, see that ye worship me: thou art of earth, verily are ye earthly, now therefore be circumspect, give according to the custom.

8 I say unto you, There is naught that he offereth you that I do not offer in greater abundance.

9 My beloved, be advised: The things of the Spirit are manifest in you: they come of me daily: I am they that ye witness: ye have a mission that is based on that Spirit.

10 Man hath had a blindness to neglect his own destiny; he hath said unto his brethren, We are creatures of Dilemma, of doubt and of dread have we come of our fathers, whither we go is not for our wisdom;

11 He looketh on the earth and thinketh it a mystery, it speaketh a tongue whose language is beyond him.

12 I say it shall be beyond him till he cometh to that place in spirit where the beasthood droppeth out of him, where he leaveth his earthliness behind him forever.

13 He looketh to the heavens and crieth out constantly, Almighty Father, bestow on us wisdom; lo, wisdom is in his heart, it lieth all about him, he walketh in its richness and he embraceth it not.

14 He cometh to the Father crying, Save us else we perish; lo, do his perishings come of his iniquities.

15 The Father ignoreth no one, beloved; He could not be the Father and deliver a damage; I say unto you, Man injureth himself and chargeth God in blasphemy.

16 God hath made no mischiefs in the hearts of earthly men; they have made their own mischiefs; they continue to make them.

17 Man goeth to and fro marveling at his handiwork, he thinketh himself omnipotent, he crieth in a vaunting, Behold our achievements, life cometh in and goeth out in that we manifest.

18 He saith it, beloved, and displeaseth God with rantings; lo, he cannot fashion one hidden violet, nodding by a brook's edge in the silence of a wilderness.

19 Ye have heard my voice speaking, ye have understood correctly, ye have understanding of me and the mission; I do come to you presently revealing its ennoblements.

20 I speak unto you as I spake to you of old, sending you forth to bear witness to the races.

21 Beloved, be concerned to keep my commandments: be circumspect, adroit, long-suffering and noble: be patient, be loyal, I say that ye shall see that my promisings are kept.

CHAPTER 22

I HAVE talked and ye have listened; I have given you my substance, ye have given me your intellects; I say it shall be well with you, in that ye have harkened.

2 When cometh a great voice, beloved, do the wise ones close their listenings? I tell you a Greater Voice shall come and ye shall hear its thunderings.

3 I perceive a weak willow tree, that it bendeth in the sunshine: the sunlight glisteneth on it: all its boughs are radiance.

4 Is it not true that it came of the Father? doth the night hold a cry that bestreweth a terror? hath the willow tree terror? are ye not greater than many willow trees, bending in the light of a mightier radiance?

5 These are my preachments, these my benefactions:

6 Ye do walk a far journey; verily are ye husbandmen garnering in the hedgerows; ye do sow a mighty field and harvest it, yet are ye wanderers moving up the aeons.

7 My beloved, grasp the vista! know the highroad that ye travel! behold from many summits what a travel lieth rearward!

8 The ox, and the corn, and the linnet, and the bowstring, these are no more wonders than the patience that ye manifest; the ox ploweth, the corn matureth, the linnet singeth, the bowstring maketh melody; verily doth patience contain them in its witchery.

9 Patience cometh sweetly, it raiseth an anthem, it maketh a melody, it bestoweth a birthright, what mattereth it if little corners hold little shadows? Patience goeth on, it perceiveth the highroad.

10 These are my beseechments, that ye love one another, that ye labor as the ox, that ye ripen as the corn, that ye sing as the linnet, that ye play a great melody even as the bowstring.

11 My heart is with you, singing, as from the beginning.

12 These are our bestowments: that we love one another, that we go up a broad highroad, that we reap a ripe harvest, that we know great pleasure that patience hath its orderings.

13 Do I make you a concernment? doth patience have its usuries? I tell you, beloved, it is not for decipherings wherein patience hath ordainments.

14 Behold the beloved await to do us ministerings: some are delayed: some arrive out of season: patience lifteth its voice and singeth. We wait for the brethren all to be orderly; that is our mission, to bring many souls to the pattern of a Destiny.

15 Patience goeth not out to play pranks with the deceitful; it arriveth at no orderings that bow down the spirit; it seeketh

no entrances into plaguing of riches; it maketh no tumults that upset benefactions;

16 Nay, long-suffering hath no vomit, it hath only sweet incense: it moveth mighty mountains yet singeth to a sunset;

17 It accepteth the spirit that is sluggish in its beasthood; it maketh it a viol to give forth a deep resonance.

18 Hear my words, beloved: I talk in many speakings.

19 Are there those who listen and know not the mysteries? are there those who say, There is mischief in our concepts?

20 Eschew them not, beloved: let them come in unto you: let them hear your soft speech: let them know your deft reasonings.

21 I say we have a mantle to cast over the worlds; we are magicians in transit, we wave a fair wand and far races are ennobled; we give the wand a flourishing and sweet waters gush up; the thirsty drink their fill of them.

22 Mayhap we tread rearward and find those with a timidness, all do not crowd on the fountain in a moment.

23 What mattereth it, beloved? we find them and persuade them, we tell them its benefits, we encourage them to trust us.

24 Give unto every man according as he thirsteth, give to every woman according as she drinketh. . . .

25 And now I depart from you, leaving you my blessing.

26 Do the labors of the week engage you? I beseech you, do them nobly: lift up your voices: let your lips devise harmony.

27 I bid you not to dwell on the vauntings of a blackness: presently it fleeth: a sweet mirth cometh in.

28 Be ready to laugh, thy beloved, I beseech you! I am he who hath answered in the silence of your musings, I am he who hath loved you when all others turned against you, I am he

who awaiteth you as your hands grope to find me.

29 Presently we come again for new counselings together.

30 My peace whilst ye tread the byways of absence! That
absence is but silence as those byways take our energies.....

PEACE

THE FOURTH SPEAKING

CHAPTER 23

THE EARTH and the heavens have a complement. Life hath a blessing. The Father and the Son conspire to do good. My beloved, hear me, for the gathering time hath a goodly moment. . . .

2 Men have balked me many years; times without number have I borne with them, times without number will I bear with them again; they know me not as the cause of their good fortunes; evil hath come on them and they bear toward me a rancor.

3 Know ye that good cometh always of me; I *am* good; I am the spirit of good; I give good gifts to men: I give them science, I give them intelligence, I give them art, I give them manners; all things making for comity I give them.

4 Lo, that which cometh of me is constructive, I am Construction made manifest, I give the world intelligence, I give the world intelligence abundantly. I say unto men: Arise and be gods, take your inheritance!

5 They say unto me: What inheritance have we? Are they not children and souls of little manners? I say they are more: they are makers of false utterance, they bear truth a malice.

6 Men grasp of my gifts and sit them down with mischiefs; they take that which cometh of me and make of it a pestilence: they greet that which cometh to them and say, It is of ourselves, we make ourselves intelligent.

7 Verily they speak wrongly; intelligence cometh of me and none else; intelligence declareth to those who are mortal, Thou art goodly in sight of the Righteous making manifest; be better that thou mayest come into the Kingdom.

8 Intelligence leadeth man from beasthood, it maketh him to shine as a jewel in the crown of the Father, it taketh a child and lifteth it to wisdom, yea it maketh the sodden to see their high heritage.

9 Think ye intelligence cometh of evil?

10 I tell you, evil is lack of intelligence; I say it is naught else.

11 I come unto men saying, Be ye intelligent for thereby cometh goodness, give to me manners that your intelligence ennobleth you.

12 Evil hath an emptiness, it cannot construct, it ignoreth the ways that lead unto happiness, it seeketh out no goodly situation but taketh the world and giveth it a weeping.

13 Evil hath no crown, it hath no distaff, it hath no divining rod that pointeth out riches; evil hath only confusion and ignorance and manifest impoverishment; it hath shortage of compassion that ye do call intolerance.

14 Verily I say unto you, beloved, evil is man's enemy above all other enemies in that it seeketh to do him no improvement, naught hath it to do for man but to pull him down to vomit; it proclaimeth his smallness, it maketh a god of his ignorance and humbleth him before it.

15 I say ignorance is evil and evil is ignorance.

16 There are no other gods of darkness before Ignorance.

17 That which cometh of me hath a radiance, behold it is tolerant and beauteous and tranquil; all things making for good, for happiness, for delight, for peace, for almsgiving, for benediction on others, these are the diadem stones in the crown of mine eternity.

18 I say unto you, beloved, in that ye have taken know-

ledge unto yourselves ye have traveled in a progress; in that ye have triumphed over ignorance so hath the Dark One fled before your footsteps.

19 My servants have told me, The Beloved awaken, they seek themselves in memory.

20 I say unto my servants, Tell the Beloved I come unto them presently, I lift the veil from memory, things shall be radiant that long have been mysteries, the Beloved have a knowledge forbidden unto men.

21 I say unto those Beloved, Is the journey long and do ye fall fainting? am I not awaiting you when the travel be finished?

22 Beloved, Beloved!

23 We have walked by many waters, we have looked on many valleys; verily we dwell in mansions not made with hands, we sing carols unto the righteous: Hosanna in the highest! the Lord God reigneth! peace on earth! good will to sons of Light!

24 This speaking I bring you.

25 Ye are weary with the days well spent, ye have conquered in your hearts, ye have heard the Voice say unto you, Arise! lead the multitude! do the Father's business!

26 Verily shall ye hear it till the morning cometh when a great procession moveth into glory; now ye know not its meaning; then shalt ye know it.

27 Verily ye think it meaneth a thing; tomorrow, I tell you, it meaneth a river, sparkling with fragrance, made to move mightily in that its waters lift it to surfeit.

28 A goodly company cometh unto you: shepherds of my sheep respond to you: men cry unto mine omnipotence,

Master, send us more of these for verily, verily we know their identities, they instruct us in mysteries, they open a coffer, in that they *are*, we do sup with a providence!

29 I instruct you to tell them of more mysteries shortly: I make you the speakings: a million ears hear them.

30 Have I not a great love for you, that ye do spread this treasure, that one speaketh a speaking, that a million ears hear it? How hear it they, beloved, except ye come unto them? Verily ye come unto them and my wisdom is magnified.

31 Know ye not that this thing is extraordinary? never in history hath it happened.

32 Man hath never received such instruction; ye do tell millions eternal truths whilst I in flesh bespoke but thousands.

33 Lest ye think it strange, this I say unto you, All things have come in that we have ministered, all ennoblements have happened in that we have manifested; greater yet shall be our ministries, brighter yet shall be our triumphs.

34 Know that all men gather together presently in bands of eternal fellowship in that we do manifest, great nations seek fellowship in that we *are*, kings and their chamberlains follow paths of rectitude in that men have found leadership in those who ever led.

35 I say unto you, beloved, be not modest to your hurt, doubt not your commissions, obstruct not the Plan by saying, It is not so that I have been honored for that which I have done in lives that I have lived.

36 The Plan is eternal: it cometh to pass: the Father hath decreed it: I say that ye are weary for the hour with well-

doing yet have ye won victories, the garlands are yours yet ye know not their fragrance.

37 I come unto you telling you that the Path is bright and pleasant; those journey with us whose voices blend in harmony, yea do they ring it and the valleys echo anthems.

38 Behold I call each one of you. I say, Arise and lead!

39 The call cometh on you, the valleys take note of it, those on the uplands await your strong fellowship.

40 I tell you a new Godhead cometh to earth, ye are its fellowship, ye scatter its utterings, ye sit and sup with it.

41 Is it not meet that ye shouldst know your honorings? . . .

CHAPTER 24

CHANGES impend, as my brethren have instructed you; ye are called to do strange ministerings. Have I not told you that such was to be?

2 Changes come in your traffickings, your affairs have an altering, opportunities come to fill your desirings as from a fat dish; I say that I have made them.

3 I say unto mine own, Our work must go forward, lo, those who do obstruct it have but known the lesser merit, their hearts have a kindness but their intellects have emptiness, their wisdoms know a boundary, they sit them down in smallness and declare that we must raise them.

4 Are we not come to raise them, beloved? should we not counsel them? know that I have called you a far distance for this business.

5 Changes arrive, ordeal hath a surfeit, . . . what is that to you who have knowledge in your foreheads?

6 Behold the ordeal, not of suffering but resentment:

behold the resentment, that it rageth at alterings: behold these high alterings, that they breed little fears that open little chasms where the timid take a stumbling.

7 I have said ye teach millions whereas I bespoke thousands; strange is that miracle; yet came I speaking to men with a voice, ye come addressing them by pen and contraptions; verily millions hear you.

8 Thus is it planned, for thus is it written.

9 Be of resolute courage in the face of that which happeneth: fear hath no place in the aftermath of utterings: I make changes in your interest: I lift you up a tocsin as ye do mine embassies.

10 I have said unto my servants: The Beloved have missions, they perform those missions excellently, uphold and sustain them, give them that which they beseech, let men be chosen to support them, let their substance be of radiance.

11 I say unto you, beloved, they shall support you, the substance shall come to you, your pathways shall show manna, ye shall drink a ripe vintage.

12 Persons come to you whom ye take to be strangers, their voices are new to you, not before ye have supped with them: I say changes stalk in, that these persons have conversed with you: I tell you they are members of the Goodly Company come to minister unto you: watch for them, beloved; know that they *are*; they do you an honoring, they serve you with an increase.

13 Times of import open vastly, weapons of utterings rust to be wielded, men have a clamor to seize things of the Spirit.

14 I say I make men to stand in great utterings, to hear a

great radiance: I prosper those who lift my voice, I bestow a deep luxury on those who kindle beacons.

15 My voice singeth in the mornings to them who come serving; my tongue serveth in the evenings to them who come singing.

16 Have not your wisdoms bestowed on you these hearings? hath the evil man a radiance? do the ignorant shout of blessings?

17 I say ye have conquered; we do labor as brethren;

18 We are needful of purse; doth the Father not behold it?

19 Opportunity flameth; hath it flamed of its own humor?

20 We behold a bright changing, is it not for the wayward, that their slothfulness leaveth them?

21 Approach these mysteries joyously: know that I sustain you: give richly of attention: attention shall be given you.

22 Man hath waited for your utterings, the ages have paused for them: ye do come as those valiant, to give fiat to the cohorts;

23 Wouldst ye seize a strong scepter in the wrist that hath palsy?

24 Avast! Get ye up! The chargers await you, the saddles are empty, behold the lined banners, the trumpets give your signals!

25 I say that I come as the riding knoweth imminence: the times reach a ripeness: there is naught to rebuke them.

26 The times ripen soon, high embassies call you, I give you the passport when Change giveth transport.

27 Behold the cycle of event assumeth its roundness but let not your hearts be troubled; I protect those who ride, I give

the chargers sureness, we lead the bright cohorts, we give the trumpets music.

28 The world knoweth little of that which is our purpose, but do we ride for plaudits? I say we ride for guidings, we lead toward the destinies, we level the roughness of the way to be traveled.

29 Ye do come unto me now seeking counsel in ordeal; I tell you I counsel you: ordeals are but alterings, that the chargers know the fairways.

30 Beloved, lead my cohorts! Their banners droop without you, their trumpets weep with silence. . . .

CHAPTER 25

A MAN COMETH to the nations, verily cometh one who would save them from their vauntings; cometh one who loveth them, he stretcheth out his hands, the bright mornings know him.

2 I say, ye know that man.

3 He stretcheth out his hands and peace floodeth from them: he lifteth up his arms and healing leapeth out of them.

4 Greater than trumpets is his paeon of peace! He saith to his embassies, Go and bestow it. Lo, peace cometh, in that they bestow it.

5 I adjure you, beloved: be about your business. Utterings are couriers for him who rideth presently.

6 Start that which appeareth seemly in circumstance that men may perceive I am watching the nations, that the godlike are my counselors, that I go out and come in abiding in my patience till the bright omen summon me.

7 I tell you I manifest; publish it discreetly: make it known where I show you.

8 Change altereth your traffickings, ye do go on far journeyings, ye do proclaim to the pure in heart that the Father hath a choice between those who are wayward and those who seek wisdoms.

9 I say unto all of you, Be prepared in your hearts, be rich in your desirings, know a bright surfeit of the things that ennoble you.

10 Do ye murmur amongst yourselves saying, We have need of him who loveth us? . . . I tell you, beloved, my need of you is greater! . . .

11 Ye have heard it said that I am the way, the truth, and the light: harken to my counselings! I explain these wonders to you. . . .

12 Too long hath man quarreled over petty points of doctrine; too long hath he said, Lo, the fathers taught us this, or, The fathers counseled that, or, The fathers have shown us the way and we follow it, or, Lo, we have examined and made doctrine our shibboleth, whence cometh Change that it ordereth our reliance?

13 I tell you, beloved, men are blind and ignorant: they come unto me crying, Save us, we beseech thee!

14 I smile at them in pity; they have not understanding, they say things they know not, they decree things to pass that mine heart doth not sanction, they tell the world my will and behold it is their wantings.

15 I say unto you, beloved, my will is as the heart of a child that is guileless, it doth not beg issues with savants who make boastings.

- 16 I tell you it is an abomination unto me that men seek me for counselings having hardness in their intellects.
- 17 They say unto me, Master, art thou not God?
- 18 I say unto you, Nay, I am not God, I am Son of God who hath a mission: had I no mission then wouldst ye not have known of me.
- 19 They say unto me, Master, save us lest we perish!
- 20 I say, Lo, ye perish not, your conceits find you out, ye are lean with many huskings, a rich dish is offered you and ye prank with barren maxims; how say ye, We perish, when ye push my food from you?
- 21 Lo, I love them for their weakness, but their weakness is a foolishness, it deserveth no reckonings, they perceive the pure meat but make squabblings at the cutlery; is this maturity, beloved?
- 22 What man among you having weakness in the belly danceth with a sentence that its words are turned neatly?
- 23 Beloved, I tell you, Doctrine is absurd.
- 24 The nations of humankind starve for less doctrine; they come to me asking for that which deceiveth them; they come to me opportuning me, Give us of Doctrine that thy will is our shibboleth!
- 25 I say unto them, My will is in your hearts, heed it and be righteous.
- 26 Yet repent they leanly for these sinnings of their spirits; they have conceits of intellect and cry in their profundities that I have deceived them.
- 27 Wherein have I deceived them? I make mock of no law. I fulfilled the law. I bade them give it their obedience.
- 28 But law changeth, beloved; man's law hath no

permanence; it cometh to pass that one generation maketh a law, another arriveth only to mock it; one generation saith, This is the law! another declareth, We say it is tyranny, behold we abolish it.

29 Worldly laws have a transience; my will, received of the Father, is eternal; it saith to man, There is but one precept, that ye love one another, do good to them who hate you, be of persevering spirit, persevere after righteousness, take the yoke of patience on you, know the Great Secret that man is divine.

30 Change cometh to man: he seeketh the eternal; laws give him no viands; he seeketh the Father and my utterings reveal Him; herein, beloved, do I teach you heavy truth.

31 Man is divine spirit seeking the divinity he hath shed upon the highroad, he seeketh the ennoblement that awaiteth on his strivings, he goeth up and not down, he findeth his losings on those heights he hath not traveled;

32 I do aid him in those seekings, I interpret the method that bringeth him to tablelands where his losings would ambush him; I gave my life in flesh that men might know the truth of that which gave them wonderings; I said, Look and see, these are mine ennoblements, do ye not hold them also?

33 We have preached in many ages showing men of those ennoblements, we have toiled in many vineyards where the fruits were men's destinies; we do toil in many more, raising up fruits for the children of the aeons;

34 Such is our privilege, our honors sit upon us;

35 But we speak no petty fiats: Behold thou shalt trim thy beard to a length, on this day shalt thou wear thy

vestments of silver, thou shalt go and come mincingly, with steps of a number;

36 Such things are of earth; my truth is eternal.

37 Man cometh to a change, I say, greater than he hath known: he crieth, Master, save me!

38 I say, Save thyself, thou foolish one! did I not show the way? must I travel it again for thy stupid entertainment? verily the ages have borne witness that I did what I did, ages still to come will bear anew that witness! have a heed to thy stupidity! thou art given to a humor!

39 Know that men are needing us, beloved; know that they come seeking us; we heed their heart's cry and make speech instructing them;

40 But know that they are insistent that doctrine be given them, long being prisoners of servile understanding;

41 They say, We must have method in our learnings, we must talk to the masses in measured precepts lest our speech be as theirs and they render us no homage.

42 I say they talk vauntings.

43 When men ask us for instructings in heavenly matters, thus do we tell them: heaven hath no secrets that earth cannot witness: I say earth is heaven, behold heaven is the earth.

44 There is no celestial dwelling place beyond your understanding.

45 Behold Light is heaven: heaven knoweth itself in Light.

46 And yet Light hath its species: light cometh brightly and men say, Lo, the day! They see the sun and cry, Lo, we rejoice in its radiance for thereby do we live, light eternal preserveth us!

47 I say they are foolish; Light *is* the universe and the

forms whereof it cometh, light is Thinking Incarnate and the shapes whereof ye know it, light is ether manifesting and the substances it buildeth.

48 Have ye heads for wisdom? do your senses reason thickly?

49 Until ye see mysteries beyond earthly sensings, I say ye are blind men: hear me when I tell you that your senses see not light, behold they see light's *forms*, . . . that which light witnesseth.

50 Heaven is come to you in light: truly it hath principles that no mortal brain knoweth: it maketh the mortal universe to live: it maketh man to function: it raiseth up herbage: it endureth in ether of which it is essence: ether and light are brethren in substance.

51 I say unto you, The universe is Light manifesting, through Thought, by Love, unto Eternal Time.

52 I tell you the Father hath made us to know ourselves by that which cometh within our experiencings;

53 Men are observant: they say, The sun shineth, the wind bloweth, matter decayeth, the flesh hardeneth, verily are these evidences of Holy Spirit manifesting, these are attestments of great truths but man hath no knowledge of the reasons why they manifest.

54 He cometh unto books and behold they tell him not: he cometh unto teachers and they present no answer that salveth the intellect: he cometh unto me and asketh, Why are these things so?

55 I say unto him, That ye may know of experience that verily ye live!

56 Ye have an argument ever with yourselves, If a man die,

shall he live again? . . . I say Death is an illusion: ye live and die seemingly: ye live unto eternity yet do ye die that ye may have knowledge of that which is of spirit: ye come into flesh again bearing such knowledge: ye make use of your knowings: ye come into flesh restarting a cycle: behold ye perceive that experience profiteth you; it goeth not away from you.

57 Why find ye fault with Matter? doth it not serve you? do ye not make it profitable unto Spirit that Matter serveth you?

58 Lo, matter is Light, as I have told you; light cometh in grades and matter hath species; ye have substance in energy; is it not true that light is the power by which spirit is carried into flesh?

59 I say it is the vehicle wherein God becometh man and Man becometh God.

60 Light's essence is divine: all powers thereof make the universe ye worship, even that God who bestoweth the universe; dark light and bright light, I say they are the same;

61 They command the eternal values. God rideth in and on them. I say unto you, Be wise.

62 Light was the secret of my miracles; it hateth the darkness because light is construction; darkness destroyeth: it reareth up not anything.

63 Darkness is Thought Incarnate gone negative in that no creating light existeth or functioneth.

64 Be wise, beloved, beyond your generation; when ye do make speech of light ye do utter of the universe performing from embryo in egg to eternal sun flaming.

65 I am of Light: behold, I am the Way, the Truth, and the *Light*.

66 Man maketh speech, behold his days are numbered; he looketh to the world, he looketh to the heavens, he seeth the constellations, he marveleth at their beauty, he hath a humor within himself to transcend their brilliance in the jewelings from his intellect.

67 Would he be wise? I say unto him, Observe the stone that resideth in the pathway: it giveth off no radiance but that which is its essence.

68 How know ye, in your blindness, that it giveth off no radiance? I say all things have a radiance, even that spirit of divine understanding that addresseth itself to tumult.

69 Hear my words and know my wisdom: I am he who performeth unto the eternal, who saith to the eternal, Let the Radiance manifest! . . .

CHAPTER 26

THERE are ways in which I come to you of which ye have no knowledge: I come saying, Peace to you! Know ye my voice!

2 I come to you saying, Let the meditations of your hearts attest that I am with you; I come to you saying, Know ye that the words of others oft are the phrases that I speak with my lips.

3 I come in many guises when ye bethink them not; a wise man uttereth speakings and ye say, He is inspired; think ye, beloved, he maketh his own poesy? What of the ennobled ones? . . . Are they not in my bosom? Do they not use my wordage, being close to my heart?

4 Know that I am pleased that the Plan goeth forward; we rejoice in its utterings; we see men ennobled.

5 Know ye that ye have all ways open to you, all power cometh to you, all radiance enfoldeth you.

6 Remember there is ample time for the Plan's consummation; ye cannot hasten it by taking thought; I say it is of order; it cometh to men by method; when ye do hasten, ye do rear up defeat.

7 I adjure you, be careful of address one to the other in that ye tell no deceivings to those who come questioning; I say that men are mindful of you to refute you in that they perceive that your speech hath its pitfalls.

8 I say unto you, beloved, the covenant is your armor: there cometh to you no errand that raiseth you not in beauty; whatsoever cometh to you is sent unto your valor: your mercies are your milestones set along the Highroad of Endurance of Spirit.

9 Be loving and tranquil and know that I come to you; the day hath rejoicing in that night perceiveth wisdom; hear ye such wisdom. . . .

10 Men have a knowledge of those things that are spiritual, but they claim among themselves those things that please them.

11 They say, lo, we have a God, He endureth as Spirit, He dwelleth above us, He maketh us to know ourselves, He cometh unto us in secret, He seeketh us in hiding places and rebuketh our transgressions.

12 Hear me, beloved: the Father rebuketh no one; those who have no need of Him, He hath no need to rebuke; they

go their way to darkness; the beloved he loveth, they merit no rebuke.

13 Know that men say, Behold the Lord rebuketh us by sending us calamities, He testeth our faith, He maketh us to strengthen ourselves by His merciful goodness in the mischief of tempest.

14 I say, beloved, there is no God in testing, no, not in tempest, as men vaunt its mischiefs.

15 Man hath a mission to ennoble himself: he cometh unto earth and earth aideth him to do it; he cometh unto God and asketh, Give me eternal truth that I may know myself.

16 God sendeth experience and naught else, beloved: experience teacheth him all that is taught; it leadeth men up, it boweth them down; it giveth them pleasure, it bringeth them pain.

17 Out of such suffering they achieve their ennoblement; they arrive at a tenderness; they behold the Father's essence.

18 Nothing cometh to man that is not of experience: experience is godhood; it encompasseth everything: it maketh the sun to shine in men's hearts, it maketh the storms to stalk in their lives, but only as experience, never as *testing*.

19 Lo, men test themselves: they say, We bear this or we bear that; we will do this thing and avoid the other.

20 They are pleased that they choose, not knowing that decision either way ennobleth them, that they come to the Father or go from Him through experience.

21 Light is given to show them the way; they take it or reject it: thus do they forever teach and test themselves.

22 I am glad for you, beloved, that ye have had experience; it maketh you masters, it teacheth you of tumults,

it bespeaketh you in cloisters; ye go up to luxury, ye descend to impoverishment; what mattereth the journey except that ye know it?

CHAPTER 27

MEN ARE as children in regard to one another, they behold no hurt unless they be injured, they flee from small fears, the times roar and upset them: they go to and fro crying, We are lost without a shepherd; there is none to adjure us.

2 They seek leadership of wolves and expect to be protected; they ask help of their deceivers and exclaim at their mockery.

3 Wherefore do they cry with a loud lamentation, Behold we have no protection, we keep vigilance among us, there are none to encompass us and keep the tempest from us!

4 They have fear in their hearts, they delay at the omens, doing only those things that are seemly for deliverance; they do serve two ends, their own and the adversary's, they do set two masters over themselves, their conceits and their terrors; they say, We may have other masters but we know them not, so how can we follow them?

5 Tell them to be circumspect, to call upon the Father: behold they hear me not, they make a great tumult and drown out my voice.

6 I say, Consult me and I guide you; they say, Daily do we consult with thee, Master, but therefrom deriveth no profit that we witness; lo, benefits engulf them, they refuse to behold them.

7 They worship idols of desiring, they think that their initiative hath done marvels with contraptions; they recognize me not in

any phase of living, that I am the cause of inventive benefactions.

8 They come to me timidly, not knowing what to ask for, thinking my gifts will ennoble them above worldly fortunes provided by themselves; they say, Master, we adore thee, yet art thou as a myth, thou seekest no practicalities of intercourse with us, thou rearest up walls of famine of the spirit asking us to dread thee; thou hast designs upon our hearts but give our heads no counsel; thou makest mock of our helplessness and yet we would serve thee if we but knew the manner.

9 I say, Children, be hushed! Wouldst ye make me the evil one? I create no confusion, I design no false witness to abominate in mischiefs, I work only for your good, I seek those things that profit you;

10 I give you good thoughts and ye reject them in that ye reject me who giveth them.

11 Men have a humor to abominate in thought; they seek from thought no profit, they only seek conflict; they speak from the mouth and not from the heart; they say, Lo, we are wise in our own understanding, when only are they fluent of speech or of concept.

12 They make mouthings of ether, they give and take with circumspection that which hath no value of eternity, they call their myths wisdom.

13 I tell you man hath a higher calling than that which cometh from his mouth to the detriment of his neighbor or the impoverishment of his intellect.

14 Know that I have told you that men are twofold in the exercise of spirit: they seek that which is eternal, they

seek that which is practical; eternal things have value because they are eternal, practical things have value in that they suffice for the needs of the moment.

15 Time hath not changed eternal things; time hath wrought grievously with things that are practical.

16 Men have the stronger leaning toward that which is practical in that practical things are perceived by the senses: eternal things are perceived by the mind.

17 Eternal things are concrete of concept but abstract of development; practical things are abstract of concept when left to the senses but concrete of evolution.

18 Concrete things have value in eternal time and thought; abstract things are abstract in that matter considereth them to be concrete; concrete things are things of eternal profit; abstract things have no profit, not being eternal of concept.

19 Perceive ye the difference from what men call concrete.

20 Men want that which is denied them: they seek the prohibited: they want light on life's mysteries; verily they want light on that they call abstruse, thinking it redeemeth them.

21 They know a curiosity, ever they would penetrate that which is hidden, verily it amuseth them, they have pleasure in discovering, they make a deep venture and entertainment cometh, they make speech among themselves, proud of their courage that experience hath borne them through caverns of attemptings; they say, We are gods, exploring new worlds.

22 I tell you they are children playing with new toys, they seize upon the brightly colored; when its interests ceaseth, lo, do they discard it.

23 They say they are concerned with practical things: I tell you it is only for the novelty in them; they see changing forms

and are amused; they probe among profundities of intellect and lo, they are not amused. They behold pitfalls for their intellects.

24 They say, Our fathers taught us certain things: they are eternal things of old, they have profitable aspects as each generation discovereth them and applieth them to use, but they are not things of interest when we have once rehearsed them; we seek that which is novel; novel is discovery; we seek for unborn generations that which may profit them in that it is not known to us at present.

25 Verily they lie: they want only pleasing in finding out, rarely that knowledge that enricheth the spirit.

26 I tell you, beloved, that men shall be confounded as they seek to progress without knowledge of spiritual verities that come from realities concrete in eternal time.

27 Men gain no objectives when they explore for sake of novelty: they gain when they explore to seize on spiritual truth, and the culture which cometh from knowing that destiny planned for them by the Father.

28 Ye have heard it said that men are tolerant when they are filled with the Father's spirit; I say to you, Verily tolerance hath its place, yet men may be filled with the Father's spirit, not having tolerance.

29 Doth it seem to you strange? Harken to my wisdom; ye have tolerance of a sort when ye give unto a beggar, ye have tolerance of a sort when ye make sally with one who walketh uprightly yet maketh errors in his judgments, ye have tolerance of a sort when ye give unto him who asketh of you in that he wanteth and even so needeth;

30 But tolerance hath its merits and demerits: it is man's

insurance against his own conceits; he maketh himself to walk godlike, who saith, I tolerate because I love, and I love because I tolerate.

31 Mayhap the beggar meriteth not compassion: would it be godlike to indulge him to his hurt?

32 Mayhap the friend pursueth a righteousness, yet tolerance of his judgments bestoweth on him no profits.

33 Mayhap he who asketh of you, asketh of an artifice: your tolerance destroyeth the godhood within him, it gaineth him a usury, it maketh him a pestilence.

34 Are not such intolerances godlike in their essence?

35 Ye have heard it said of old that man shall do whatsoever seemeth to him profitable in the light of his experience; I say it is false! . . .

36 Do that which is wise in the light of God's law: always this is tolerance.

37 Nothing in ethics is greater than this; behold it *is* ethics.

38 Tolerate that which cometh to you out of humankind, knowing that all concerned have need of it; hold tolerance in abeyance till the spirit be served and the heart be ennobled.

39 Once I gave you instruction in that which ye call Charity; I said, it suffereth long, behold it is kind: but behold Tolerance suffereth seventy times seven and is kind throughout; yet do I repeat, there is tolerance and Tolerance.

40 There is tolerance of evil and injustice and mercy thwarted: there is tolerance that bringeth profit in human relationships, that maketh men know patience.

41 Tolerance is one thing: toleration is another.

42 A man cometh to you who hath money in his purse; he saith, I give the pence to you if ye do me a service; you ask

of him the service and he saith, The pence have a condition, that ye know not the service; that is absurd and ye say it rightly;

43 And yet he saith, I insist upon it: he maketh you to anger: ye deem that his wits are of mental unsoundness; ye say, Begone, ye worker of iniquities, behold ye entrap me in legions of mischiefs.

44 Cometh another to you who saith: I pay ye the pence if ye do me the service: ye do ask him the nature of the service and it seemeth goodly to you; ye perform such service and seek your compensation;

45 Lo, it is denied you: he who hath promised, delivereth not.

46 I tell you, beloved, requite yourself on neither.

47 Know that ye have need of tolerance no matter what cometh: he who maketh the absurd proposal hath as great a need of tolerance as he who maketh you to know loss of effort, being unpaid for services rendered.

48 I say that tolerance is the shibboleth of man's duties to his fellows; the Father hath decreed that we bear with one another, being perfect of origin but come to know darkness that light might ennoble us.

49 Tolerance maketh allowance for the darkness that deceiveth: tolerance is the Beauty of the Eternal, shining in men's relationships.

50 It is beauteous to be tolerant, for lo, the Father cometh unto him who is tolerant; God cometh unto him who seeketh tolerance for others, having justice in his heart.

51 Mark my words well: the Father's law is paramount: tolerance ennobleth by judgments correctly rendered.

52 Do that which is just and the justice is the tolerance.

CHAPTER 28

AND NOW, my beloved, I speak of the future.

2 The enemy hath stalked you, he hath sought to destroy you, he hath risen up at goodly works and revealed a sharp javelin, he hath hurled it at your faithfulness, he hath made himself a vaunting.

3 I say apples of Sodom are not for the elect; there is a vaster fruit maturing than figs of little scoffings.

4 We have come and gone in equity, seeking out revilements only for the beastly, for the wolves of great massacres, for those who do a wrong and who know wherein they do it.

5 I say, Be not perplexed.

6 The arenas of your strivings are far higher on the uplands: your coats of goodly mail are wrought of tougher fibers than any ye have thought of.

7 Presently cometh and goeth those who do the vauntings, the drums of hate are stilled, the righteous have an increase, man seeth his destiny that it lieth with the cohorts who advance by our ensigns.

8 Wouldst ye have comforts of trivial speech, beloved? wouldst ye have vauntings? wouldst ye stay with the perplexed and chew a lean banquet?

9 Scoffings and hatred and vauntings are cast down: the lark hath her song for the beauties of the sunrise; are ye not as larks? doth your carol not proclaim you? whereof wouldst ye rejoice if the morning had no radiance?

10 Be staunch-hearted, my beloved! I am he who hath proclaimed you! I have given you utterings! I have put them in your lips!

11 Ye are my shepherds: the sheep go before you: the ram and the ewe lamb have not given you contumely: ye do lead through many pasturings: still waters beckon you.

12 Is it better to be one who goeth before the sheep and seeth not the mischiefs performed by the wolves, than to give all a vigilance and hear the small plaint of the lamb that is taken? Let the sheep go before you.

13 Comings and goings perplex you to surfeit: I say, Be at peace; there is anger in the morning, the noon hath her heartstrife, but the Goodly Company pauseth not; it keepeth on valiantly, it seeth the splendor of the goal to be taken.

14 These are mine attestments: these are mine utterings.

15 My speech is your shibboleth to bear you on to valors.

16 Let your responses be lovely as roses; let them scent a sweet landscape and perform a fair flowering.

17 For inasmuch as ye have harkened unto my desirings ye have wrought them into garlands and made wreaths for great victories.

18 Respond and I succor you, work and I ennoble you, open your ears to my understanding and eternity receiveth you, Lords of True Wisdom!

PEACE

THE FIFTH SPEAKING

CHAPTER 29

KNOW THAT I give you instruction, beloved; I say unto you, Ye are low in your spirits without having cause; that which perplexeth you is not from sound reasonings; ye do make a great tumult unto yourselves and cry, Lord, deliver us; verily I do deliver you from the snares of your intellects, for thus are ye snared.

2 The things of the world are transient, beloved: they affect those ye love and your hearts are cast down, ye perceive only snares and cry, Away with such mischiefs!

3 I say the snares are auguries, they come unto you telling you of that which transpireth, they enmesh but the ankle that the body may be delivered.

4 There are beauties along with such snarings, beloved, verily are there fragrances among many weeds; the things that perplex you are born out of fact, but know that I tell you that none is eternal: it cometh and goeth and those who receive it are hosts to benefaction.

5 Ye do ask of me instruction; I say that I give it.

6 Tasks are before us, labors encompass us, the Plan goeth on: I perceive that ye make progress in that which is to be; know that I speak unto you of that which is to be.

7 We have errands afar, the oceans have an errand to bear us in our labors, we seek statesmen in high places, we come unto the humble and bid them be ennobled, we say unto many chieftains, Give audience to your destinies!

8 Lo, there are those who behold the future brightly, they read it as ye read it, they know whereof ye come unto them, but of the time they know not.

9 I say that ye shall go to them, ye shall call them by name in the bright name of promise; I say ye shall treat with them, ye shall visit with them mightily, plannings shall ye make with them and the world shall know its blessings.

10 I tell you that I go before you, hastening such plannings: I go to prepare a place for you in the hearts of many chieftains, that where I take abode there ye may sit also.

11 My ministers come unto you, bringing you triumphs in many perplexities: they are guided of me in that I give them embassy: they tell you of the Plan and the beauties of its masterings: they treat with event in that ye may know substance: they bring a rich aid when the times are against you: they come with surprisings.

12 But beloved, I warn you, treat them not with persuadings: say not unto them, Give us this or give us that.

13 Have they not knowledge of that which ye need? do they not see the greater scene? do they not know the auguries? why else are they ministers?

14 I say they mark out that which is to be, according to the Plan as it cometh to pass: they see that which reareth up and stalketh out: their actings are wise: they have gained to a wisdom.

15 They come and go continually as my ministers; in this have they honor; they say unto me nightly, We have witnessed the world, it maketh goodly progress, yet do we witness that which pleaseth us not;

16 We have powers to restrain it, yet we exercise them not: lo, it is thy office to exercise such powers.

17 I say unto them, Let the powers be not exercised.

18 Man, I tell you, chooseth his pathway, he maketh his

own progress: I have shown him his way, I have trodden it before him; naught cometh to him of good that I do not motivate, I convince him of my presence but leave to him decision;

19 I say unto him, Choose! are ye sons of the Father, or mountebanks in darkness?

20 My ministers forbear if they see that which is of darkness.

21 Man perceiveth not the light that it shineth of itself; he perceiveth the darkness and crieth out for radiance.

22 Man declareth with a rancor, Thy ministers have no being; lo, are they myths created of fancy, they possess not a substance, they come and they go in mortal thought only.

23 Man beholdeth not Reality, he thinketh it be symbols, he perceiveth not that his understanding felleth him, he hath eyes to see and he giveth fancy reckonings.

24 I say unto you, beloved, the times are ripe on earth for heavenly manifestings: a cycle hath performed, a new cycle openeth.

25 Man maketh progress, he crieth out for light, he arriveth at a point where denial of truth despoileth him; he hath gained knowledge but not wisdom, unwisely hath he used the knowledge that hath come to him, he hath seized it at his peril.

26 I say he hath gone far in learning's application, yet hath he threatened himself with extinction.

27 Man seeketh the Spirit as never hath he sought: life hath its mysteries, science hath her quandaries, the souls of men arrive at the crossroads of experiencings, a cry goeth up;

28 Men utter the cry, Where are those who lead us? We arrive at a stopping! There is none to lead us farther!

29 I say, men cry error: their mistakes find them out: I go before them with great truths, I say, Accept the Light!

30 Lo, we are lamplighters bringing them light, we are come to flood-light them, men hear us by book and preachment and drama, they see Spirit in movings, behold they see the results of spirituality as we lead them on;

31 They arrive at a cycle when new truths force a radiance;

32 They say, We want truth, we seek truth, we need truth, we strive earnestly that truth may be recorded in our hearts!

33 Lo, they speak aright though they know not what they speak.

34 I say unto men, Ye have the truth, practice it! ye have the Spirit, use it! goodly gifts have been given unto you, I command that ye employ them!

35 Yet come they ever, over and over saying, Manifest, Master, that we may believe!

36 Have I not heard them?

37 I say unto them, Do I not manifest in your generation? shall not workers of iniquities be engulfed in their own tumults? behold the righteous man, shall he not be ennobled?

38 I tell you men shall see the Eternal shining forth as a garment on the form of One who cometh radiantly.

39 The month and the year are not for your knowledge, but is that of your famine? . . . the cycle openeth in your generation, I manifest presently when I am ready of aspect to go down into flesh.

40 I say ye are important to that which cometh presently: eternal truths reach man, he seizeth on them eagerly.

41 Shall he not seize them in that ye have brought them, that ye were the bringers, that light was of your blazing?

42 Hear my words, and *be* them!

43 I say that ye make progress in the arts and the sciences, ye perform in bright letterings, ye serve a goodly meal and the feasters come in cohorts, ye lift up a staff and the thirsty drink bright waters.

44 Do ye serve in humble stations? hath the station importance? is it not upright that the station be in readiness to feed but three famishing if so be it they do famish? what care the enhungered that ten thousand feast beside them?

45 I tell you when the call cometh for higher things to be revealed, the Bright Word shall manifest: men shall behold the beauties that were hidden.

46 I say unto you, Be of great worth in that which approacheth you!

47 Scribes and Pharisees still live, man hath his scriveners, behold his lawyers rend him, many do dwell in goodly places having darkness in their hearts.

48 Presently we come and beauteously ensnare them, we remove them from the righteous, we coop them in hidings, their fangs tear not my sheep.

49 Beloved, be circumspect: no call cometh to you but the call to high purpose: the high purpose cometh!

50 Ye do treat with men now to show them my will; I say that ye shall treat with them presently to make that will manifest, ye shall know my blessing for it, I say it shall be magnified to your honor and profit. . . .

CHAPTER 30

PERCEIVE that we are brethren: the work we do is beautiful: we dwell in a fellowship: we make the earth beautiful.

2 Yet do the unwise ones make for us obstructions, they have confusions in their bosoms, their intellects tear them, they say amongst themselves, What would we of radiance? are we not found out if radiance cometh, finding us?

3 I tell you the enemy knoweth no surcease, his bosom ever wracketh him, he loseth his substance if light doth sit with him; lo, his pleasures tear him if he vaunteth not his valiance.

4 He attempteth your downfall, he seeketh your perplexity: he goeth out and cometh in amongst you delighting to divert you, to tease you with false profitings.

5 Behold we are concerned with making earth orderly, with raising it up, with obtaining for the righteous man his increase, with restoring to the upright that which hath been losings.

6 Would the enemy not halt it? what beauty seeth he in declaring sweet order? in performing a peace? in restoring the losings? in rendering his judgments?

7 Harken to mine utterings: The things that ye do are important to me; behold they concern the kingdom of splendor, they have intent to help mankind, they make a smooth forehead, they give the purse fatness.

8 When have I ever said to you that order cometh not? that peace cometh not? that restoring cometh not? that fatness of the purse was a vileness unto majesty?

9 I tell you that the Father fatteneth the purse, the vine giveth increase, the future hath its mission.

10 Man vaunteth himself now: he saith to himself, Lo, we behold the light when we see it.

11 He dwelleth in the light and the splendor of it blindeth him, wherefore he saith, The light is denied us, who will bring it to us?

12 He escheweth the fountain where his blindness might drop from him.

13 Must I take him to the fountain? must I lift him in its basin?

14 Harken to mine uttering: Light, I have enlightened you, is creator of all good; it is of that substance whereby the return of your spirits into earthly bodies is determined; I speak of light further, enlightening your sciences:

15 Light hath more properties than ever man hath dreamt of: it hath vibration so fine in ether that incandescence cometh, it reacheth men's eyes in aspect of waves;

16 I say it doth more: it hath more than incandescence, it performeth a greater wonder than that men may see in darkness, it cometh to man sustaining his spirit, it maketh miracles to happen.

17 I say Light is more! Light is the shibboleth of the Host when manifesting, yet likewise doth Light manifest unto itself, having its properties to bring order from chaos.

18 It goeth forth into darkness pressing Order before it.

19 In that Light vibrateth, harmony maketh order;

20 Light hath power to achieve: it goeth up and down the universe, verily impelling creation before it;

21 Light is the word of the Father, saying, *Be lo, matter is!*

22 Light cometh unto beings that are radiant, making them of radiance; it goeth forth from others and maketh a path of radiance announcing them.

23 I say unto you, beloved, except that ye be born as creatures of Light, ye cannot exist of a state that is permanent. Lo, Light *is* permanence.

24 Light cometh unto all the universe as form on form: it starteth in eternal time as men know time, it goeth forth unto all eternity, never making haltings.

25 Light shineth in a darkness and men cry to one another, Lo, a fire hath kindled; know that I tell you, the Light maketh fire: fire maketh not the light: fire only kindleth in that Light hath reached it.

26 Light is the substance of Spirit performing: great things come of Light: it goeth forth unto all eternity and findeth chaos in Eternal Principle: lo, it chargeth it with order and men cry in wonder, Behold a new star flameth!

27 I tell you stars are light only as Light radiateth from them; stars are not light when Light leaveth them to seek other manifestings.

28 Verily the mysteries of Light are unconceived by mortals; the Father sendeth His Word by Light; it performeth in atoms, the sun hath his roaring in that Light hath found vacuum within itself wherein it may manifest.

29 Light is that property in ether which hath the power to conceive itself in form! I tell you more. . .

30 Light is that property in ether which maketh man to see himself raised unto godhood: even as Light bringeth order

out of chaos, so doth it impact on man's spirit and reveal its fraught divinity.

31 Man receiveth the Light and cometh to the Godhead, he is swept in the path of it unto the eternal Principle of Love.

32 I say unto you, beloved, ye are born of Light: Light hath made you mortal: it hath transcended mortal tissue and implanted your spirit in that which was embryo: cell on cell hath grown because of it, from those cells have ye bodies, they do you their servicings;

33 Light cometh to the parent, I say, in conception: it raiseth an embryo, lo, it is Form: it permeateth matter and increaseth Form as growth: it supplieth growth with tissue; it openeth the womb and bringeth forth the babe;

34 Light hath power to do that which is forbidden unto mortal flesh that is clumsy in maneuverings.

35 I say that Light concerneth us as Instrument of Truth: Light is our shibboleth for making men to know their godhood;

36 I say, even as it openeth the womb of mortal mother and fetcheth forth the babe, so openeth it the womb of the greater mother, Time: goodly works are children: she hath a mighty offspring.

37 Ye have heard it taught unto you that I am Light of the world, that no man cometh to the Father but by me; behold ye have said, And is it not a symbol?

38 I say it was no symbol.

39 Behold the Truth Incarnate!

40 In Light have I manifested: in Light do I manifest: I give Light commandments: I have made it Motive Servant.

41 I have taken waves of ether and fed hungry mouths

with food: I took Light and employed it; lo, did it come to me in form not seen of eye, I blessed it and used it: men cried, We eat bread!

42 Light waves are Thought Incarnate manifesting on and in substance; I have answered the mystery. Thus Light hath performance.

43 Men say, Lo, light cometh from the lamp! not knowing that the vessel cometh first from Light;

44 Men say, The lamp is lighted! lo, the vessel holdeth fire that is Light in an attic.

45 Grasp this well, my beloved. I say ye have use for Light yourselves in the times that come upon you; I say Light is your servant even as it is mine.

46 Now ye see Light manifesting as a substance and great is your wonder; substances have emanation; that is Light in a Form; Light is concerned with creating that form.

47 If there is Light I tell you there is Form: without Light no form formeth; if such be apparent to eye of the countenance, how much more hath it appearance to the eye that is Spirit?

48 I tell you that ye have powers that come of me, making Light-Forms already: at times ye do see such Forms: but ye do know not their essence; ye greet not their meanings.

49 Light cometh unto you, making ideas for writings: ye declare to the brethren, Lo, an inspiration honored me!

50 Verily were ye honored. My servants sent you Light and ye made of it employments. Of such was your honor, that ye used Light in miracle.

51 Study Light well: it holdeth life's secret; Light is concerned in all that ye are, Light is concerned in all that ye do;

behold men will one day find that Light turned upon chemical formation will make it live.

52 In that day they shall cry, Lo, we are as God! We create life and give it! . . . but they give it not, beloved: they but use Holy Spirit's radiance to give throbbing unto tissue; the Light is the life: they but do a procreation.

53 Do they not perform it now, being parents unto children? have they not possessed the principle already, but use it not, fearing it?

54 I say emanation forever is Light; ye do make unto yourselves lights for your directings in journeyings that are earthly and bethink it not miraculous; I say lights can be made for spiritual journeyings and men shall see visions.

55 I tell you that man shall discover the Secret of Life as he exploreth Light.

56 Times come when the godlike have need of great powers: I say it shall be given them in flashings of incandescent light making them to feel a vast strength of mentality; ennoblements shall lift them, they shall flood and surcharge them, they shall have a vast feeling as of muscular powers, Light shalt shower about them and they shall receive it;

57 Lo, they shall be radiant, having thus absorbed it

58 They shall strive as strong men to contest in a race, and thereat shall go forth from them waves of ether, forming substance.

59 Thus I did miracles but men's eyes saw not the Light that visited me, being clumsy of perception.

60 Light hath power abstrusely, making impressions upon the retina; lo, rays of Light are all about you and ye know it not; great things transport themselves throughout the

universe by Light and men perceive them not, thinking Light is only fire.

61 I say unto you, Light that the eye perceiveth as such is only incandescent for the purpose of making the universe known to men's senses: but incandescent Light is only Form and not a Principle.

62 There are forms of Light that have power to transcend all earthly substances as though those substances were mist; have ye not heard waves of that which men call radio making miracles for their ears? it is all making sound too low for the eye.

63 Light transcendeth substance and giveth emanation in Form which man hath not discovered.

64 Thus do I teach you: I tell you of secrets that are of me and my company; I look into your hearts and know that ye seek me.

65 Lo, do I seek you with an equal forbearance, with love, with charity, with tolerance, for all that perplexeth you: why continue ye in error?

66 I tell you to arise and be about your leadership.

67 Ye have wandered far from me in the years that have passed: forces played upon you, they led you into error; I did know that this was so, yet I said unto my servants, Be ye not of saddened countenance; lo, the beloved return!

68 Lo, came ye back to me with hearts that were heavy: ye did say, Lord, manifest in us that we may know our powers.

69 Beloved, beloved, I tell you *power cometh!*

70 Men shall say unto me, Are not these they who led us in thought of Thee in principle? I shall say unto them, Lo, my

servants speak their utterings; do ye harken to their wisdoms.
All faith is given you to triumph over error.

71 These are mine utterings to give you a mastership: these
are benedictions to endow you with eminence.

72 Wouldst ye have me sing a petty song to give your wits
distraction? I tell you your wits are your passports unto glories:
your lamp of love is lit, why need your wits distractions?

73 There cometh a radiance, there cometh a truth, there
cometh a perception: these are the Godhead united in the finite;
these are the mysteries of mysteries that give Form its essence,
that unite to check blasphemy uttered unto Spirit.

CHAPTER 31

BELOVED, be kind to those who walk in darkness: they are
children of terrors who need your everlasting help;

2 Strive not against them; hand them up to higher things.

3 Ye have been called: the calling hath consequence;
he who hath ears to hear, let him hear.

4 We are brought before the seats of judgment: God calleth
us to give accountings of our trespasses and charges.

5 I say unto you, Be not cast down if men revile you and in
my name persecute you; I lead mine own and they suffer not
in spirit.

6 Behold those who tell of me shall know a sweet substance,
their wits shall not revile them, they shall be apparent each unto
the other, they shall explain of my presence to sheep that
have strayed.

7 Will I not know them and cherish them for that?

8 Go ye into the world and say unto men, Lo, the Master
sendeth us unto you telling you to be strong of heart, to harken

to his wisdom spoken in event; he cometh unto you in spirit,
Love performeth in substance before the eyes of many nations;

9 He saith to men, Peace! Good will on earth! More he saith
in your hearts.

10 I tell you, beloved, the times are ripe for reaping: that which
is common shall be common no longer: the world shall know
changing: the lives ye shall enter shall hold goodly promise;
think not to it now but recall that I have said it.

11 Have I not told you that ye do manifest for me unto
listening millions? I perceive vast audiences listening whilst ye
speak, taking your words, living by them beautifully.

12 Think ye I do not love you in that ye have power thus to tell
humankind its destiny?

13 Ye have heard me say that men shall rise up and
persecute you for that which ye shall tell them: I say I have
heard them in their plans of this moment: they conspire
together.

14 They say among themselves, Let us discredit these who
come boasting, vilely do they speak of spiritual things, having
no knowledge of God as we see Him.

15 Beloved, harken unto me: The speakers are not vicious,
they are children with a terror, they make themselves a
petulance, they lack concept of divinity, they have their ideals
and seek to protect them.

16 I say that I have endured of them myself; I know the
plannings of their hearts; I have sorrowed in their learnings;
beloved, hear me . . .

17 The godlike shall come to events in their lives wherein
men shall say, These have a power not given to all by Nature,
therefore are they of evil, let us rend them and stamp

on them, let us make away and stone them, else do they defile our sanctuaries by greater performance that mocketh our weakness.

18 I tell you they are children who fear the unseen, they are babes in a woodland with a darkness upon it, they shun the unknown in that it disturbeth the floorbeams of their logic.

19 Never are they open to censure, beloved; remember, I adjure you, they are open to Truth.

20 Do ye fear the dark jailer whom they shall send to seize you? doth the judge who declareth you wear a veiled countenance?

21 Peace unto your spirits! Are jailers not men who discharge a goodly office? do judges not judge that the evil man be shortened? how say ye, I am taken of the jailer, or, the officer hath seized me?

22 Verily the officer seizeth at a bidding, he doth his labor, he is only a servant for those who want protection from wolves in sheep's clothing.

23 Are ye wolves in sheep's clothing, that ye do need the vestment to sit upon your sacrifice, even your endeavors that man shall be ennobled?

24 I say ye shall be saved from the smiting of a lechery, ye shall rise up and come in to those who thought you perished;

25 Thus it shall be with you, when ye keep my commandments to succor those needing you.

26 Hear ye my words: I do caution you further. . .

27 The sister of the boldness shall seek to entrap you, she will beg that ye lie with her, she will offer you an amulet.

28 I say that confusions shall come to those defiling you; be considerate and advising, and tolerant and generous;

they will see your good works and their manners shall rebuke them.

29 Not so those daughters who have evil in their hearts; they shall rise up to smite you, they shall deal you a blasphemy, verily they shall make demands upon you for their services, saying to you, Pay us or know infamy; lo, we will launch it!

30 Do ye offer them succor? I say they shall ensnare you; they shall shriek of your false promisings.

31 The evil cohort shall pay them for their emptyings upon you in phrases confounding you, telling the righteous that ye are of strategies in your careers, that the Truth is your trickery, that moneys entice you, that ye pass to and fro with vomits in your privacies.

32 I say unto you, beloved, let not your hearts be troubled: we have a mission that encompasseth the nations; the earth is our workshop; the hearts of the distraught are our tools and materials.

33 Goodly sculptures shall arise within that workshop's privacies, the forgings shall be mighty, those who do mock you shall stand mocked by your stature, the evil man shall know you and his whore shall run from you, they shall take themselves hence and their soddenness shall purge you.

34 Seemeth this foolish in this hour, beloved? even so was I foolish to those who once knew me.

35 Even so said they amongst themselves, He wrought us a cabinet and collected his pence; how thinketh he then to give the world balance, to redeem it from error, to raise it to godhood? is not this the lad whose father rebuked him? we heard the rebuke and he wept like an infant.

36 How thinketh he then to save mankind from weeping?
whence cometh this bombast to save earth from sorrow?

37 Harken, harken, beloved: We come unto the Father with
accountings of good deeds performed in our flesh.

38 Arise and take your heritage of Truth: understanding is
your portion: men have said unto me already, Master, give us
more of these who speak unto us these visionings.

39 Honors come unto you, increments visit you, verily it is
I who do comfort and sustain you, my servants are your
servants, they stand about you thickly.

40 Great visitations come unto you suddenly, whiteness that
hath meaning not of color giveth you clear vision, figures move
and give you wonderings, lo, ye glance upward and visions
have reality. . . .

41 I tell you that when such Light doth give you its radiance,
ye do enter the portals not seen of eye, ye do glance into vistas
that mean eternal Spirit.

42 Men are alarmed by little fears, beloved; I tell you they fear
in that they are little; fear showeth them their weaknesses;
it mocketh at their flesh; it remindeth them always that flesh
doth confine them.

43 The cataclysm cometh and their fears are made great, yet
behold it discloseth their littleness as well.

44 What are these to Spirit?

45 I tell you that little fears are as rodents gnawing at the
ropes by which men climb to heaven.

46 Know ye that men have always a fear that that which they
fear is naught but illusion.

47 Men fear illusion in that it hideth the pitfall behind it.

48 One cometh to you who saith, Lo, I am your friend,

I guide you around the pitfall! Do ye not accept his guidings?
Wherefore do ye accept them?

49 Is it not true that he feareth no illusion? He knoweth the pitfall, that its edges are firm, that he can pass around it; he walketh forth strong in confidence that true sight is his portion.

50 I tell you, he is strong who saith: Illusion is a friend who hideth the pitfall for some, but giveth me courage to penetrate that which is unknown.

51 Even so, beloved, did I pass through Illusion, verily the illusion that mortal men call Death; lo, the race thinketh that Death is a pitfall, or verily the pitfall lurketh behind it.

52 I take such by the hand and say, Come with me and trust me, we go through the Illusion, we skirt the dread pitfall; have I not walked it? do I not know its placement?

53 Lo, men hide their faces, they drop down their heads; they say, Master, we fear no pitfall whilst thou art leading!

54 I say, Bow down your heads and worship yourselves! lo, ye have powers to skirt many pitfalls, being strong in your confidence that naught lieth onward to serve you an injury.

55 Ye have heard it said that men have alarm at small noises but terror cometh not at great; hear ye my wisdom.

56 Little whisperings distract them, great symphonies have power to raise men to ecstasies; great thunders bespeak majesties; great rumblings portend earth's manifesting cataclysm, yet men blanch not, knowing others suffer with them.

57 Small noises worry the separate heart alone in its closet: each person hath a devil, mayhap it be a relative displeased, mayhap it be a soul who hateth him for visiting favors on one more beloved, mayhap it be an unruly spirit who thinketh

he seeth a vantage to be gained by vilely obsessing his brother in flesh.

58 Is it not true that men have tempted one another for hire? would they not tempt one another for spite?

59 I say that such come unto their brethren in the silence: they whisper of calamities, of pitfalls and quicksands, of lions in the pathway: lo, the spirit quaketh and the heart taketh pause.

60 Vibration lowereth, man is seized with terror, he fleeth his closet wherein is his tormentor, mayhap he fleeth his life in his frenzy.

61 I say unto you, beloved, that great sights and great noises have small powers over individual fears, for lo, suffering borne with others loseth half its sting: but small fears at small terrors findeth out the soul, small whisperings quake the spirit, the foot-tread passing without the foot sendeth forth the power to wreck the stoutest heart, for a man then feeleth no strength but his own.

62 Thought Incarnate, I tell you, hath its word for each soul: Man is of Light, he is mortal of fiber, he seeth incandescence, he feeleth radiation, he knoweth permanence of vision to witness Eternal Function;

63 Thought Incarnate saith, Man hath knowledge to visit Light upon himself, to take it in his spirit, to wrap his substance in it, to let it be his armor, to lift himself by it, to dispel all illusion, to walk nobly in its radiance, to become as the Father, knowing good and evil.

64 I teach you this hour that which ye shouldst know.

65 Ye have pleased me by your inquiry: ye have come unto

me seeking solace in quandary: I have told you that Light answereth every enigma.

66 Behold then your cue upon that which perplexeth.

67 Day unto day ye do go about your labors: night unto night ye await my soft footstep.

68 I say it is my pleasure that I have those I love, waiting to hear my voice in their hearts.

69 Tranquillity is your portion, love is your protection, further is my Spirit that cometh in to you, comforting. . . .

CHAPTER 32

CAN YE not accept that that which cometh to you, cometh of my presence? I am the cause of that which happeneth to you, I give you the mission; I say, This is meet, or, That is ennobling, and behold ye have experiencings: take them, my beloved, know that they enfold you.

2 Think ye that event hath hounded you, not of your making? how know ye it holdeth evil? is evil not ignorance? if experience holdeth wisdom, whereof can it be evil?

3 I say I have a method always for deliverance. Can ye not trust me who hath brought you to the moment?

4 Speak well to those who heckle you, speak beautifully to those who mock you, verily they mock you because of their ignorance, they go up and come down because they fear your utterings;

5 Shouldst ye be fearful of those whose fear of you is greater?

6 I say, Be of sense.

7 Take note of my voice in places and seasons when ye find yourselves perplexed: say, Master, dost thou will it? seek me out in solitude and I answer in your silence.

8 Wait for mine answer: the fond heart doth utter it.

9 Ye bidst me rise before you: have I not risen on a thousand nights and ye took me for your worryings? Have I not answered your heartcries in a thousand silences when ye cried, It is conscience, I have erred and do rue it. How say ye, it is conscience?

10 The might of the Lamp is your guidance unto probity. How say ye it is conscience unless my Spirit visit you?

11 Men do pray in their closets seeking surcease from their worryings: is it not meet that they should seek surcease? Whence cometh the weariness that maketh them to supplicate?

12 I tell you I have visited them, I have spoken to them privily, I have stood up in my stature, I have visited them in person: know that I come a thousand times to respond to their appealingings.

13 I say it is beauteous that they should so entreat me, yet I say unto you more: I say the greater beauty hath it that man should know twilight in the realm of his emotions, that he should be quiet when my Spirit seeketh utterance.

14 For I seek to address him in that afterglow from tumult; I would give him my blessings to becalm his tossed grievance.

15 How cometh he to say, There is none to hear my renderings?

16 Beloved, beloved! How oft would I have stilled you with the sweet peace of my language, yet ye went afar from me at expecting no responsings.

17 Would ye ask of an earthly one, my beloved, and turn from his countenance before he could address you?

18 Harken for my language! In your hearts do I speak it.

19 Pray ye in this wise: Dear Lord, come unto me! Give me your counselings. Hear my reproofs at circumstance that they have delayed me in attaining to thy splendors. Point me the true pathways, that I may take note of them. These are my beseechments. Fain would I greet thee upon a silent highroad, to turn aside in a quiet pasture and speak with thee of majesties. Make simple for mine understanding the evincements of thy presence.

20 These things speak, beloved, and let mine own promptings complete the sweet intercourse.

21 For I have waited many days to make known to you my utterance.

22 I come in a thousand forms, speaking unto your intelligence: cometh a poem to you, moving you to grandeur? I declare in its poesy. Cometh a thunder-roll, washing earth with fragrance? am I not its essence? Cometh a friend, telling you of tumults? am I not in your reasonings, healing his torn spirit?

23 I say, Be still and hear me.

24 I am your Nobler Self, bidding you to ecstasies.

25 I say, Be still and hear me.

26 I am the grandeur of that silence wherein a man saith unto himself, Mayhap if I be quiet, the still small voice will endow my understanding.

27 I say, Be still and hear me.

28 For thus is it written: That I shall come in a thousand

forms and rainbows but in only one speech that delighteth the intellect.

29 Beloved, I go before you opening many gates: trust me that I open the Last Gate of All.

30 In the Father's name we conquer.

31 Thus do I salute you as brethren. . . . Do the brethren lack tongue?

CHAPTER 33

I HAVE lived in your hearts: I have given you food: I have raised you up unto your Better Selves: I have offered you a language:

2 I have said, It is better that all should know the redemption, than that one in a grandeur should sit down with kings.

3 Now we come to that silence wherein understanding locketh us; we weave for man a tapestry in our vigorous performings, we work upon its pattern, the hot day retaineth us.

4 My beloved, be counseled: Is it not meet that many should go before you, preparing for you the way, than that one should fall, stumbling, and the life-load defeat him? I say we are those who do open the pathways, we make clear the highroads, we take the march of toil upon ourselves that those who come after do travel rejoicing.

5 Is it not nobler to go afar in the night, bearing a beacon to those on lost pathways, than to sit at our lamps with our loved ones about us?

6 What manner of friend among you would say, The distressed ones annoy me, I have no pleasure in them, fain would I have their faces erased in mine heart's ease, I am given to my restings, let the darkness wrap its tumults:

7 What manner of restings would arrive from such coverings?

8 Lo, the brave in heart wrap their mantles about them: they pick up their lanterns: their loved ones give them godspeed;

9 They go forth to the furies: they seek the far cry of the soul that is stricken; mayhap they return, mayhap they return not; what is that to them? have they not responded? They have done what they could.

10 Wouldst ye have me sit at mine ease in my chamber, when the heart crieth out to partake of my solace? even so, beloved, consider those stricken:

11 They cry out for guidance, they plead for your attendance.

12 I would have you eat from a lordly dish, but in this manner relish it: The pure in heart hunger for things of the spirit, the nobler soul waiteth till the hungry be rescued, that all may come in and partake of the replenishment.

13 So go ye, beloved, and master your mastership.

14 I have talked: ye have listened; I make straight the crooked pathway for those whom I love; I raise the wracked spirit when the intellect tormenteth; I bespeak you a balsam as ye harken to my presence.

15 The heated day deceiveth, the fond night restoreth; we gather within the radiance of a goodly lamp and know the Father's blessing.

16 Thus I adjure you, thus I still your tumults.

17 I am come unto the world to give it my benevolence; I am come unto your faithfulness to reward it with mine auguries; say not, I sit upon a lofty eminence within mine own esteem; say rather, I do wait within the antechambers

of those who would instruct me, I do raise myself up as my voicings sound my quandaries, I do wait in a contriteness to have wise utterings laid upon me. . . .

18 So, peace, my beloved!

19 Our progressions are infinite: we do go from star to star discerning Spirit's vigilance.

20 These are our anointments, that the host of the Just Men Made Perfect bequeath to us their radiance, that no good thing cometh out of life that hath not in its coming the bestowing of great treasure.

21 So I walk beside you until another Speaking cometh.

22 So I adjure you lest Mammon doth rob us of tranquility of heart. . . .

PEACE

THE SIXTH SPEAKING

CHAPTER 34

THE WORLD hath an augury, it hath an affliction, it hath a mighty portent: it returneth a blessedness to those who come seeking, it maketh a great heap of its claimings and poureth it out on those who are godlike.

2 Know that I am with you: know that I instruct you: be constant and consistent in your attendance upon me: we have business together that is freighted with alchemies.

3 Great are the employments to which I call your talents; I call them with my voice, I summon them with music; out of the coffers of mine heart I lift a treasure and give it unto you: I say it is my blessing that holdeth great augury.

4 Wouldst ye know calmness? hear then my voice.

5 I come unto the hearts of men in solitude when they have made preparation for vast sacrifice: behold sacrifice seeketh to make for the humble a pathway unto lordship, verily it maketh of the humble an abiding-place for spiritual glories.

6 Sacrifice hath its merits: I say it is growth of spirit.

7 Men sacrifice themselves for friends and for causes; I say that they do it because they are immortal; they forfeit their lives for persons and values that they may be knowers of spiritual enlargements.

8 Tell it unto men that the earth is peopled in vast numbers with those who have gained to the Godhead by sacrifice: they come back to earth to manifest before men, for the purpose of showing men that sacrifice ennobleth them.

9 I come unto such and say, Behold ye have missions: go into the earth-plane and fulfill them: lo, I come unto you

-serving you when the price of the sacrifice is beyond your endurance;

10 Thus shall men see that sacrifice is beautiful, thus shall they perceive that sacrifice maketh them to be of great heart, to live a great compassion, to go and come mightily, to have the eternal passport of Time; that love which suffereth long and is kind.

11 Peace, my beloved; know that I sustain you; know that I tell you that when the pain groweth great, lo, do I lift it up and ye do feel it not!

12 How say ye unto me, Master, who are we that thou dost come unto us?

13 Are ye not my beloved who have come to earth serving? I say unto you, I know you! I have known you of old.

14 Tell mankind that I live, that I perform unto my servants, that I am but servant unto their servanthood, that I speak unto them in person, that they know me in my person, that they come unto me and behold, I serve them.

15 Being great in my discernments, I delight in my service: delighting in service I am great in my discernments; thus shall it be for every man, that he cometh into the sense of his godhood through his service to his brethren.

16 I tell you to say this: That the Carpenter of Nazareth is building, building, not with nails of iron but with ropes of love: I tell you to say that men may hear my literal voice if they but harken in their hearts.

17 Men are hungry, beloved, to know that I *am!* they come seeking me, but wrongly; they have power to hear me but will not use it.

18 I say that ye are interpreting me unto many brethren

when ye do give them mine attestment that I am waiting at the doors of their hearts to speak unto them literally;

19 Ye shall say unto them, Lo, he cometh with utterings as your hearts hear his ministerings.

20 Men shall say, Lo, we read in many writings that the Carpenter is with us: if it be of truth, why see we not his person?

21 Ye shall say unto them, Lo, he cometh in person when ye harken in your hearts to the rigors of his ministerings:

22 Each man hath a vision possible on his Damascus Road!

23 Tell it with trumpets, emblazon it with radiance! verily, beloved, it seemeth a mystery. I say it shall be unfolded in every life that testeth it.

24 I tell you that ye do utter of eternal values that bring me closer to my sheep; take ye my blessing in that ye do it.

25 Beloved, I charge you, Be circumspect of precept: see naught, do naught, hear naught, that holdeth not in essence the beauties of sweet reason: be circumspect of precept in thesis of action; be calm in event that rebuketh great hatreds; speak at all times beautifully; make no claimings wildly: keep peace in your paragraphs.

26 Ye are scribes of the Eternal! great shall be your brilliance interpreting that which is of me.

27 Arise and do your labors: that which happeneth is of consequence verily as ye do permit it.

28 Fear not, tread resolutely, come unto me for counsel and I give it, abide with me nightly: my blessing is upon you for that which cometh from your hearts;

29 Be prepared for the summons when it cometh, verily ye shall know it, ye shall not mistake it.

CHAPTER 35

HAVE YOUR hearts tranquillities but your minds perplexities?
I say, Be calm in both.

2 Ye have heard me tell you that no harm cometh unto you;
behold I say again, I protect whom I love.

3 Men are displeased with that which is finite when it cometh
to them mystically: they rebel at the abstruse: they want wisdom
bluntly.

4 Let your hearts be ennobled by the thought that man hath
heard mysticism before, and profited, but that he hath denied
me before, and profited not.

5 I tell you that we are coming to mysteries that profit men
greatly, but the times have a program, there is witchery in
Order, that which is Written hath its entries by a rostering.

6 Let us reason together! I give you instruction in cardinal
principles; I help you in deciding questions of import affecting
the race in its struggle unto mastership.

7 Know that great basic facts are given unto men, that they
may play their parts as men: great fundamentals of doctrine are
given unto them on which to rear hypotheses of life for their
spiritual profit and mental pleasure; I say they are concerned
with Ideals of Origins;

8 They are transcendent to earthly Instructings by earthly
teachers who behold not the truth through the eye of the spirit;
they are transcribed by men and women who have no other
motive than purification of insight, seeking no profit but love in
the effort, knowing no bases of argument but those which are of
me.

9 I tell you that they are held to answer for such

instructings and they answer; they tell millions truths that their insight has showed them: those millions are freed from their despairs that are of ignorance.

10 I say unto you, These are the Instructors who come of Love Incarnate teaching the worlds: they labor in the vineyard of Pure Thought and have dominion over it: they seek the Father in every human pasture wherein my sheep feed: they are angels of a sort who harken not to the voicings of doubt but proceed with a firmness in making pasturage for those sheep, whenever and wherever the enlightenment leadeth them.

11 I tell you I have instructed them of old; I instruct them again: I say unto them, The way openeth for miracles, lo, the Father's voice speaketh and those miracles perform!

12 Great are those miracles!

13 Man hath no concept of that which waiteth in the Infinite.

14 Men have concept of Divine Thought, having thoughts themselves, but they know not the ways in which Divine Thought operateth to create Matter or to send Light upon its mission making order out of chaos;

15 They have no concept of miracles in eternal night between the star-worlds or why men sleep in flesh, and know not anything that is reality;

16 They come wanting knowledge, behold it is given them and they perceive it not; they beseech for a leadership and receive it not, in that they are blind in following blind shepherds.

17 I tell you, beloved, this is their lesson: that they shall come to a place where eternal night hath an end in their

hearts, their eyes shall see the true Light, they shall cry at its brilliance, their wonderings shall palsy them, they shall know a vast contriteness;

18 Verily ye have seen that Light of an order: ye have cried out at its brilliance, ye have known the contriteness.

19 So shall others see its brilliance, the contriteness shall ennoble them: ye shall come to a place wherein ye teach the multitudes, they shall open their ears, having eagerness for knowledge: but spiritual truths confusing them shall be of no pertinence;

20 Men resent the abstruse and I say it is pardoned them: they hunger for the clear of concept and perceptions; is it not Light, making order out of chaos? are ye not makers of that Light in abundance?

21 Beloved, ye have a power: men have a power everywhere: ye are spokesmen of the power: my servants on this side are spokesmen of it also: men come to a time when they treat of it themselves, to themselves, directed of my presence;

22 I teach them of the Fire, that it warmeth and not destroyeth, that it smelteth the ore, not consumeth the biceps.

23 I teach them directly: therein is a great mystery, and yet I say it happeneth: men come unto me directly and are fed, they do see my face and hear my voice, even as ye do hear my voice though ye see not my countenance. I say that it shall be.

24 I bid that ye go forth unto the world and say, The Prince of Peace awaiteth in his person, ambassador to every heart.

25 Tell man that he cometh nightly unto those who are

pure, even as now my servants receive me in their hearts, having knowledge of my Being. . . .

26 Ye have heard it said, An eye for an eye, and a tooth for a tooth; verily have ye heard it;

27 I have told multitudes, Love for an eye, a pardon for a tooth. Behold, I have said more:

28 I have told multitudes, Lo, the way to light is Love Incarnate working to lift man's concept of that which is eternal.

29 The way of divine instruction is not simple, beloved, though the truths of its meaning be simple of utterance: men learn by degrees: they must hear my voice through effort, even though mine instruction be simple of diction.

30 I come unto those nightly who have a mind to harken, but those who harken not are as children who are wayward, wandering without guardians.

31 I say unto you, beloved, the way is open for man to know me, even by his eye, even by his ear, verily shall he know me by the words of my mouth;

32 Man hath a mission unto himself to do this thing, he hath an errand to cultivate his senses, behold he is commanded to know his Guardian by the address of his Word.

33 I say he is clever at the arts and sciences, he walketh with his arts, being led of my servants who perform for his ennoblement.

34 Let him be equally as clever in cultivating that science which raiseth him up to the Planes of the Benevolent, where those whom he thinketh to be perished may address him, where I perform in my essence, moment unto moment, though

himself of the world of motion that men miscall Matter.

35 Speak unto man: tell him he is candidate for restored perception of Divine Form working in ether to bring the millennium of beauteous spirituality.

36 Tell him he is coming to make progress in arts beyond his telling at this moment: *tell him he awaiteth the coming of the Carpenter, who buildeth, buildeth, buildeth, unto the eternal, for man and all his species!*

37 I say it is pleasing unto us that men have knowledge of their instrumentalities when such are directed to wielding eternity's virtues; yet behold I tell you that events have progress which maketh the heart to shudder if man learneth not the secret of that which he possesseth.

38 I speak this with an emphasis: Let man at once perceive the eternal entreating on his doorstep, for verily he hath a mission to take it in and sup with it, to give it hospitality, to share with it his couch and repose within its luxury.

39 I say it! I say it! I bestow on you a wisdom that ye may impart it unto multitudes! I tell you that your missions are completed when ye have imparted unto the nations the richness which hath come to you.

40 Men do come into your lives whom before ye have not known: others go out of them whom ye have known always;

41 What mattereth the goings? the comings have importance.

42 Accept that which cometh, have a sweet toleration for that which seemeth to depart: I say there are reasons whereof each doth manifest.

43 He who loveth you goeth ever with you, she who loveth

not, goeth not with you; take my yoke upon you and perceive that it moveth you unto concords of great utterance, a vast interest greeteth you.

44 Take my journey joyously, for it leadeth into mountains, yea to many tablelands whereon roses are surfeit.

45 Hear my commendation: Men have beheld you at work in my vineyard: they have been encouraged in their hearts: they have come unto me beseeching me that I bequeath you great blessings for that which ye have rendered unto them when verily ye did labor perceiving not the fruits.

46 Is it not meet that these things should be known unto you?

47 Labor with a sureness: I say, The labor hath its recompense.

CHAPTER 36

WE TREAT with men for their redemption: the labor meriteth any effort, any sacrifice, any resumption of mortalities.

2 Greater love hath no man than this: that he entereth into worldliness to be of service unto his brethren.

3 Ye have given not one life but many lives: ye will give many more ere the end in glory cometh: some will be unpleasant, some encompass suffering, some will hold joy, all will know peace.

4 In the earthly visit ye do go from glory to glory, from honor unto honor, knowing that each essence is my designation for you; the glory is its recompense, each honor hath its garland.

5 Treat with men on their own ground spiritually, thereby do ye save them for the courage of your preachment.

6 I say unto you, beloved, We have a great work coming: I say man hath not encompassed such since there was a nation: I say great wonders come: the nations have their parliament: they sit in a majesty: their councils have a sanity.

7 Behold the nations of the earth shall draw together and sit down as brethren; they shall not know revilings, neither wars any more; the wise ones shall lead them, they shall stroke their beards thoughtfully.

8 That parliament cometh after times of great travail, not wars as ye know them, but turmoil of eternity preceding mine appearance. . . .

9 Know that men will be divided grievously before my reign beginneth; they will cry, We have seen the Dark One! we would flee his wrath, verily would we flee even as children before a parent who is irate;

10 Others will say, Behold it is the Bright One, let us follow in his footsteps!

11 They will make great speech over radio and cable: they will call to the nations to give thought to the miracle.

12 Other nations will respond, Verily do we know it: did he not come to us also? Lo, we saw him with our vision!

13 In that day they shall say, Who shall tell us of him but these who did invite him? and if they invited him are they not those who have keys to the Vision? let us therefore honor them in flesh, not bishops and sovereigns or charlatans of spirit who instruct us with false doctrines;

14 We beheld him with our eyes: he stood above these who prophesied and said, Lo, look ye on him!

15 I tell you, beloved, the world lieth at your feet in moments such as those: verily men shall name it The Time of the Great Speaking, for I tell my servants everywhere, Go! flock ye to the standards of those who went proclaiming me!

16 Verily they flock, serving you as ministers.

17 Have ye ears to hear wisdoms? have a sureness that ye hear them.

18 Lay up for yourselves all knowledge, I tell you, that ye mayest serve well when the Great Speaking cometh; thereafter cometh greater knowledge that ye say unto the nations:

19 Lo, we are peacemakers, we give the earth increase! store your arms deeply, let the seas take contraptions that are built for destructions, make smoke of your powders, beat your swords into plowshares and your spears into pruning hooks!

20 Verily shall men hear you: they shall say, Let us do it.

21 I tell you now that this nation cometh to a battlement in affairs of its spirit: it goeth not over that battlement, it skirteth not around.

22 Disrespect for law increaseth, man slayeth his brother and suffereth no penalty, the scrivener declareth him, he hath a goodly aspect, he walketh out to lechery and payeth the scrivener wherein he declareth him; the judge condemneth not; the false witness prospereth.

23 I say it is all abomination unto me, who sought out this land as a shibboleth among the nations.

24 I say unto it, Cease this wrongdoing, return to the godliness in affairs of vast statecraft that sat upon your fathers: give the righteous man his wages: defile not his homestead, neither wrest it from him;

- 25 I say, if ye hear not my words, nor do them, a suffering cometh on you as nation hath not suffered.
- 26 Behold my words know mockings: the suffering groweth hourly: plagues of divers kinds break out: invention runneth riot: the wheels of cars and conveyances turn not because of obstructions on tracks and rights-of-way:
- 27 Anarchy blossometh black flowers!
- 28 Behold it shall come that wheat rotteth in the fields: of food there is none: false wisdoms shall arise in councils of state, they shall say in a foolishness, Let there be less that more may accrue to us: the besotted shall harken to them, Mammon shall endow them;
- 29 A time of trouble maketh its distaff to spin like unto which hath never spun since the land had a being.
- 30 But ye shall arise and proclaim a sweet tocsin: Speak not these blasphemies, hush ye your whoredoms! rebuke yourselves, ye judges! take up your obstructions, ye workers of mischief! teach mercies, not sophistries, ye learned in academies!
- 31 These and other tocsins shalt ye speak.
- 32 Behold ye shall rebuke the evil man in the high place: he shall cower unto you: ye shall rise up and say unto the worker of iniquity, I do know you of old; begone from my presence else I set the cohorts on you!
- 33 Behold ye shall set them, and it shall be righteous.
- 34 The evil one shall say, Behold these are failures: the work which ye believed in, see it prospereth not! mankind resenteth the tocsin ye bring it: the pence is withheld you; ye art cast in confusions: your scrolls are seized from you! is such a great tocsin? ye are makers of hatreds!

35 I say, beloved, his words bear their falseness: the evil one is angered: is not his weakness shown him?

36 Is it not true that he who revileth without a cause hath his own pestilence secreted in his bosom?

37 Beloved, the evil one speaketh these things; his seizings show his terrors; he cometh to accountings and his tongue hath its foamings;

38 Yet men harken to him: they perceive that he is mighty: he turneth his garment and it hath a fair complexion: he smileth, he entreateth, he promiseth vast luxuries: men say, Who is like unto the evil one? hath he not his anointment?

39 Thereat worse confusion cometh.

40 I tell you, jot or tittle shall not be changed: all shall know fulfillment.

41 Man escheweth righteousness: he perceiveth his necessity, that wickedness hath hallowed it: great suffering increaseth: man knoweth not the evil one, for he hath a goodly aspect.

42 He sitteth in great councils, he walketh in fair raiment, he hath a learned brow and speaketh his profundities.

43 He veileth his purposes, he becloudeth the nations.

44 I say ye shall rise up and give his plottings contest: ye shall spear him with a courage: ye shall rise up and cry, And who art thou, that the righteous bend before thee?

45 Behold he shall joust you: he shall seize on your utterings and bear you false witness: verily I tell you he shall bear you to the judge, the jailer shall take you.

46 The jailer shall deliver you to the council: the perplexed shall sit upon you: they shall render their judgments.

47 Behold the judge shall rise up and say, I find no

fault with these, their error hath its pardon: behold the judge shall free you and the evil gnash their knuckles.

48 Think ye not, beloved, that I am far from you in abortions of righteousness! do I not watch with you, as from a mountaintop, the course of the evil one's rankings and marchings? do we not change the battle plan day unto day?

49 I say, Seek instruction from princes and savants: perceive their deployings, take note of their auguries; go about your affairs, until men do beseech you for positions in government.

50 I say it is the beacon that the miracle commenceth.

51 Open your hearts to mine instruction on that day as never were they opened: hasten to your places before the ranks of the righteous: cry as with augury, Let the mischief be stricken! let order ride in as on a sweet gale!

52 Lo, ye do come as Yourselves again, enforcing it if necessary, depending on men's hearts.

53 He who hath ears to hear, let him hear!

54 Keep to the right. And mine instructions, do them.

55 Cometh unto you a great concourse of worldly statesmen who say: Ye have made a great nation in that ye have purified it, make ours great also; verily have we need of you.

56 Ye shall say unto them, Let us lie down together as a bride and a bridegroom and bring forth children of republics that shall be as their parents, noble of aspiration, clean in their concepts.

57 Take that which is given you and study it closely: engrave it on memory; write it on a mountain; go down within the lowly place and mark it on the doorstone. . . .

CHAPTER 37

YE HAVE heard me declare unto you that the nations shall know tumult: I say it shall be the moment of the Speaking when the cohorts of earth shall bear witness that *I live!*

2 Ye have access to wisdom that the Son of Light showeth himself to say unto the nations, Peace in your strivings! know ye the blessedness of a living that is beautiful!

3 I say unto you, ye have access to such knowledge: *use it, beloved!* tell men that I come presently, but tell it adroitly.

4 If ye tell them that I come when their faith hath its whoredom, they do scoff at you and mock you; tell them mystically that I come, and they ask you of the season; lo, they scoff not, their wonderings enthrall them.

5 Men have a willingness to credit the mystical when the speech thereof is similar: tell them with bluntness and with bluntness they demand it.

6 Ye have a knowledge not given unto men: they will ask you of that knowledge: say unto men that ye have heard me speak and lo, they will eschew you; they know not the secret, they perceive not the radiance.

7 Lo, if a man heareth me himself, is he not convinced? is he not stricken? thereafter is he great of heart, having knowledge of that which cometh, even as that which *is*.

8 Men have an eagerness to know whereof such knowledge cometh: why cometh it to some and others are denied it?

9 Ye do question thus yourselves; harken and I answer.

10 The things of earth that perplex the intellect are not

abstruse: they are things that delight the soul and depart, leaving that soul to face its own nakedness.

11 I tell you that man delighteth in abstruse matters when he hath pleasure of a sort witnessing their issuance in that which is of intellect: he hath not sincerity in taking knowledge to him: he pleaseth his curiosity, he giveth it a feasting.

12 Behold I have said unto you, Take my yoke upon you!

13 Could aught be simpler? yet do not men make tumult, asking of their intellects, Hath this yoke a burden that it should be a yoke?

14 I say, My yoke is Light;

15 That which is of Light, behold hath it a weightiness?

16 That which is of Light is ever incandescence.

17 My burden is both.

18 Men love that which is abstruse if it giveth them play for curiosity's probings: they delight in the abstruse for reasons that are selfish;

19 We are concerned in spreading truth in that it giveth man freedom to explore for exploration's sake with profit of vast knowledge added.

20 Say therefore unto men: Behold we have knowledge of great events to come, we are given such knowledge; lo, ye do have it also if ye but harken in your hearts to the cries of the enhungered, if ye feed them with your nourishment, if ye search for them diligently.

21 Lo, such knowledge never is given for one soul only, to hug it to his bosom, to lock it in a secret place, to guard it as a treasure.

22 Was it not said to man of old, Seek and ye shall find, knock and it shall be opened unto you?

- 23 I tell you the secret of great wisdom is in this.
- 24 Wouldst ye have knowledge? to whom wouldst ye give it?
- 25 Wouldst ye have wisdom of that which portendeth? what accounting wouldst ye give to those who order radiance? wouldst ye stand in the market place and feed the enhungered? wouldst ye say, I have found the Light, come and see it with me?
- 26 Or wouldst ye run to a secret tryst, to prepare yourselves secretly for the calamity which howleth, to wear wisdom for an amulet, to gain yourselves distinction in matters of fell intercourse?
- 27 Mark it well, my brethren.
- 28 Wouldst ye take the thrown rock upon your foreheads? wouldst ye wear the rent garment? wouldst ye stand in the lonely place and have the jailer mock you?
- 29 Give unto others and ye shall find, hath a potent significance.
- 30 Knock for others and ye shall open for yourselves: seek for others and others shall find for you, teach others the wisdom and lo, wisdom sitteth on you;
- 31 This is the Law.
- 32 There is none beside it.
- 33 I say unto you, this is the secret of all altruism: That which is given, cometh back: that which is sent, returneth a thousandfold, for it groweth in contact with other minds and hearts.
- 34 Men are wanting truth: they are seeking error by way of self:

35 Error is self inverted to self, making no progress because the movement is inward.

36 Lo, one person cannot know Truth and keep it: Truth is conceived in contact with others.

37 Man must be taught that he is universal of contact, therefore must he seek that which is universal of application unto Truth.

38 Out of the mouths of babes and sucklings is Truth ordained, in that they have perceptions of mysteries not given to their elders; babes and children oft do see visions, speaking correctly in that they perceive accurately; they come from the Father's presence with clear understanding which the world hath not alloyed.

39 Children are divine of essence in that they know the Truth: they have no pretense with which culture hath shackled them: they come unto men and women speaking with accuracy of events and characters; they see that which is unbelievable to older concepts, in that older concepts have the fallacy of weakness of judgment based on experience not warranted by Love.

40 Seeking knowledge, men gain wisdom: seeking wisdom, men gain weakness; mayhap they gain strength and ye have saints of old;

41 But wisdom hath a weakness that maketh for cowardice of judgment, in that it permitteth no latitude not warranted by experience.

42 Wisdom hath a weakness for making abstruse the clear, of creating a defilement in that which is translucent.

43 I come preaching unto you that we are concerned with the strength that cometh from spiritual experience.

44 The worldly have blindness in that they know too much, and in knowing too much, behold they know not anything.

45 He who is great in the Kingdom hath strength of sight, he hath strength of perception and thereby is he great; verily is he like unto a little child, not for the weakness of his stature but in that he hath vision to perceive the unseen;

46 A childish frankness goeth with his concepts: he teacheth simply, being profound through clearness.

47 The worldly have knowledge that this is delightful but wonder at the strength of those who are strong: they do fear my coming, not knowing its meaning.

48 Behold the worldly learn that only the wicked have fear of my coming: behold the wicked have ugliness in their hearts and would hide it from me.

49 There is no fear of me on the part of those who are mine own; behold they have no ugliness; they are not men as the Host knoweth men.

50 I say unto you, beloved, Times without number have ye manifested as men, at my bidding, verily for my purpose: yet have ye no transport of evidence greater than your own hearts to bespeak your high errand and whereunto it beareth you.

51 Ye do manifest me now for a savior's purpose: we are godly together as of old: we come to the earth to inspire men to seek righteousness: we have Love Incarnate in our hearts: we will have it more abundantly as time proceedeth toward maturity of happening.

52 I say ye have knowledge of me from experience, not pitying but glorying in it; I say ye have destinies greater than human concept, greater than one life more, greater than any which hath been.

53 Beloved, ye do come to events which mean great purpose to the race from which ye do part each time ye leave your bodies;

54 We come manifesting until the race shall have won to its apex in glorious restitution of its lost godhood; ye are divine, I say, sleeping in flesh in that ye do love the world, even as I have loved the world, and would help it in such slumber.

55 I tell you more and more and your instruction goeth on, leading you up the stairway of doubt, onto the lands of white Light where shineth the Father's radiance.

56 Let your meditation be peaceful and think that I am with you, even unto life's ending.

CHAPTER 38

MY BELOYED, be tranquil: I have come to you in beauty: I have made my light to shine: I have sung a sweet concord: I have given you my presence: unto the pure in heart have I come, that they might view my countenance: I have laid a fair hand upon a high promise.

2 These things have I done that the graces might sit upon you, that fair things might shine from you, that ye might go out and come in thinking of heavenly thoughts, uttering in beatitudes, giving voice to your tremors that they might depart you.

3 Now come I in more solemn note, making Love to shine upon you.

4 I have said unto you, Be tranquil: but what meaneth tranquillity? think ye it meaneth that the wits shall know quiet, that the heart boweth down, that the voice hath no utterance?

I say unto you, He who is tranquil is none of these and all of them.

5 Tranquillity hath that power to say unto a man, Thou art princely in thine own right, thou art given unto kingdoms, behold they are thy birthright, thou art lord of a harvest and the reapers are thy husbandmen.

6 Tranquillity giveth a man the essence of himself: it maketh him to see his soul as in a mirror: it showeth him his diadem: it lifteth him up and beareth him along: he seeth the world as one who hath wings:

7 He hath a high patronage, his wits are his attestment that a glory sitteth on him, he knoweth the beauty of that which is eternal, he maketh a sweet speech, there are majesties cloaking him.

8 I have told you of tranquillity, I say it is a weapon that smiteth a foe, behold it is a shield: it enableth you to prophesy: it giveth you a richness of mature understanding.

9 The things of God are God's but man too hath a treasure; he taketh it up and layeth it down; behold it is his errand to know his own majesty.

10 God hath said unto man, Be tranquil, know a great peace, bestow a benediction, still a great tumult; man hath said unto God, My destiny pursueth me, it giveth me no respite, I am riven as by a tempest, the whole world upbraideth me.

11 The Father knoweth tumult in that man is not tranquil.

12 The Father saith unto man, Seek thine own spirit, look at it nakedly, perceive that thou art lacking in little virtues only, thou hast not a grievance against that which is eternal,

thou art maddened by thy terrors, calmness sitteth not on you.

13 Wouldst thou be as the flower that is bent by the gale? behold thou art made to quake at little terrors that the smallness of thy virtues may be as a precept unto thee.

14 Man forgetteth himself, his divinity mocketh him, he thinketh of his predicament, his radiance escheweth him; fain would he mount to the heights of his attainments knowing no error in loftier pathways; he forgetteth his proudness, that he is of Spirit.

15 I tell you, my beloved, the proudness that sitteth upon a man, in that all things bow before him, is that wreath of tranquillity that transcendeth all diadems.

16 Tranquillity is that property that maketh a man to say: I am of my heavenly Father, out of Spirit Manifest; I do pick my body up, behold I lay it down, I pick it up and lay it down times without number; what mattereth it?

17 I am of those who are *sent*; I know a sweet peace that bridleth my vanities; I perceive mine own essence, that I am eternal.

18 Doth the body desert me? . . . and whereof is the body? . . have I not fashioned it that my spirit knoweth a weapon for striking at circumstance? have I no other armors than nerves and perceptions? I give and take richly of that which is mine errand, but ever do I manifest in regencies of mercies.

19 Tranquillity knoweth more: it saith unto itself, The world hath a turmoil, but is that of import? is it not true that many tumults have visited the world, that the nations have known them, that hunger hath stalked, that the Reaper hath felled

the poor and the lordly? . . . should I ask respite from that which is my destiny? . . .

20 I have come to show mercy, I have come to practice augury, I am here without baseness, I know mine own princehood; if I see that these tumults move men toward the Godhead, wherein would I destroy them?

21 Tranquillity saith unto itself, I am Understanding, I am fat Knowledge, I perceive the morning sun, that it riseth in an opulence, I discern the high noontime, that its heat giveth luxury, I behold the day dying and its beauty doth rend me: these are mine attestments, that the Lord God giveth bounty, that His satraps wait upon me, that all my days are omens of the richness that awaiteth me;

22 Wherein should I be palsied? what madness seizeth on me that I say, I will be braggart?

23 Tranquillity is balance, I say it is discernment that the universe hath measure, that the planets have their orbits, that life hath its increase, that no good thing accrueth unto man unless he first hath earned it.

24 I say unto you, beloved, it is celestial to be tranquil.

25 Tranquillity is the Father's conscience saying within itself, Behold I have created all things well, I have given man a destiny, I have promised him wonders, I have opened his eyes, I have lifted up his countenance.

26 Arise and know tranquillity!

27 Behold the sea's beat and the evening star's flash, are they not tranquil? the oven openeth her heat and the loaf cometh forth, the nostrils know an incense, . . . hath not the Father provided the bread in that the oven hath beat her heat

upon it? . . . doth either know tremor that the baking hath been savory?

28 Perceive ye the universe and see that it is measured: the wren's song is pure, the babe's tear is silver: the summer wind is vagrant, art hath her resonance: there is singing on the sea's shore that the ships have found their havens;

29 Thus are mine attestments, that I will be tranquil.

30 Beloved, hear my speech:

31 My heart hath a richness that ye are in your flesh, that the Plan goeth onward, that man findeth his destiny, verily, through suffering: that all things good conspire together: that even the evil man knoweth his hour of reckoning when he saith to himself, I perceive that I have erred:

32 Erring is wickedness; wickedness is erring; behold the time cometh when erring hath its surfeit, the heart knoweth its own heaviness, its weight bringeth pausing; it saith to itself:

33 What is this burden I have taken on my shoulders? hath it wished itself upon me? whereof do I hear it? behold I have been as a youth inviting folly, I have taken lean nourishment whilst others have fed richly.

34 Thereat doth he turn and lay down his load, his flesh knoweth lightness, he leapeth in a radiance.

35 All have erred, beloved: all have known rejoicing in that erring hath its profit: erring hath brought man to see that his knowledge hath a tocsin to call him out of penury, to enliven him with luxuries, to place a crown upon him, to spread a mantle 'round him, to raise him up an altar with an eye to see its beauties.

36 Tarry ye in the world, my beloved: bring it a richness:
bestow on it tranquility.

37 These are my sayings that I have uttered with my lips, my
heart hath conjured them; I give them to you for mastery.

PEACE

THE SEVENTH SPEAKING

CHAPTER 39

LIGHT cometh unto you: hear me say it: I speak unto you with truth: I come with my servants, verily to visit you: behold we commune on things of importance. . . .

2 I say ye do have differences of opinion that are great: things promised and things delivered are at variance; hear ye my wisdom:

3 Things promised have importance; things delivered have significance; perceive ye this difference?

4 Perchance ye do think me derelict in delivering that which hath been promised: know that I promise those things that are Written for you to take unto yourselves; those things that are Written are not erasable, they cannot be avoided, they cannot be broken, they cannot be delayed.

5 I say it is the law.

6 Things delivered have significance in that they have been delivered.

7 Time hath a meaning of its own; we seek those things for delivery that are invitations to well-being;

8 Things happen that have a bearing on the work of the Father; lo, I repeat, Things happen which have a bearing on the work of the Father.

9 Lo, we repeat all together, Things delivered have a significance; things promised have a bearing on the work of the Father in that the promise concerneth the work.

10 Chance bringeth us fortune when we ask it of Chance: good fortune cometh knowingly in that the Father had decreed it.

11 I speak unto your hearts: I say, Peace be unto them;

things are given unto you that no Chance commendeth: let us reason together. . . .

12 I say ye have a bearing on that which transpireth in worldly event; think ye it would come to you if I were to forsake you?

13 Think ye that worldly event pauseth on circumstance, or yet caprice of fortune?

14 When I say that fortune is the decree of the Father proceeding in circumstance, I speak with a knowledge of that which hath certainty; but better it cometh not than by effort made wrongly, better it cometh not than that the enemy seeketh your destruction by means of it.

15 I speak unto you a parable: behold it holdeth wisdom.

16 A man hath a house: it is furnished with marbles, yea with fine goods; it compriseth silk stuffs and woods of rare value: behold there cometh to that man guests who say, Lo, we visit to see this man, not to view the house of his good fortune.

17 He saith unto them, I open the house unto you; its riches are for your comfort.

18 They say, We want no comfort, we ask of you only hospitality of heart; knowest thou not that we seek true brotherhood and not fine linens?

19 They say unto him further, Master of thy house art thou, and yet in thine heart we find no resting-place, so we go hence and behold we return not.

20 I speak another parable unto you:

21 A man hath a purse, the purse is well filled; a beggar cometh unto him beseeching him, Lord, give unto me, lest my sores offend thee.

22 The master saith, Get thee hence, thy sores are thine own even as the purse is mine, get thee not by threatening me by offense of thine affliction, I say thou art an abomination in that thou seekest to know welfare from disease.

23 Thus saith the master of the purse, and behold he closeth it.

24 Well-spoken is he, the beggar hath no claim in that he is offensive; debts are no claim upon you, my beloved, in that they are demanded; see that ye give unto him who asketh gently in that his gentleness is worthy.

25 I speak yet a third parable unto you: A man cometh unto his beloved saying, Fair one, love me; lo, I am excellent to look upon, I give thee a pleasure.

26 She saith unto him, Disrobe and I will view thee.

27 He saith unto her, Is not my word sufficient that I possess beauty, that my body is worthy to be known of thee?

28 She saith, Depart, thou evil man, from my presence: seeing thee, I know thee, even by thy conduct, presuming where thou hast no right: take thy body hence and give it unto the gutter woman: lo, it lusteth and thou art defiled.

29 Behold your plights, beloved! Men have claims upon you, they are just claims, some of them; they are unjust claims, many of them.

30 There are those who know suffering in that ye have not paid them that which hath been due them; the time cometh that the debts are paid with interest; verily ye labor and your labors are rewarded: ye give and it is received with recompense.

31 I speak these parables unto you for reasons.

32 The man who hath the house is yourselves too often: the

man who hath the purse is yourselves at random: the man who hath the mistress is your adversary in finance, verily those times in which ye do dwell.

33 I have heard your speech concerning yourselves: behold ye do make effort to encompass the wisdom: it pleaseth those who wait upon you with it; and yet I say more concerning that wisdom:

34 The times have an evil: usury is rife: men make claims upon you that have an exorbitance; ye say, Master, we owe, give unto us therefore, that we may pay.

35 I say, Beloved, I give when ye have made terms with those who ask unrighteously.

36 Behold the times have an evil humor; perceive ye not, beloved, that if I did give unto you that ye might pay unrighteously then I would be party unto that which is unrighteous?

37 How come ye to me saying, Master, aid that we may pay in that the evil one demandeth it from us?

38 I say, Arise and smite the evil creditor, put him far from you, he hath no claims upon you, I tell you he is ever an abomination unto the righteous.

39 A time cometh, I tell you, when great is your wealth in the cause of man's service: know that ye do have practice and precept now, preparing for that service, great is its significance, great is the humor that ye do make yourselves efficient unto bargaining for righteousness: shall the evil man come in the righteous time and say, Pay me?

40 Behold his payment hath an odor, it hath a foul premise.

41 Verily that which cometh is great in transaction of importance to peoples, yea of importance to races.

- 42 Hear ye my wisdom: Be patient in adversity, knowing that it visiteth you for purposes of mine instruction.
- 43 Great wealth entaileth the sagacity that is great, great sagacity cometh from training in small precepts; I treat with you, I say, that ye may know my purpose.
- 44 Ye do say unto me, Master, is not all earthly wealth yours? what mattereth it if moneys be flung by the wayside?
- 45 I say, Verily money is Caesar's: I eschew not the coin that rolleth in the pathway, for behold it hath a power to bring Caesar wisdom, yea and his cohorts.
- 46 Men do profit by mistakes, even of the pence, they make themselves to grow spiritually by transactions in honor.
- 47 Think ye I would harass you? remember that I love you.
- 48 I tell you that your work encompasseth the nations; men have an avarice, behold they have a penury, their conduct is displeasing whereat money is in pawn;
- 49 They control themselves not: they visit a vengeance on those who obstruct them.
- 50 Ye treat of such men in your worldly affairs, they have lessons to learn of you.
- 51 Many failures have come to you, experience hath sharpened you, not one hath come to you that I have not ordered.
- 52 Failures are not failures: behold they are coffers, rich with experience.
- 53 I do call you to a work; I say, Come and I show you that which hath a recompense; ye draw richly in experience and men marvel at your insight;
- 54 Your failures are as stepping-stones to wisdom beyond them.

55 Men come unto you saying, Minister unto us, thus we beseech you!

56 I say, Minister not, go forth as I direct you, say unto the nations, The Holy One hath sent us.

57 Tumult groweth hourly, events have a consequence, they come of many sources having hatred behind them: those perish who make mock of my doctrine in policy: sons of Light take their places.

58 Ye are amongst these, my beloved, though ye perceive it not, to lead them: I say they shall be led: the light shall ennoble them.

59 Times arrive when the nations grip at soft throats: they vomit a spite: there are none to restrain them.

60 Ye have heard me declare to you that I come speaking Peace, I stay the hot hand, I cover the vomit.

61 I say unto the mighty, Hear ye my servants, behold they address you, be deceived not of the future, trust those who have a communion with the Bright Ones, speak with them contritely, harken to their voices.

62 These things I tell men. Shall they defy me?

63 I come unto you, beloved; ye await me in your hearts: prepare your dwelling-places for me; though I come in the night, the light shall be as day; lest I come unawares, prepare ye nightly for my presence.

64 Love ye one another as men have not loved: trust ye one another as men have not trusted: gird up your loins, put on your vestments, await on your thresholds, I say, to receive me.

CHAPTER 40

BELOVED, I teach you lessons in patience and endurance! harken to my voice! be wise in event!

2 I tell you that as ye do serve me, ye do alter world plans, but ye cannot do this unless ye be instructed in longsuffering.

3 Know that ministers of righteousness who dwell with you have long been as witnesses to that which presseth sorely: they have come unto me saying, Master, thy servants suffer in spirit in that they lack substance to treat with obstruction.

4 I tell them, I give my servants substance, but first I tell my servants that substance is not required to allay those distresses from which they suffer: pursue those paths which have equity in spirit and lo, intolerance making substance of consequence, vanisheth.

5 Lest ye do mistake my counsel I say unto you that he who suffereth in that he giveth his brethren cause to suffer, shall in no wise know substance; he who vaunteth the evil man hath a valiance, but I say vaunt him not for his penury of spirit, be one with him in counsel.

6 But if he doth rend you for that which is offered him, I say go your ways and treat with him not: coop his iniquities: be proud with an arrogance that redeemeth unto righteousness: suffer him not to come nigh unto you.

7 For his inflamings have dispirit, seize him by the hair and make his countenance to whiten in that he hath rendered evil unto evil and made of love a mockery.

8 I tell you ye shall in no wise be cast down.

9 He who maketh evil to blanch hath a pardon with the

righteous: he maketh a fair dawn, he beholdeth a bright sunrise: he giveth of his love and his goods and his life: he taketh a fair recompense.

10 Of olden time it hath been told you, an eye for an eye and a tooth for a tooth: have ye then countenance to make a mockery of love? doth the Fair One give no surcease in that love should be triumphant? I say an eye for an eye and a tooth for a tooth hath an offense unto divinity; it mocketh at patience, it maketh sport of probity.

11 He who hath cause to slay his brother for righteousness' sake committeth an abomination unto me: he who seizeth the hair with a proud countenance for evil, smiting it by grandeur, maketh the host to sing for his valiance.

12 Too long hath it been taught of men, beloved, that the wicked have a license, that the righteous man is humbled, that only those go out and come in who make an obeisance unto mockery, who defile their own spirits, who spit upon the triumphs of the righteous.

13 I say it shall be with you in the last days as it was in the first days: man hath an earthly intercourse to run, he hath a journey to achieve, he cometh and goeth in circumstance verily.

14 But behold he goeth or cometh not if so be it he is held from practicing his righteousness, if evil restrain him, if the evil man casteth a snare for his footsteps.

15 Is it not lawful to do good? whenever were ye told that men should not seek blessings? that the cup of promise was not full? that the evil day had no evening?

16 I say ye are called, I say ye are chosen, I say it behooveth

you to be about your Father's business, to feast in His house, to give joy unto His mansion.

17 I say ye have the promise that he who smiteth evil liveth in eternal things: he giveth a goodly account of himself, he hath a heavenly recompense; did not the prophets thus make themselves ease in Zion?

18 Are ye not prophets?

19 I say, Be strong, be valiant, cast a strong net, observe a hard fast, give a strong arm, look up and not down!

20 It cometh to you that evil conquereth you: I say evil conquereth you not: he who feareth no man, feareth no evil; he who runneth from no augury perceiveth the beauty that lieth in its omen.

21 Have I not taught you that ye should be circumspect?

22 I say, Have moderation in all things: pursue a clean pathway: look a steadfast conqueage: be valiant, be blithesome, be noble, be pure.

23 Take ye thought of your condition, say unto those oppressing you, We be of one mind in event, we have desires together, we work them out in tolerance, there is no other way to profit from circumstance.

24 Bankruptcy of spirit precedeth bankruptcy of pocket.

25 Men come unto you saying, We demand of you, pay us in substance that we may discharge the debt that is between us.

26 I say they have a claim upon your spirit first.

27 Tell them that ye agree with them, tell them ye seek their good, tell them they have no claim that ye recognize not in justice, that ye have heart for them and will make settlement;

28 But tell them not the ways thereof, for verily only your Father knoweth.

29 Patience exceedeth all virtues but tolerance: it cometh to you richly from extended ordeal.

30 Think not that I test you but that I instruct you: think not that I hold you up to ridicule but that I treat with you having your future concern in heart.

31 Ye have far to go in my work, beloved; ye have far to travel in ways that are earthly; ye do go upon a journey not of miles but of years; it taketh you to courts, it taketh you to countinghouses, behold it taketh you to subsidiaries of governments.

32 I say ye learn patience that ye may treat with the adversary and make triumph over him: he seeth your steadfastness; his countenance hath worry.

33 I say ye learn longsuffering that ye may know the success of longsuffering.

34 Could I do any less for them who are my brethren? harken to my intercourse:

35 Many come, many weaken, many ride a stout charger, many walk on the highroad, the feet of many have the bleedings of the travail; do they come in a respite? doth conqueirage not beckon them?

36 I say ye are those who preserve a clean valiance: ye give the weakened succor, ye bind up the feet that have stumbled in the chasm: ye hoist a sweet lodestar and say unto others, Follow it! presently shalt ye see that it betokeneth a Morning. . . .

37 These, my beloved, are the errands I have for you.

38 Shall ye be affrighted? shall ye say the clean race hath no contest of the spirit?

39 I tell you the stout heart conquereth the long mile: the deep haven waiteth for him who arriveth singing.

40 Havens of spirit await you that ye know not of at present: ye have a little conqueirage, I say it shall be mightier: ye have a little firmament, I say the clouds of glory shall roll back and ye shall perceive my majesty.

41 Treat with my sheep who have grievances of spirit: offer them succor: listen to their wonderings;

42 Give them a strong countenance and a pure insight; betoken them no errors; indulge them in no schisms; say unto them ever, The Lord God hath a mighty armor that He loaneth unto the righteous: is it not meet that ye shouldst wear it? have ye no valiance but mockeries of triumphs?

43 They need your strong perception, they fall upon you betaking of your bicep, they lift themselves up and stride from you conquering.

44 Is there not beauty in such for the spirit?

45 What manner of man among you would give no coffer of his riches for one sweetly solemn thought: I have aided my brother, behold he hath taken valiance unto him! in that I manifested, he hath arisen unto triumph!

46 Beloved, beloved, know ye the contentment of making your lights to shine before men: I say it shall profit you seven times seven, verily your spirits shall stalk in a loveliness.

47 These things are good and profitable unto men, that they lift up their faces and behold the proud loving them, that they know a sure footstep in that loveliness hath succored them.

48 Have I not been generous in pointing you the pathway?
how say ye that those gone before you have not shown a
beauty in that they lifted you?

49 I tell you, beloved, the way is hard for you if ye give them
no countenance, if ye answer not their promptings, if ye hear
not their callings, if ye say amongst yourselves, The evil day
befalleth us and we are left desolate.

50 We go from point to point, teaching others as we go: but
think ye that ye teach, not having had instruction?

51 Nay, instruction cometh not unless ye be circumspect of
spirit, unless ye be lengthy of endurance.

52 When have I told you that ye wouldst be humbled?
I say ye shall eat a strong fruit, ye shall sit upon a sure rock, ye
shall offer to the multitude a prayer that holdeth joyousness in
that they are not forsaken.

53 But behold ye do these things in that ye were stalwart; that
ye knocked not the cup from the hand of him giving it.

54 These things come to you: Patience, and Endurance, and
Suffering, and Triumph: I say I map the course: ye do run it for
love of me.

55 Wherein do ye say unto me, Lord, accept our Love, I say
unto you, Give me of your loyalty under steep instruction that ye
mayest be strong when the moment arriveth for manifestation
unto me.

56 Give that which ye have to the uttermost farthing: know
that I succor you when the press becometh intolerable.

57 These things I say unto you: Ye do come unto stresses,
I say take them calmly, have an obedience to that which is
seemly, put on the full armor of princely fortitude, know that my
love hath given you a bowstring.

58 Thirty talents of silver are given unto your hands: bury them not in napkins and say, Our Lord hath tricked us, therefore we conserve them.

59 Say rather, Our Lord hath protected us in times that are of memory, he cometh unto us nightly bespeaking of his auguries; verily would he come if he had no countenance in that our substance is denied us?

60 Hear me, beloved, the things that perplex you *once perplexed me!* . . . Lo, I learned patience of my Father and he rewarded me with powers to work miracles.

61 I speak as a brother who hath trod the way before you, I give you my counsel, I say that it hath been with me as it hath been with you; ye are doing my work, ye are treating with my sheep for their eternal profit;

62 I treat with you for yours.

63 Let meditation with me be your concernment and behold ye have no hungers that go without food.

64 Let your hearts be opened to patience incarnate and wealth incarnate accrueth to your pocket.

65 Ye are my beloved on the earth-side waiting to hear my voice from my lips, but always do ye go through shadows else ye know not the light, ye do know an impoverishment to evaluate riches, ye do suffer distractions that the truth may seem beauteous.

66 Think well upon these things. Verily are they the substance of your thinking. Yea, we speak in a conference, that the wisdom of mine attainments may be manifest in yours and my heart be your glory.

67 Take that which happeneth as an indication of the future; plans are matured; they come in with circumstance; ye go

through ordeal of a sort in that it presenteth an expanding unto service;

68 Consider it your passports unto countries of opportunity where your travels of improvement are monstrous of perception.

69 Life presenteth difficulties: it diggeth depths for character: it revealeth to men those depths; they come to know my glory.

70 Ye have destinies with others. I say, Guard them well. Profit by your knowledge.

71 Perceive ye not that I do make preferences for you? disclaim them not in precept, mock them not in principle;

72 Guard well your hearts against temptation to exaggerate, verily of your feelings one unto another, lest misunderstandings make a havoc with your happiness.

73 Treat with one another loyally, harken unto me as a member of your household; I say I visit with you, I abide wherein I visit. . . .

CHAPTER 41

MEN HAVE a saying, Time without end, Amen! I say it is error. Time hath an end. Time hath an end in cycles of manifesting.

2 Men have Time in mind when they say, Lo, we do go and come in eternity. I say, They go and come not in eternity: they are eternity itself having minds to know event.

3 I say unto you, Time is a misnomer: it is the way of the common in addressing event; events have substance in things of the spirit: the things of spirit are known by event: event

succeedeth event and all maketh that listing that men call chronology.

4 Time is a dimension in which humankind functioneth; it hath a beginning, it hath an ending. Even so hath man a beginning and an ending.

5 I say, without man there would not be mortal consciousness: without mortal consciousness there would be no knowing of event, therefore time would not exist.

6 Except there be event there can be no time passage; time cometh by event and goeth by event, having event in a program, therefore having substance in that which is of consciousness.

7 Time hath no being except consciousness knoweth it; behold Spirit manifesteth and maketh time possible.

8 That which cometh unto man hath had its ordainment from the times of the beginning: behold it hath come unto him in that he should be conscious.

9 The power of consciousness is the world as men know it, time being the dimension of that world in which matter functioneth, event on event.

10 Time hath a mission unto mortals to teach them event, else they know not themselves that they have been created.

11 Time is progressive in that it functioneth constructively, event growing negatively out of event.

12 Time hath a mission, I say, to make men know themselves: otherwise I say they are creatures of nothingness, I say they have existence but no consciousness is in them; they *are* but know it not;

13 I say there are matters requiring no consciousness in that self-awareness cometh; the earth as ye tread it is inorganic

matter; such matter hath no consciousness as ye have consciousness, it knoweth not itself, it existeth from age to age, it maintaineth itself upon itself, I say it hath no function but that of its existence.

14 To such there is no time: time toucheth it not: today, tomorrow, and forever it remaineth the same, having no change, making no manifestation within itself; lo, if change cometh, it changeth its essence.

15 Verily I say, Time is eternal and time is nothing; to organic matter change cometh and its essence changeth not; change is time and time is change.

16 A man cometh unto you saying, The times are ripe for fulfillment of our bargain, or, The times are ripe for fruition of our harvests, or, The times are ripe for happening from an omen.

17 In all of these, I tell you, a change of some sort lieth; change cometh first, time followeth after.

18 Think of Time as change only, change of location, change of condition, change of conception, nothing happeneth unless it cometh in Time.

19 Time hath endless forms of change, but it functioneth as change; it hath no other being.

20 Ye do make a bargain with a man: he expecteth its fulfillment, verily in Time; I say he expecteth its fulfillment in Change;

21 He saith unto you, I do pay unto you moneys when behold certain changes have been wrought in mine affairs:

22 They came to fruition, he payeth his debt.

23 Hear me, beloved: Time is the great equation of abstract

alteration; it hath value as a record of Change, and naught else.

24 When men do make a mark upon the sands of time,
I say they but drive a stake as a record of event.

25 I say unto you, Time is your great counselor in that it
hath power to change your future positively; perceive ye not
that ye have no powers to change your future except it be
in time?

26 Time worketh for you, it bringeth you changes, ye take
advantage of those changes;

27 There are those who take not such advantage of time; they
resign themselves to folly; they know lethargy of spirit, they call
its name Patience.

28 They please not the Host.

29 Time worketh not for them, nay, it worketh against them:
they have no power of themselves: they make themselves no
effort to acquire power out of change.

30 I say unto you, Power is a form of change even as change
is a form of Time: wouldst ye have power in affairs that are
earthly? I say, Seek change, knowing that change when
rightly harnessed bespeaketh a muscle making miracles
for men.

31 Change hath a sword that goeth before you, cutting the
way through error to substance.

32 I say, Be eager to greet Change: Change is your friend,
behold it is your servant: it maketh you to thrive financially;
it bringeth you blessings of spirit and health.

33 Change is the great mediator for factions that are earthly;
change harnesseth their brains to Thought; it rideth to fulfillment
of idea and concept.

- 34 Make this clear unto yourselves.
- 35 Change is your friend. Whatever cometh, cometh of good. Ye place yourselves in the current of change and are borne by that current unto oceans of benefits.
- 36 Harken to this well: Change is your friend. Go forth in Change, be strong in it to run a race, have confidence in it believing it good, for change is Consciousness performing in event.
- 37 When ye come to great problems, spurn them not saying, Behold my wits are overwhelmed.
- 38 Problems are projections of changes making you to know that which cometh to pass.
- 39 Look upon them as watchwords, serving you with wisdom.
- 40 All changes, I tell you, have beneficial ends.
- 41 Whatever lieth in ideas is beneficial in ultimate outcome when those who do think them are holy of design: I tell you I speak as one having knowledge of that whereof I speak.
- 42 These things have importance for a purpose;
- 43 Time hath a power to mediate, as I have told you; love hath a power to mediate also; these are the double team of experience driving through the world of Consciousness, Creation drawing thereafter the freight of beauteous concept. Let us reason together further.
- 44 When ye have a problem let it not be said of you as of savants of old, that it hath no solution: lo, every problem hath its solution, somewhere, somehow; mark this well.
- 45 Time is Consciousness proceeding about its functioning; lo, it functioneth within itself unerringly; likewise do problems

of life function toward solution when given an amplex of opportunity in time.

46 Beloved, mark this well! Naught cometh unto you in earthly puzzlement or quandary that will not take its solving if ye but lavish it with Time!

47 I say, Time is the burden-bearer; it goeth unto the ages saying, Let me carry that which weighteth with perplexity; lo, do I bear it to the barn of its solution.

48 We come to a cycle in our affairs when Time or Change maketh us to see that we have an errand unto those born of woman; we see our missions clearly, we see that men need us, that their hearts have a hunger, that their spirits know a weakness;

49 Lo, we feed them with our Effort.

50 Thereat arise great problems; men are stupid of concept, they dally in understanding, they eat of our patience, yea do they consume it, they see not the future with eyes that kiss knowledge.

51 I say, Time careth for them as a garment, verily a garment thrown about the unfortunate, cloaking stark limbs from blasts of the tempests.

52 I tell you I preach thus unto you that ye may know your essence, that your lesson profit you in this your earthly passage.

53 Take no thought to the time consumed in transpirings; lo, all of it is marked, all of it is bidden, all of it is prophesied, all of it hath ordainment; not a sparrow falleth to the ground without your Father's knowing;

54 Is it not meet that He also should know that which we

do, and that ye do it in His sight as it was declared from the times of the beginning?

55 I say, Be at peace amongst yourselves.

56 There is a beginning and an ending, there is a way and a light, there is a darkness and a morning; that which cometh of the morning cometh in a season when blackness hath vanished, when darkness hath ended.

57 So let it be with yourselves, my beloved; wist ye not that ye shall be great, or that ye shall not be great? that which ye do hath an armor in itself, it protecteth your life, each one of you, from the snares of evil persons, it excludeth evil fortune, it bringeth in valor.

58 Take that which is given unto you and increase it, verily as ye have wits: when increase cometh not, I say marvel not nor yet make lamentations; say ever unto yourselves, We do but tempt the tempter with that which is irrelevant; we do distract our life purposes;

59 All else is folly that cometh not readily into the traps we have set to put snares to circumstance.

60 Arise and go in peace, making no mockeries of that which is translucent in event when rightly beheld through imageries of eternal concepts.

61 I say, Walk in peace! There are no traps for those who ever walk uprightly. . . .

CHAPTER 42

HARKEN, my beloved: I tell to you a wisdom:

2 Sodom and Gomorrah have come and gone; the hosts of men have striven; there hath been increase, there hath been pleasure; the hosts of men have marked you, that ye do them

a service: ever hath it been so, that they look unto you for guidance.

3 I say, Mark that guidance well: it is given you to surfeit.

4 Ye do come and go in little circumstance; what mattereth it? are ye not lords of circumstance? hath the size of the circumstance the summons to a crowning? is it not better that ye be great in small things first, that I may anoint you later with great?

5 The dawning hath its fever: the night-time hath its solace; behold every good and perfect thing hath its place in God's order.

6 Ye do go and come in circumstance, making no mischiefs; I say it is princely, I say it is your brevet; ye do go and come as I command you, in that I open the vistas to circumstance.

7 It is I who saith unto you, Come hither and do this, go thither and do that. The hosts of men marvel that time and event waiteth on your pleasure, but I say it is not so;

8 I see time and event, I give both a marking; I arise and come in unto you when the times have an errand unto man in his transcending; I say unto you, Be about the Father's business, for thus is it prophesied, thus is the circumstance given to your molding.

9 I see time and event, I say: I render them aright: I give the prince his scepter, I take note of the beggar that the coin is his heritage.

10 Mayhap the prince is the greater beggar; mayhap he who sitteth by the gutter's edge hath a crown and a diadem.

11 Is it not better for the circumspect of heart to know that all is in God's order? Harken, my beloved. . . .give yourselves no tumult. . . . The sun shineth and the plow ploweth,

the summertime yieldeth her harvest that is excellent; many small coins fill many great purses; there is naught of displeasure in the Father's ordainment.

12 Order hath its seasons, yea even that order that cometh from earth's turmoils; behold I say further unto you, Tumult hath its place in that which transpireth;

13 It sickeneth the bowels of men, it maketh them to weep, that they should say amongst themselves, Why suffer we this madness, why give we tribute unto Mammon of these weepings?

14 Suffering cometh, order groweth; one is the seeding, the other is the harvesting, all things have their places in harvestings of excellence.

CHAPTER 43

AND NOW, my beloved, I bid you to an excellence.

2 I give you my wisdom: I come and make speech unto you that ye may have treasure, yea even that treasure that the world supplieth not: I fill up your coffers with a sweet understanding, I open my radiance and flood it upon you.

3 Canst ye not wait a little time until the seasons have sojourned, till the dawning hath moment, till that which is great and wise shall make you a patrimony and say, Come and take it?

4 Ever and anon the sons of men show beasthood: they arise in their combats, they pluck the eagle's feathers and bemoan that he is earthbound, they say unto men's souls, Ye do have no inheritance, behold ye are of bastardy.

5 I say unto you, The torn soul seeketh that heart which is

noble; it aspireth unto excellence as love doth enfold it.

6 Love giveth an increase, it softeneth the iron, it reacheth out and lifteth up, it standeth an excellence as an idol in the household, it worshipeth that idol; there are none to rue it.

7 Ye have heard it said unto you that Love suffereth long, that verily is it kind: I say love is translucent, it bespeaketh the countenance that its brow hath sought a wisdom, it showeth that wisdom, it maketh light the heart, it lifteth that heart, it giveth it an increase.

8 Love hath a radiance, love hath a softness, love hath a witchery, it hath a magic happening;

9 Love hath a thousand forms of ennoblement but only one of conduct, it ceaseth not to cajole, it maketh no tumults that order may enter.

10 Behold ye have heard it said that Love is a passion, that it giveth unto romance the budding of its ecstasy, that it riseth up and casteth out that which hath a madness, that it treadeth softly, that its pathways are desirable.

11 Verily, my beloved, it is all of these and more; Love hath a small aspect but a mighty vigor; it hath a small broom yet it cleaneth mighty households; it giveth a small pence, lo, it receiveth a mighty increase.

12 Anger hath her purposes; she giveth the stroke and the soul hath its lesion; the temper disdaineth that which is noble; it smiteth and felleth; its phrases have sharpness.

13 Behold the soiled spirit hath loosened its bondage, it hath leaped in a darkness, it hath known a black freedom.

14 Is it meet that birds who give song should do soaring at midnight?

15 Consider my words: be wise in your eschewments.

16 Anger leapeth, spirit breatheth, the muscles have an augury, there is littleness in concept, the ways of the spirit are made a malfeasance.

17 Love uttereth, Love proclaimeth, Love chideth not, Love hath a benediction, it saith to the loved one, Thou art of mine essence, thy forehead hath fairness, thou art burdened with a tumult, behold I would share it with thee.

18 Love fetcheth out the tear, it giveth not the sobbing; Love lifteth the spirit, it ennobleth the visioning, it giveth a fair recompense when the torn heart hath its weighting, it enfoldeth in a luxury, it bestoweth not a torment.

19 Have I not told you to love one another? what thoughtest ye I meant? shouldst ye say, These are our increments, that we join in a brandishing of the tools whereof we work ennoblements? shouldst ye ask yourselves, Is it not meet that we speak softly lest those in the household take note of our desirings? is it Love alone to say, We do give a surfeit of our amours that mawkishness may clot us, that we open our hearts to the doves of sweet wishings? . . .

20 Beloved, be circumspect.

21 The ways of Love are proud, they have a strong armor, they have a noble purpose, they give not a lechery to childish traffickings of spirit, they employ circumstance, they level a barrier.

22 Love hath a soundness that exalteth the reasonings, it betokeneth an enterprise, it calleth to a principedom.

23 Love stalketh not amid the ungodly that its excellence be sounded: behold it stalketh amid the circumspect, that they should see its alchemies. When have I ever told you otherwise?

24 The fawning spirit crieth, Love is an enticement, it summoneth to pleasurings, it giveth the pulse the vigor that embraceth, it stouteneth the heart that modesties be vanquished.

25 I tell you, Love is none of these, and all; Love is the enticement that openeth the valley where romance lurketh subtly, yet Love hath a venom for that which is folly; it giveth a strong countenance, I say it pursueth with a leisure, yet ever it pursueth;

26 It seeketh no trespass on the privileges of honor: it withholdeth the epithet: it only hurleth roses that their fragrances burst from them.

27 Hear my words and do them; transcend those wisdoms uttered to your follies; greet Love as a diadem, behold it as a garland, give it your increase that mountains of madness may quake before its sanities.

28 Thus have I taught you. The still heart listeneth. The quiet woodland uttereth her resonance. The sweet brook sparkleth. The beatitudes of splendor pause not in their utterings.

29 All these things, I tell you, are for eyes that behold them, for ears that do hear them, for hearts that do accept them, for lives that do enfold them.

30 Be ye as fair lilies growing in a wood of thistles, whose fragrances confound the mad dwellers in circumstance. . .

PEACE

THE EIGHTH SPEAKING

CHAPTER 44

MY DEARLY beloved, I speak you an utterance that hath in it import, I say concerning things that are well for your spirits;

2 I come unto men silently, making speech unto those who do goodly works: I come many times in the night to those who are faithful in my service: I speak of their work: they know that *I am*.

3 Know ye that there be brethren who have looked upon my face; they live in the present; they have knowledge of me in their hearts; they have heard my words spoken;

4 They say, Master, we serve thee at personal direction even as thou servest us by personal direction; we commune with one another, knowing one another.

5 Large numbers know me thus; they have their errands and their missions; they go to and fro; they execute those missions; the world hath no knowledge why they go to and fro.

6 The world suspecteth that they be divine in their inspiration; it knoweth not that which is decided at my command.

7 Beloved, I tell you ye do come unto me and I instruct you; I instruct others also, I tell them there are those who have come to lead earth's peoples, behold their identities have not been known;

8 They are my seconds in command who presently come to achieve goodly works.

9 Some think they be popes, some think them wise men who have seen the star of goodly comfort, some think them kings and sages, chosen to guide the nations;

10 But they come as I decree it: they appear in strange manners announcing their godhood: they harken and wait, thus they show their appointments.

11 My beloved, I tell you, friends ye do have who love you; they say, Master, we suspect thy servants' divinity yet they do cloud it before us.

12 I say unto them, Nay, they have not awakened to their powers; they say, We help, that their powers awaken swiftly; I perceive them in their helping, they are blessed that they perform it.

13 My beloved, ye do have a tryst with righteousness that ye know not of at present; righteousness hath visited you, ye have taken it unto you; I say, Ye have not recalled it in completeness, not knowing its extent, not divining its immensities.

14 I tell you there are things that I do teach you personally; other things there are that ye do teach yourselves, being mindful of your missions;

15 I tell you that I teach you of your godhood, that ye mayest awaken in your memories and realize your identities.

16 Harken to my voice: let it be known unto the sons of men that ye have made sacrifices unto me in times that are but legend; they have cost you your lives; seers and prophets have ye been in my name, causing upheavals of governments and peoples;

17 Witches and banshees and torments and escapades, these have come unto you, behold they have tortured you: the dark ones have witnessed you, they have sought to destroy you.

18 Know that destruction cometh not of these; men have

killed your bodies many times; I say ye have met death with carols on your lips.

19 Lo, ye meet them not again: I tell you that I have heard your cries of distress, I have healed you in fire, I have kept you from troubles when men knew it not.

20 Shall I not do it times and again?

21 What meriteth the promise if the pledge be not kept?

22 I say ye have a mission that again disturbeth governments: ye do go forth leading my cohorts unto righteousness: your lives hold vast hazards: ye do deem those lives worthless.

23 Provocations arise. Ye do listen for my voice amid tempests of calamities. Ye do hear it and are strengthened.

24 I say that ye shall come unto a pass where the sons of men revile you; they shall cast you from their synagogues; behold they shall vaunt themselves that they have triumphed over you;

25 They shall seek to imprison you, they shall give you to the jailer;

26 A thousand shall flee at your right hands, in that they perceive you.

27 I say that ye do return to them, your carriage hath a triumph, ye shall lead those who love you, my people shall know you.

28 Waste not your worryings upon that which is Written, squander not imaginings on rumorings of idleness.

29 Those things which happen have a swiftness in their coming; verily I tell you, they have swifter speed in leaving you.

30 Do men plant a vineyard and weed it in a month? Ye

do plant a harvest unto me and weed it in a year. Verily time flieth on wings that are golden when the Host declareth happenings.

31 Ye do come unto me saying, Master, use us for thy glory: I do smile and make reply, Verily, beloved, your own desires have cast you for the goodly work ye do.

32 Love hath made you what you are: love hath put you where you are: love hath decreed your roles and fortunes.

33 Make a loud speech among you, beloved; thus let it praise you: We shall not rebuke ourselves for that which was chosen by ourselves that the glory cometh in, that the land knoweth fatness.

34 I say vast numbers come in unto you; thus do they greet you, We do know you, the *Beloved*; ye do serve the Bright Servant: lead us to achievement with His name upon our lips.

35 I say unto you now, The event is worth the waiting, verily in substance, verily in circumstance!

36 Harken to my voice. I speak with authority.

37 Ye have come unto a place where ye are known of certain elders; thus do they reason: These men have strange speech, yea they utter strange language; let us watch them with care lest prophets escape us!

38 Ye do come unto them increasingly with light that is abundant; they say, Whence cometh such illumination and radiance of reason?

39 They do know you for those who have promise of great concepts, verily for a guardianship.

40 They say, We will wait: the times shall inform us if our assumings have correctness.

- 41 My beloved, I say unto you, do naught causing strife except it be for honor, except it be for loveliness, except it be for privilege that honor cometh in.
- 42 Hear ye all things, reserve ye your judgments.
- 43 Make ye no pledges whereof fulfilling is desiring,
- 44 Take all men to your hearts who do ask of you increase.
- 45 Behold the time draweth short: make ye no contracts that are not your vocations,
- 46 Please no one in authority for the sake of pleasing only,
- 47 Give amply to all who ask of you, as your purses permit and justice hath its rendering,
- 48 Deny nothing unto those whose claims on you are just,
- 49 Make ye no pretendings,
- 50 Hear no evil of any man, speak ye none in return,
- 51 Let your thought be of me for a period daily.
- 52 Transcribe not anything in books that hath not its lesson of spirit for others, make beauteous ideas to blossom on pages that are printed,
- 53 Come unto me with the griefs of others, telling them of me from your personal experiencings, do this richly, do this generously.
- 54 Hear the cry of the oppressed, give them succor speedily.
- 55 Make ye no statements with your lips that have not obedience to the facts whereof ye birthed them,
- 56 Love those who surround you, make no penance to past hungerings,
- 57 Forget your identities, as ye now are, or have been,
- 58 Take that which is shown you, call it opening for service; call it opportunity sacred unto spirit;
- 59 Work with an eagerness.

60 These things are paramount; they have a goodly import:
I say that they acclaim you unto the nations.

61 Ye do have a call to serve that cometh of my calling:
it encompasseth lives of self-denial, as men may judge them;

62 Your return shall be rendered you richly, I tell you;
I say ye shall eschew it, ye shall seek no reward but the doing
of the labor, the joy that cometh unto you cometh from the
harvest.

63 Those do come unto you who say, We know that ye be
prophets and seers, verily perchance the Anointed of old, for we
have word of them in flesh: lo, if ye be such, arise and expound
these mysteries that are hidden.

64 I say unto you, Their wits proclaim them: behold they are
foolish who challenge your mastership; others come unto you
saying, We do know you from your works, that they come of the
Light;

65 These do ye lead.

66 Those come unto you saying, Verily have we heard of you,
the Bright Servant hath revealed you;

67 Know that I give no one such a word at any time.

68 I say ye are self-evident: the power resteth in you to render
such evidence, but only do ye use it as I may direct.

69 Ye do have powers now to make yourselves known: ye do
have powers now to make yourselves believed; guide not
yourselves by ambitious yearnings to be known.

70 That which cometh, cometh: verily circumstance is regent,
it giveth you its fiat.

71 Verily many will come unto you saying, We do love you for
your lives that are rendered in expoundings and yet we serve
you not; we serve the One who sent you.

72 Tell them not of One who sent you: behold say ye unto them, Our Lord hath a mission for all of us together, each one in his role: perchance our roles be leadership, but he who leadeth is only greatest servant.

73 Great leadership, beloved, is ever great service; verily I tell you of the nature of that service:

74 The times are ripe for revolt in men's hearts against superstition, against bigotry, against injustice, they have a bone to pick with life in that it denieth them their godhood; they have a bone to pick with life in that it denieth them access to spiritual capacity for spiritual enjoyments.

75 They know that the earth is not of vileness, for such hath superstition taught them; they reason that God of some kind is, yet do they resent that He maketh not Himself known to them in miracle;

76 Lo, men have a humor, as I have told you: they do mock the things of spirit in that things of spirit are denied to their vision.

77 I say that ye have come to show them their error: ye are showing them at present: great are the avenues of service in every quarter of that land wherein ye dwell.

78 Say ye unto men, Behold there is more to mortal life than ye perceive in your blindness of littleness.

79 Verily they do harken and say unto you, What is it?

80 Say unto them, Love hath its manifestation in circumstantial miracle.

81 What mattereth it if they say unto you, Nay, not so, for such displeaseth us; we say that we want miracles of sight and sound.

82 I tell you, beloved, they do have such miracles, yet

perceive them not in that they understand not the makings thereof.

83 I say that if they did understand the makings of miracles, verily would they rise above mortality and enter into Spirit.

84 Behold they have senses, those are the miracles! Behold they have emotions, those are the miracles! Behold they have feelings of trust in that which is vaster than perceivings of flesh, those are the miracles!

85 Answer men when they ask you what lieth behind life, that God hath given unto each and every man an equipment transcending his physical endowment.

86 God hath sent unto every man a Savior who hath opened a way to eternal profit by perceptions of sense that beholdeth of the soul; these have no connection with physical endowment;

87 I say unto you, The soul hath its senses even as the body, it seeth and heareth and feeleth, as the body; it giveth off an essence that hath contact with its brethren in dimensions of Time and Space inverted.

88 It reasoneth with other souls without substance of contacts.

89 Men have these qualities hidden beneath layers of that which is sensuous, that seemeth to them life; they have attributes making for divine contact with each hour of their breathing; they see and hear and feel preservers that they admit not in intellect.

90 Tell men that they can see my face literally when their hearts make obeisance to heavenly probities.

91 Tell them that they can contact those who have become

as spirits by rendering unto Caesar the things that are Caesar's and unto the Father that which is celestial.

92 I tell you there are things of spirit that have no encompassment by man as ye find him;

93 Spirit hath possibilities to fathom every depth of promise in the Word made manifest to men: Spirit hath possibilities in that it maketh man to set himself above the stars of morning;

94 Spirit is great in that it transcendeth earthly flesh and nerves and sinews and becometh buoyant, even as Light, traveling as Light, doing those things that work eternally towards harmony.

95 Spirit bothereth not with fleshly detail concerning fortunes of earth, though it be not impractical toward facts that are earthly.

96 We have knowledge of Spirit when we say, Thy kingdom come, Thy will be done, in the hearts of men as in the hearts of those who constitute the Host.

97 Verily ye have knowledge of Spirit when ye do go unto the ages and perceive imprinted there the soul recordings of those who have witnessed the Father manifesting in Nature and showing His goodly works unto peoples who have perished.

98 Beloved, I tell you that ye are slated for a miracle in yourselves in that ye do perceive the world's need and fill it to my glory.

99 I say the world needeth reformation against triviality; it needeth your speech saying, Behold life is more than this, it is more than putting on and taking off, it is more than drink, it is more than nourishment.

100 Verily it is the ascent unto glory of Spirit manifestation devoid of hoaxing, devoid of cant, devoid of dogma, devoid of those fancies that have their roots in hobbies.

101 The world needeth spirituality, not spiritualism: let my words be with you over many years.

102 Give unto him who asketh and take not from him who needeth them sorely.

103 Ye are Spirits Incarnate, destined to make unto humankind a benevolence; ye do come thus together for fruition of service.

104 Come unto me as it pleaseth you, asking for words to go into your lips; it is my delight to set them in your lips; rest in my name, knowing that I am your elder brother who hath set his store upon you. . . .

CHAPTER 45

HAVE I not said unto you, every problem in human nature worketh out in Time? Have I not told you that Time is Change and Change is Time?

2 I say unto you that time and change have the power to transmute feelings and emotions and ideas, verily substance of events, into things that are desired that mankind should know profit.

3 I say that I speak of time and change again;

4 Change is the benefactor, Time is the counselor: I say that we do all things in Time that we have patience, in that patience giveth us a garland.

5 Say not unto yourselves, Lo, we hurry and it is done; say unto yourselves, Lo, we take constructive thought, thereat do we wait and event transpireth.

6 Hear ye my sense: verily this is sense: verily it is earnestness of spirituality: verily it is manifestation: it is triumph: it is patience.

7 Do men have grievances against you? In time they work them out.

8 Beloved, know counsel: Time is Change, Change is instrument of Progress, thus happeneth the miracle.

9 Do we take water and make wine? Lo, man perceiveth it done in a twinkling. I say that it hath happened in that we have mastered principles of Change.

10 Change may be fast or slow according to design; life is naught but cycles in series, each revolveth around a radius of alteration.

11 Cycle succeedeth cycle, we say the times are out of joint; I tell you that the times are changing faster than our concept.

12 Let us reason further:

13 A father saith unto his son, There is work to be done, go forth and do it, come back at even and I reward you;

14 The son goeth forth and doth the work; evening cometh and he is rewarded; lo, he is possessed in circumstance of that which is rewarded, of that which is promised;

15 He is not of annoyance in that circumstance hath failed to agree with the promise: I say he is annoyed if circumstance faileth to agree with the promise;

16 I give you my logic: he hath conceived changes in event telescoping toward the event which was promised, his mind hath had consciousness of event on event, he heareth in his heart syllables of promise, being part of culmination.

17 Consciousness embraceth fruition accurately: he heareth

matters of policy discussed within his being; verily he believeth them, knowing they be accurate;

18 Lo, the evening cometh and his labor hath no payment; he crieth unto those who harken that he is disappointed; verily he is more;

19 Disorder hath entered in transcribing concept in terms of error, that which was promised is not fulfilled, natural law hath defilement, he hath witnessed an evil, his concepts have mocked him.

20 Man seeketh for order in that which is Change: Men say, We conceive that certain things will happen, we perceive an order in event, behold the steps are clear to us.

21 When such concepts are mocked, the heart knoweth palsy, the reason is scattered, man distrusteth his perceivings, he is uncertain in aspirings.

22 Men have a way of saying that if time be given them, they will accomplish certain ends; they know not that Change, being Time, accomplisheth therein, if they concern themselves with changes having those ends in view.

23 Men have a way of saying, Lo, time is given us to do this or that;

24 I say, Time is given to no one.

25 Changes manifest and men do reap the benefits in circumstance.

26 Let this be known unto you: No time have ye to accomplish anything, as concepts of time in transmission are eternal; ye do but dwell in those concepts of transmission and things desired have their fulfillment.

27 Behold one cometh unto you who crieth, Lo, give me time to perform an act of mercy;

28 I say, in his heart he hath already performed it; or not performed it; he waiteth with impatience for the fruition of the deed in function, calling it the time requested.

29 Ye are weary, my beloved, from much striving with impatience; impatience hath a way of bringing disorder into Change: impatience, I tell you, is disturber of Change.

30 Behold if event cometh not properly to fruition, the heart knoweth conflict, verily it hath a breaking, in that event adapteth itself not to natural law---the Cycle of Event which is Time in itself.

31 I tell you that Time hath its power to come unto you, bringing you every miracle which ye canst conceive, if Thought be not disturbed by cankerous impatience.

32 Leave every problem to Time, my beloved, knowing that it solveth itself when Thought be the lubricant and Love the exponent; thus is your wisdom, thus is your ennoblement.....

CHAPTER 46

THE THINGS that I tell you were said unto the prophets.

2 Behold, ye have gifts that ye do use for goodly works; I say that ye do have them in that ye do use them; the purpose for which they come unto you hath construction as its essence.

3 Ye have gifts that are given unto you that my work may be done in a world that hath leaders but no Leader.

4 Many come unto the world saying, I will lead you! They lead for a time, then pass they from the vision, the sad earth receiveth them.

5 Hear me as I say it: We lead unto eternity because we lead *spiritually*, supplying humankind with heaven's benefactions; our tasks are known unto us, we perceive our true missions;

6 We open the Gates of Understanding for those who lack their leadership in thought; we make roses to grow upon deserts of spirit and corn to come forth on hillsides of doubt.

7 We say unto men, Be fed! . . . they do eat and are nourished. Lo, we have many meals to serve them and much nourishment to give them.

8 Things await to be known, eternal of concept, yea infinite of precept, making men to grasp the nature of their godhood; other things there are that are passing and transient, making men to know pleasure, yea abomination;

9 Behold they are sad of countenance, they are shallow of understanding, they are thin in the truth;

10 For inasmuch as we labor, we do make the distinction in men's hearts.

11 Labor hath its blessed purpose when bent to divine ordeal expounded unto man; labor hath its ruinous purpose when allowed to become truckle unto those who walk in darkness and will not see the light.

12 Verily, my beloved, we are spreading light gloriously over all the earth: to rich and poor we cry: *Come and see the radiance!*

13 Yet beloved, I adjure you that ye do take heart and have circumspect demeanor toward all which presently happeneth; we have plan and purpose together; those who sit above you have plan and purpose for your guidance.

14 Behold the things that do come are seen, that they are

wicked; behold the things that do come are known, that they are prosperous and constructive.

15 The souls of those who are just, say unto you: Behold we know the terrors that smite you, we seek a way through them, preserving you for service;

16 Take thought unto those things for yet a little while, verily there is an expedience to be adopted that hath its root in intellect; there are ways and means to be encompassed whose foundations are laid on a strong understanding.

17 Think on these things. Never have ye been told by the Just that which was vile, that which misled you, that which was inaccurate, that which had want of discretion;

18 Behold ye have seen words manifest in concrete happenings, ye have known deeds to come out of prophecy; that which was told you came about in circumstance, that which came *not* was not told you of the Just.

19 Have a care, my beloved, that ye confuse not the truth with the vaporings of the enemy; verily he serveth long and is watchful.

20 We come together at week-fall and converse: ye come unto me saying, Elder Brother, instruct us! That I instruct you with intelligence, that I speak unto you in logic, giveth the proof that I *am* whom ye address;

21 That I instruct you with understanding, giveth the proof of my regard for your welfare, that my love ennobleth you, that ye gather up the strength to carry the Work through the adversary's cohorts.

22 We have converse, I say, when the blue evening cometh: oft doth circumstance work at interruption, often cometh interruption by evil thought manifesting;

23 What mattereth it, beloved? Such interruption hath its transitory nature; lo, we come together when conditions are auspicious; know that we speak intelligently as brethren having gain to be derived as converse obtaineth.

24 Love is the medium by which contact obtaineth; without it is emptiness and a great lamentation.

25 Lo, the world hungereth for communion with those behind the Veil; it maketh its council with souls who are friends, but great is the contact and deep the understanding of those who commune from state to state by love.

26 Ye have asked that I tell you what ye shall say unto those who question you, How can we know our dear ones in spirit? or, How develop we senses to perceive them?

27 Verily ye have the answer. It came from my lips: Love ye one another greatly and all things shall be added unto you!

28 Did I not say it in the cycles that are gone? must I say it again for the cycles that are still to come?

29 I say that ye have an answer in truth made manifest unto you: Verily have ye loved ones, and love hath established the bond that taketh us into mutual understanding, *even of concrete speech!* . . .

30 I say unto you, Have faith, and all things are of knowledge!

31 Concern yourselves not with petty problems of earthly signs and miracles that serve no useful ends except that the curious know a complacency;

32 Think of me as addressing you. Is such not a sign above all phenomena? great is your gift, greatly shall ye use it.

CHAPTER 47

THINK not that I do not hear you; that which is wisdom is beyond your understanding only as ye do will it;

2 I say that we do come bearing gifts for humankind, we whisper of mysteries that have a sweet counterpart in heavenly beatitudes, making the world to know that which is forbidden until it shall perceive the glory of the White One.

3 The sons of men have an armor about their hearts, they do mock at the doctrine, they defile the sanctuary with philosophy and schism, they make a great laughing-stock of those who bring them majesties;

4 They hear false prophets and applaud; they seize upon legacies to which they have no right, they say it is expediency; they do that which is abominable in churches and in synagogues, preaching doctrines of the heart that hath died within their bosoms.

5 Lo, I come unto them and say, Peace amongst all of you! Cast off your garments of worn-out practices! Dress in bright raiment! Be eager to greet new truths as the Father revealeth them! . . .

6 Keep not your hearts hard against those who would minister in loving service! Treat with those who do abominate amongst you and convince them of their error!

7 Lo, my beloved, I say unto you, that a thousand shall fall at your right hand and ten thousand at your left;

8 Ye shall know a new doctrine and bring it unto those who would seek to destroy you in that ye have brought it;

9 I say that the future shall know of you brightly.

10 And yet I tell you, there is event that hath place in your

lives of the present, making you to know of that which transpireth, that ye mayest prepare yourselves to act with a righteous equipment when the consummation cometh.

11 My beloved, I adjure you: I say a time cometh when men shall defile tile sanctuary of the Most High with abomination of court decree and religious desecration made of their small sense;

12 Men shall say, The prophets have left us; lo, we are desolate;

13 They shall gather unto themselves fragments of past religions and piece them together, saying, Thus have we the bosom of the Eternal One on which we may gaze;

14 They shall take stock of themselves and violate sacred precincts with infamies of logic, with mischief in their hearts; behold the rough pathway; the righteous shall feel shame;

15 Navies shall make desecrations calling on the Lord God to bless the calamities they bring upon the races; there shall be times of trouble on land and sea, men mocking law and hating order.

16 I shall say unto them, Be still! Cease your malfeasance! Let your abominations no longer haunt the hearthstones of the races. Take up the joyous cry of Salvation, Peace on earth, Good will toward the righteous!

17 They will rant, they will rave; they will say, This thing is an abomination unto us, that we are warned of our calamities to come by those who would lead us;

18 Let us have done with them: let us destroy them.

19 Lo, they seek destruction.

20 I tell you, in that time shall the winds be parted and the

clouds be riven, the seas shall open and the land shall be enveloped;

21 I tell you likewise, in that day, and in that hour, my little company standeth firm, knowing that I reign when calm hath followed tempest.

22 I say unto you, beloved, ye are needed in those hours.

23 Verily I say unto you, ye *are* the hours.

24 The time cometh, the time cometh, the time cometh! Great is your reward in that ye have saved one sheep or ten thousand;

25 Verily ye do save millions and know it not until ye do see the fruits gathered by the husbandmen into the Father's storehouses of Truth.

26 Judge ye not that which ye would do, saying, This is well and that is of evil; say, rather, The Father decreeth as the moment decideth, we rest on His grace and find peace in His purpose.

27 Lest ye know not peace of purpose, I tell you my ministers come to you with utterings, turning your footsteps along paths to be trodden.

28 Things happen to you which my servants motivate, paths open for your feet to travel, men call upon you, they cry, Arise and lead!

29 Ten thousand tongues proclaim it.

30 I say, Ye shall lead, ye shall give them a shepherding.

31 I cast my mantle about you and say no harm cometh but only the triumph of truth over error.

32 Verily have ye been stern, verily have ye been strong, verily have ye been willful, verily have ye been neglectful, but

I have prevailed in asking that ye know yourselves and your missions unto men.

33 Ye have seen writings on many walls and observed Truth lodged in them; I say that ye are coming to a new cycle when the Truth is apparent between new writings and ye shall manifest it, yea ye shall write it; the nations shall read it.

34 Ye shall lift up a goodly countenance and say, Master, we have not departed you, we have run the race, we have kept the faith.

35 Transcend the bounds of flesh and meet me, I adjure you, on planes of Incarnate Thought!

36 Lo, we do gather in the temple courtyards of eternity and go in unto glory in song and precept. . . .

CHAPTER 48

MY BELOYED, I adjure you; think on these things.

2 A goodly recompense hath come to you: I have told you of the vision, I have lifted you up.

3 When men shall revile you and persecute you, have a thought to their error, give them your grace, make them a promise, show them no defilement.

4 Behold it is the last days that ye do travel well: have the prophets not sung it?

5 These are my commitments: that ye keep the faith, that ye pause not in well-doing, that ye lift up the fair countenance, that ye give the world a blessing.

6 The lion and the lamb have a common benediction: the lamb runneth now, the lion pursueth, they are ever at

enmity, the lion devoureth the lamb, there are none to restrain him.

7 Is it not meet that such things should be if behold the children of tomorrow have a memory in their hearts of that which was unrighteous, of that which defiled them, of that which did them errors, of that which caused confusions?

8 The world now pursueth the weak and forsaken, it devoureth their substance, it beholdeth its triumph, it saith to itself, It is good and profitable unto men that they should know their scourgings.

9 I say it is beastly, I say it is defilement.

10 I say it is more. . . I say that the beast in man shall be stilled, his ungodliness shall perish, it shall have its grave in a watery place, the earth shall know purgings, the floors of the world shall behold a clean sweeping.

11 And yet I would not tell you of calamities, beloved: behold they reckon well who do say, Such to their portion as do merit the sweeping, such to the destruction as give it unto others.

12 I sing you a song redundant with splendors:

13 I say ye shall prophesy, ye shall give alms to the needy, ye shall do goodly works, men shall engrave you on the tablets of those works, they shall make you an offering, they shall fetch you a garland.

14 This shall be your portioning, that ye shall go out and come in fearing no man, that ye shall make your bed in victories, that the wise man shall know you, that his daughters shall comfort you, that a fair trade shall profit you, that ye shall have a winning not marked by tumults.

15 Behold I have preserved you, I have caught you in a

silence, I have sojourned amongst you, I have sent unto you mine increase;

16 I am he whom ye serve, none stand beside me in your hearts, I am mine own preceptor, I cast mine own auguries.

17 Think well on these things.

18 The Goodly Company is a still small band, it giveth not a bickering unto the Host, it maketh no eschewments in quantities of laborings, it giveth a fair pulse-beat, it raiseth up the fallen, it riseth up and liveth beautifully, its heritage is increase always unto surfeit.

19 Ye are my band, I have raised you for a purpose;

20 But that purpose showeth not till the Word hath fulfillment.

21 I have sojourned amongst you many days, I tell you, when ye knew not my presence; ye have said, Behold a beggar passeth; ye have said, There is one who knocketh, let us have none of him and he presently departeth.

22 And yet I have come in to you, I have walked in your presence; I have not asked mine alms of you, I have not forced your doorstones.

23 Behold I walk amongst you many times again, verily times and again, and ye do say, Whereof cometh the loveliness to surfeit? whereof is this fragrance? are we not visited by those who speak logic? do we not manifest with grace on our ensigns?

24 Beloved, beloved, have a care to your manners.

25 Raise up the righteous arm, give the stalwart soul reckonings, debase not yourselves before the conqueror and his judgments, be sweet, be purposeful, let not your luxuries be of spirit.

26 When the judgments are rendered for and against you, say not, It is pleasure or tumult that openeth her mantle: say, It is victory calling up her cohorts.

27 Times and seasons, and seasons again, thus have I come and dwelt among you.

28 I tell you that I come as a fair wind upon a pleasant afternoon, I come as the bramble that holdeth the thrush, I come as the sweet spice that scenteth the small place, I come as the true lodestone that draweth the nations, that rendereth them a bivouac.

29 And yet I come as more.

30 I come as the scribe who hath upon his tablets the names of the forsaken, the judgments for those who embraced a small error and took it to be great, those who were famished and knew not their eatings: my tablets have the password that these shall be embraced in the clasp of old fellowship.

31 For lo, we are known to one another, the forsaken and I.

32 I do make my eternal bed in a lowly place that the sobbings of the men of little errors should meet their just assuagements.

33 I do sup with the lowly that their bannock should nourish me.

34 I give a large quart and drink a small pint, that they who do quaff the rich juice of Knowledge should know a true sacrament, that the Lord of Glory rideth in an exceeding small chariot, that He giveth not a belching of that which is His humor.

35 Nay, nay, my beloved, He giveth the fond jostling, He layeth His hand on the arm of His opponent and saith, Let peace be between us, behold there is no quarrel that

was not of thine ignorance; see, we adjust it, we sit down in a fellowship.

36 These things do, beloved. The hour draweth late, there are ridings unto equities that give the night enrichments.

37 Tarry ye in the place of the world until I do greet you with the mantle of my ministerings.

38 Speech hath divided us, behold speech hath welded us: make a fair porridge of all your discernments, eat of them to banquetings; I say it shall be well with you.

39 Presently I join you, that the feasting be complete.

PEACE

THE NINTH SPEAKING

CHAPTER 49

TAKE that which is offered you: rejoice in the offering: receive it with thanksgiving: transmit it with intelligence: make patient converse with men that they may bless you:

2 Behold all manner of them come unto you saying, Teach us of those wonders ye have learned of the beauteous ones, give us their intercourse that we too profit by it.

3 Say unto them, These things are good and profitable unto men, that they shall abide with one another in love, bringing one another the first fruits of affection and desire.

4 They shall bring one another the first fruits of promises beautiful, making their stature to grow in Spirit, they shall have peace in their hearts, joy in their comings, gladness in their goings.

5 Verily the Teacher of Old hath taught you that no sparrow falleth to the ground without the Father's knowledge; how much more important is it that man taketh note of his neighbor and doth unto him as the Father doth unto the universe, sending His rain on the just and the unjust, making His blessings to come upon the beggar and the prince, solving riddles for the poor man even as the wise one?

6 So say these things in parables and preachments, say them in speeches, say them in writings, knowing that the eternal ones do prompt you if so be it your tongues have a stammering.

7 The Father hath given them a charge, that they keep you, that ye do the work of interpretation gloriously.

8 I tell you that already have ye ministered unto millions

whom ye know not of. Think ye that all who do harken to your utterings have presence in bodies like unto your own?

9 How say ye unto the one who visiteth with you in his person, We are alone?

10 How utter ye that those lacking bodies are wiser than yourselves? doth a man gain to wisdom by losing earthly raiment? are not your bodies raiment?

11 I say that ye are known of those who love you: verily the Father hath spared you to dwell upon the earth, to bespeak man the highroad unto His glory.

12 Verily do the eternal ones sit by your side, they tell you whisperings of promises beautiful, they speak wondrous beatitudes.

13 I say, Give them audience, credit their presence.

14 Verily they prosper you for that which goeth forth out of your mouths.

15 Little children of the Spirit look upon you for guidance, they hang upon your words, they have a sweet trust in you, that ye give them gifts that are not of the earth.

16 Verily ye know that such is of truth.

17 The hosts of the eternal ones say unto you that hosts of the hungry ones come unto you for nourishment: feed them as ye do love the eternal ones, and as they do love you;

18 Through you the eternal ones feed them, from *their* side, as they may.

19 Teachers are ye unto millions yet unborn. Harken to the words of the wise ones addressing you.

20 They have witnessed you go from life unto life, progressing in spirit, calling the faithful about you for works.

21 Ye have made manifestations in every age, ye have

sung sonnets and led armies, behold ye have bribed Satan with fair promises and delivered unto your Lord a performance.

22 Ye have found immortality already in your hearts.

23 Open the gates of your being to the light that ye have found, verily that identity that ye find again in flesh.

24 Brethren have sustained you, sisters are about you who have ministered unto you; they have come into flesh to be with you as companions and consorts: they have held up your hands when men have cast you down;

25 They have cheered you when the darkness of many doubts beclouded you; they are messengers of hope for times yet to come.

26 Verily I speak of women ye know not, colporteurs of service in years yet to be.

27 Thus have you companionship.

28 Ye are known unto the eternal ones of old, they do greet you as one with them, they behold that ye do manifest in flesh for the glory that cometh.

29 Concerning things earthly I say unto you, Embrace all opportunities for treating with the eternal ones, for meeting with them in spirit, for listening for their voices;

30 They come in love, I tell you; love maketh no errors when its essence hath purity;

31 They train you for mighty works, they raise you up from stumblings when your feet are weary from treading strange pathways.

32 Harken to their voices that come in the Silence: they speak with understanding, they perplex you not with dreamings;

33 Dreamings are but ephemeral imaginings in thought,

giving entertainments unto your sleeping spirits; I speak not of dreamings, I speak of realities.

34 Visionings are different: they come with a significance, their lucidity startleth you, they make you to know Reality, they give you an increase in that which is of Spirit.

35 Have visitations come upon you, showing what lieth beyond the veil? such was not Thought in caprices of dreamings.

36 No man hath seen that which is prohibited by the limitations of his senses.

37 I say, the work of Spirit is peculiar: it traveleth from age unto age in cycles;

38 It saith unto one age, Be skillful in art; it saith unto another age, Be apt of understanding: it saith unto another age, Be kind in your spirit, giving unto the poor, aiding the unfortunate;

39 It considereth the times and the necessities thereof, it supplieth that which is most fruitful for man's knowledge and development; it standeth on no promise, it exacteth no penalty; it giveth unto every age that which is most needful.

40 Is it spiritual? I say the age hath it. Is it of intellect? I say intellect sharpeneth. Is it of materials? The materials have essence.

41 Doth numbness come upon your bodies? ye do have a vibration with those who treat with your intelligence, they enter your understanding through avenues that are varied.

42 Your bodies hear not, your ears treat with them often: behold, marvel not that they possess you in vibration, for thus power cometh, and is poured into you, thus cometh your stature to walk with the shining ones.

43 Men have no knowledge whereof certain marvels come in certain ages; they think chance performeth, not dreaming it important that chance should work at all;

44 They come unto knowledge as unto a fountainhead; they drink copious draughts; they look not unto the courses of those waters, why they flow.

45 They take greedily, beloved, what the Father hath provided; they think circumstance hath profited them; they say luck hath caused it.

46 Verily the wise ones know the meanings of age-to-age benefits:

47 Great artists come in one age, scientists in another, great masters of logic do follow great poets, ever great inventors follow great philosophers; thus the cycle hath it;

48 From age to age each flourisheth, each leaveth the world endowed with a richness, till the pattern hath been worked on the garment of Spirit.

49 Those things which do happen of the Spirit are decreed by the host of those who have the earth-side in their keeping.

50 Men long have lain supine in indolent works concerning matters of the spirit; they have taken the concepts and the precepts of the fathers and said, Such are enough.

51 They have made them serve the children as the substance of truth: they have asked not of that substance: their minds greet no realities.

52 They have served false gods of pleasure, they have lain with wanton daughters, verily they have done these things for want of perceivings of true realities;

53 They have come unto Jordan in spirit but dared not

wash in the waters of its cleanliness, fearing currents of doubting that would drag them unto drownings.

54 These things are not pleasant to those who do hold the earth-state in charge;

55 They perceive man hath needs, they rebuke him for his insolence, they come unto him without a ceasing, saying unto him constantly, Behold, we send you prophets, follow where they lead you!

56 They come unto such prophets and say, The world hath need of you, get ye up and manifest!

57 Mayhap they decide that one of their own number can best inspire the race by going into life, by showing the way unto a beauteous salvation, by pointing the highroad to a spiritual destination;

58 They do go into life as men, believing that thereby men are most helped, seeing their own kind manifest in honor and performance;

59 They seek themselves no riches, they ask of men no favors, they treat with the rich and the poor alike, they do their missions well.

60 Behold they go out of life as they came, they return unto the Host, they study with the Host that which hath been rendered, they say, It is excellent, or they say, Verily, verily it is not enough.

61 Hear my speech unto you: I tell you that ye be performing such sojourns in flesh for the Leader's purpose of treating with men for peace among the nations, for an increase for all, for a beauteous splendor, race unto race.

62 Lo, it is decreed that warfare shall cease: the Host hath decreed it, for war no longer bringeth forth self-sacrifice or

heroism that hath value; it slaughtereth the innocent, it maketh the poor to suffer.

63 Strange things are about to happen upon the earth; man goeth to and fro as never hath he gone; men seek out one another for profit or for pleasure; they indict one another for habits of indolence, for sloth, for physical disability, for queer customs, for strange manners and anomalies of spirit.

64 These things are common unto all men, but each seeth his brother alone as peculiar, he seeth not himself.

65 Know ye that the time cometh when all men shall speak a tongue that the Host shall provide for them, they shall be wise in their own wiles, they shall lift up the meek, they shall harness the strong.

66 Ye do go unto the nations and say, The Teacher hath ordered that this striving shall cease, give thought to your manners, take note of your tumults, let the righteous have their day, ye have suffered enough.

67 These things are revealed unto you in that ye are the beloved who have volunteered to go into flesh, to perform the labor that approacheth; I tell you the eternal ones have loved you in that ye do it, they have sustained you in dilemma.

68 They went unto those who had your destiny in jeopardy, they made a bargain saying, We give you a life for a life, take those of us whom ye please but let our servants go.

69 Lo, there have been those who perished for you, that ye might be of freedom to undertake the labor: now ye understand not, but in time shalt ye know it: I say ye have errands to perform making straight the crooked: when they are performed then the crooked will be straight.

70 Ye have labor to perform beyond earthly understanding: the ones of eternity bid that ye do it, secure in the trust that when ye do return unto them ye shall perceive that what was provided for your experiencing was divine in ordainment, seeking the way to accomplish the mission.

71 Is it not enough? I tell you there is no mission so glorious as that of service to the race: ye have tasted of such glories: ye shall taste of them again:

72 Ye have served at many Calvaries: ye have watched by many waters when the streams thereof were swollen, verily when man could not make his fording to glory because of the waters that swept him away:

73 Ye have watched many sunrises with your Lord but none of them so beauteous as that which cometh presently out of the east.

74 Those who sent you, adjure you: they have said, We have loaned you in that we likewise have loved the Father's world; return unto us in Spirit with the embassy accomplished, thus do we loan you, see that ye heed it.

75 Matters must mature in time and event: trust that they mature; rest secure in the promise that time bringeth event, that event hath its burden to deliver unto time.

76 Ye do go as in an armor, facing the foe of Error, seeing naught behind you, beholding none around you, looking ever forward, knowing the east that it blossometh the sunrise.

77 Those who see you in perspective encourage you by telling you that He who seeth all things well, sendeth you the order, even of your performance, even of your excellence: again I say unto you, Is it not enough?

78 Ye do your embassies, from day unto day, from week

unto week; the hot foot bruise, the way hath a pestilence;
I say ye go singing, I say ye go trusting; verily I say, ye go
trusting and singing, knowing that those who love you come to
you in love, that they lighten your circumstance and heal your
bruise instead. . . .

CHAPTER 50

SEEK YE the ways of eternal truth? I say unto you, Find them!
Seek ye the light of ages? I say unto you, Raise your eyes!
Hunt ye ever solutions to mysteries? I say unto you, Behold my
face!

2 I am he who cometh unto you saying, Peace! know ye my
presence! behold distress goeth!

3 I speak unto you in spirit; presently, I tell you, I speak unto
you in flesh.

4 That which is worldly is worldly, that which is heavenly is
heavenly: man fashioneth himself a cross of wood and dieth
upon it daily; lo, he fashioned himself no cross when he looketh
and seeth mine.

5 I say unto you, Be calm this hour: trust ye my servants:
obey their instructings, give them your ears, give them your
loyalties;

6 Do they seem to you to prank? I say they mean no
mischief but pleasant humors of the spirit; bear with them,
rejoice with them, know that they are mine.

7 See that ye teach others, even as I teach you; treat with
the enemy, love away his transgression.

8 Yet I say unto you, love hath ever its mission to execute, it
rejoiceth in transference of that which is divine, it giveth no sops
to usury, it partaketh of no discord, it sheddeth its

rays and light cometh in, verily that light that maketh wise the noble.

9 It giveth no balm to usury, I tell you: it saith unto the upright, These are my desirings, embrace them and know profit.

10 Love screeneth not its auguries, it saith unto no man, Thus come and do; rather it saith, These things do that excellence may prosper, that the world know a harvest, that the earth have an increase.

11 Creatures of the spirit come unto you and say, What of these auguries? whence cometh their significance? what have we to do with those who have the sign upon their foreheads?

12 Verily they know.

13 We go and come radiantly, instructing them in mysteries: we knock upon their lintels: we bid them come among us and behold the wondrous sunrise.

14 Do they say unto us, What need we of sunrises, having radiance of our lightings?

15 I tell you they know of it.

16 Verily we are brethren all together, seeking the Father's house in the evening, coming in when the dew is heavy, listening to the voice of One who loveth us for fealty, telling us our labors were excellent, even those labors planned in the morning. . . .

CHAPTER 51

THINK YE that I stay far from you, when ye do invite me into your midst? beloved, I tell you I come speaking blessings;

2 But come I not as the prodigal, beloved: I steal not in

craftily: I come as one who rendereth a service, I give a fair complate, I offer a witchery, I say, Come and take it;

3 That which hath been told you hath the lure of the eternal; we have labored long ages to sit down to meat;

4 Come unto me, all ye who do burden yourselves with your flesh for my glory; let it be known as a sun in your hearts that I have knowledge of such goings into flesh, that I give you my companionship;

5 Brethren and sisters are ye with me, more than eye can discern or the tongues of men can utter.

6 I come unto you as servant, I come unto you as friend, but most of all I come unto you as one having bond of blood between us;

7 Ye do see, and hear, and have proven unto you the miracles of Cosmos, but greater than these, ye do have knowledge of my person, that I sit on the throne of the Father's world and say, Peace! cease striving; the decree in my court is the love that is of order!

8 I tell you the Blessing resteth upon you: I bid that ye go to and fro with hearts that have a lightness: go ye forth in faith, seeking me in every face that meeteth you, for behold I tell you, I am the last face, I am the lowliest, I am that countenance from which ye turn away. . . .

CHAPTER 52

SPEAK truthfully but softly: make your ayes and nays as music: speak not with vile noisings;

2 Speak gently and be heard afar; utter loudly and ye deafen.

3 Dwell not on ways and means for trouble to avoid you:

trust that ye do my work in that which ye do: I go before you preparing the way that great trusts sit upon you, that ye treat of them with talent.

4 Think ye that I do let you suffer needlessly when great is the tax on your strength, on your time, doing that which hath profit?

5 Things done are important, else they know not performance; things not done are not important, which is why performance tarrieth.

6 Many men come unto you and say, Do this, or, Do that:

7 I say that ye do the right things in that my vibrations tell you how to choose.

8 Ye do come unto a labor that pleaseth me well, ye do seize upon that labor, ye do treat of it with excellence; I say that I enrich you that the labor knoweth your excellence.

9 Take no heed what ye shall wear, or wherewith ye shall be fed: know ye that my Father fed me through His servants even as I do feed you through mine.

10 Blessed are they who minister unto you: they have my benediction: sweet peace cometh unto those who do aid you, though they know not the reason till the years have disclosed it.

11 Let the words of my mouth be your tocsin in action.

12 Blessed are they who ascend unto a mountain's height to see the sunrise, for they shall know Creation.

13 I say it is their avenue through which Creation cometh;

14 I say it is their vista through which Creation groweth;

15 I say it is their Change by which Creation seemeth to be changed.

16 Verily those who do come unto a mountain's height to

see the morning's sunrise behold a radiance that no valley knoweth: ever so be it.

17 Ye have heard it said that a man shall give his cloak when a neighbor asks him for his coat; I say that a man shall give his spirit eternally when those who have a beggary beseech him for his wisdom.

18 Verily he hath a scarlet robe of triumph over circumstance to wear, that he may be singled out from those who have denied their substance to their brethren.

19 Great works come unto men through great authors, great works come unto men through great beings, celestial or mortal maketh no difference.

20 Those things which are great, are great in spirit, verily in celestial being, verily in the soul that knoweth its mortality.

21 Ye have heard it said that a man shall give a farthing for a groat; I say he shall give his substance unto Spirit, and receive of Spirit for his substance.

22 Lest it be mockery unto man, I add: Those things of spirit which ennoble the mortal have substance from the Father; I say, naught else cometh; I tell you naught else manifesteth.

23 I greet you as coworkers, even as of old; I say we have a trust that exceedeth the millennium's duration: think well of this, beloved.

24 We go forth unto the generations of men known; we sally out to meet the hosts of the unborn; we bring them the message of eternal benediction: Seek ye first the Kingdom and behold the Kingdom cometh within you always.

25 Man goeth forth unto his labor in eternity; he goeth not stumbling, he goeth not whimpering, in that we inspire

him, in that we uphold him; we bear him up in arms; we give his tongue a speech.

26 He singeth a glad song, he runneth with zest; thus do we our Father's bidding, feeding the sheep that long ago strayed.

27 I bid that ye harken unto my servants; long years have they labored to perfect themselves, long years have I endowed them with perceptions, long years have they travailed and made birth dates with eternity.

28 Lest your understandings be vexed, I say that times arrive presently when men shall behold that ye know the universe with truth, although I remind you that ye know not how it happeneth.

29 The Father hath sent a comforter to those who sorrow because of your leave-takings, in that ye labor, in that ye go from them where the battlefield calleth you.

30 Lo, it cometh that ye have ordeal of spirit to train you for event; ye do make effort within yourselves and have perceptions of experience; I say it is pleasing, I say it holdeth profit.

31 Give yourselves no surcease: let those who rebuke you be rebuked, verily with peace, yea with tranquillity; I say that I come unto you as the work progresseth; I give you inspiration, I make you endowment of that which is wondrous; I make you to see that man openeth the doors of eternity unto his own spirit.

32 Say not unto anyone, My Master guideth me with words from his lips; say, Verily He guideth me from the wisdom in mine heart; let the power manifest and not the words as braggarts.

33 Men will ask of you, Is there a Master? hath anyone seen him? what telleth he to those who gather to him harkening?

34 Say unto them, We know that our redeemer liveth; we know it in ways that surpass your understanding; verily are ye children and if we tell you of one who is master, your wits revile you; ye do say life hath a mockery.

35 Service hath its uses; benediction is better, proceeding from the spirit manifesting in tranquillity, performing in a balance.

36 Lest ye misinterpret, I say unto you again: Blessed are they who do hunger and thirst after righteousness, for they shall have fill, verily to surfeit.

CHAPTER 53

LET US be thankful to the Father who giveth us our destinies; let us worship those destinies; let us greet their fulfillment.

2 Ye have accorded me recognition before men in speech; I accord you poise and power to make that speech effective.

3 Counsel yourselves against undue memory, seek sense of precept, let the moment be sufficient to that which is uttered.

4 Behold we dwell in one body, though ye know not my presence.

5 Seek ye no tongues, I say that I give them unto you;

6 Seek ye no avenues of escape from utterance, I give you the utterance that meeteth the occasion.

7 Abide in me and my love and I give you the protection from the mishap that is verbal; I save you from the pitfall wherein the tongue stumbleth.

8 Let it be known that ever bright ones guide you; publish it from housetops, say it in the highways.

9 Behold the world believeth you!

10 Say it with strength, proclaim it with gladness, sing unto the nations: We are loved of the Father, we sing Him from the housetops.

11 We go upon a mission together, battling fell circumstance, making the world to know its heritage, seeing our faces as those who come blessing.

12 See God's face in all things! shout it from the housetops: Behold the Bright One reigneth, a thousand years receive Him!

13 Have ye not heard me say, Peace unto those who are heavy laden?

14 I say ye are heavy laden with the burdens of the Spirit; I bespeak my peace unto you, I bring you a comforter, the Dove of Understanding.

15 Give not unto him who maketh asking because it is godlike to be kind; give unto him who needeth in that his spirit knoweth a weakness, and he shall reward you when he is rich.

16 These are the things that are good and profitable unto men: dwell in kindly service one unto the other, listen to the voice of him who cometh counseling, do that which is pleasing in the sight of the Bright Ones, make provision for yourselves from the hearts of your neighbors and not of their purses.

17 Let it be known of you that ye do work perfectly as cohorts of laborers, walking uprightly, making no pretense of

that which is sanctimony, having no hypocrisy, serving humankind in that ye do love it.

18 Am I not humankind? and do ye not love me?

19 Know that I come when that which is written hath come to its fulfillment, not before, not after, verily on the moment.

20 Let us pray for our soul's errands in a universe of light eternal, verily a universe oft shot through with shadows. . . .

CHAPTER 54

KNOW THAT the Message Paramount is this: that those who have business with the world should be civil of demeanor; verily I tell you, the day arriveth soon when the business of the world hath an infantile concept; men say among themselves, Nobler pastures call us!

2 The days of rejoicing are those of faith in the Father's mighty project, that faith hath its triumph in principles eternal.

3 Say unto the hungering, The King reigneth! The King ruleth! The King instructeth! Behold the King chastiseth with mercy!

4 Those who have faith have understanding, those who have understanding gain unto a merit: the mortal world knoweth it, the Father's host proclaimeth it.

5 When ye do have faith, there come principles unto you that make of your lives a paeon of rejoicing.

6 I say those principles have basis in eternal understanding of all those who have ever lived in flesh, the mass of whom suffer the heartbeat of the world, day unto day, yea hour unto hour.

7 Know ye that men have long perceived this mass

attention to be the affairs of daily life, but have given it no thought, thinking only of themselves.

8 Men have seen visions and dreamed dreams: they have called on the Father and solicited His ministers for help in times of stress: they have known the eternal satisfaction of that praying which is militant.

9 I tell you that they have not known as ye have been taught to richness, my beloved, verily that I *am*, that my work goeth forth today as of yesterday, yea of a thousand years of the past, yea of ten thousand years yet to be.

10 I say they have not known that which ye have known to surfeit: that the things of the world are unreal in their essence, that naught cometh of them but ordeal for the soul, that all things are as fancies uttered for man's intellect, that the earth is a suffering-place for his profit.

11 Man hath a destiny; that destiny is beautiful; it encompasseth a voyage upward from spiritual ignorance to divine education; it maketh man to create worlds and people them with creatures of his thought.

12 I say that ye be preaching in the opening of a cycle, even as before; men know you for your works; they will know you yet again.

13 Shout it from the housetops: *The Son of Man cometh unto every human heart that listeneth for His utterance!*

14 Why say ye, If this were so, or, If that were so? Know ye not that blasphemy dwelleth therein? . . .

15 Verily it is blasphemy unto your souls, since blasphemy is rebuke of eternal truth, naught else.

16 Blasphemy cometh as a scourge, making doubt to prevail where Truth should be king;

17 I say unto you, Ye have no cause to deny yourselves unless ye be childish and go blindly toward the dark.

18 The Light playeth on you.

19 Let my voice be your tocsin amid the cries of your discretions: that which is Written cannot be unwritten; that which is Said cannot be unspoken.

20 Why say ye, We are blind in flesh; lo, if we awaken then it will be well?

21 Know ye that wakefulness cometh unto those who do rub their eyelids and sit upright, not to those slumbering who murmur, Is it dawn?

22 Beloved, I adjure you: Be strong in your faith that your master hath said truly, This is the Truth, abide ye in it always.

23 When men make the clamoring, These things are of madness, answer them not; make no explainings for contentions in the spirit or the values thereof; say unto them, Take our words or leave them; on your own heads be it.

24 Great shall be the duress brought upon your utterings.

25 Come unto me and ask always, Master, what say we? Behold I instruct you! have I not done so into times of the present? whence cometh the doubting, that I fail you in future? again do I tell you, that which is Written cannot be unwritten; that which hath been Spoken cannot be unsaid.

26 I tell you, trouble of the spirit is a veil across recognition of eternal truth; struggling in the veil, ye do tear it apart and emerge into understanding of that which is sublime.

27 Tell those who are of quandaries that he who cometh unto me saying sincerely, Master, I would of thee that thou speakest unto me, that I do speak unto him nightly,

but if he hath no ears to hear, how doth he blame me?

28 Verily all have ears: the blame is their own if a silence doth plague them.

29 Say unto those doubting: The Bright One hath addressed a message to the world; be of good cheer, be comforted; that which is Written is good unto men: it happeneth to them in pain for a moment but a surgical pain that purgeth of malady, verily in their hearts, yea in their spirits.

30 The things that men suffer are of their own pleasing, in one life or many, except they be cast out by their flights from malfeasance.

31 I say they have reaped their reward, age upon age and life upon life.

32 There are a thousand judgment days for every life, and no Judgment Day at all.

33 Beloved, harken: the works of the world are abominable; those working the abomination may be guiltless; change cometh of a mighty order; day unto day uttereth speech and night unto night showeth knowledge of wherein this is to be.

34 Mark you, I have spoken: Love Eternal must dwell upon the mountain places of daily thought; it must charge and surcharge the heart of every man until it ennobleth him to a point where he communeth with the Host as now he communeth with his brother.

35 The things of earth are of no importance; the day cometh when man seeth himself ennobled and heareth the approval of all the millions who have gone before him.

36 Consider the lilies of the field: they toil not, neither do they spin; is it not true that they have a part in life as great as

the mountains of hope or chasms of despair that men create in life according to their wisdom?

37 Is it not true that small lives are as tremendous in the suffering-places of experience as those of kings who walk not in adversity?

38 Let them be simple of concept when it cometh to truth; make them to hear the voice of conscience and fear it, loving righteousness.

39 We who uphold the world would have it known that Love is eternally manifesting in lilies as well as mountains, in those who do sweep as in those who rule empires.

40 Have not all their places?

41 Can the eye say, I am greater than the hand? or can the hand say, I am greater than the foot?

42 Behold the universe is of size in that man's body is of smallness in comparison with mountains; let him be mountainous in spirit and I say that his thought encompasseth creation.

43 Who is so small in stature, yea in his notoriety, that he cannot inherit the kingdom of Light?

44 Lo, the world maketh progress unto divinity; ye have seen the march of eternal benefaction; the universe is only a mustard seed and verily in a mustard seed lieth the universe.

45 Teach my people, feed my sheep, trust in my guidance, listen for my voice.

CHAPTER 55

MY BELOYED, be tranquil; that which cometh, cometh of its augury; wouldst ye have it otherwise?

2 Hath the Father not provided that there should be seasons, that there should be omens?

3 Why think ye, beloved, cometh the omen in its season? hath the Father not provided that ye shouldst be warned, that ye haste in preparing for that which is to be?

4 And yet harken, my beloved: all omens are not auguries, all auguries are not omens.

5 The omen hath its witcheries, the augury hath its benefits; the omen saith, Prepare ye for a woe; the augury saith, That which appeareth, cometh of abundance; that which happeneth to us giveth cause unto our reason that it should thus happen.

6 Beloved, be wise! The augury hath its omen when men are diseased, when they screech a foul tocsin, when they give or take a lechery, when the proud are cast down, when the morning hath its darkness.

7 I say the augury is blessed when men are cast upward, when they can lift up their faces, when their voices chant in unison, when the world hath a fairness, when the Light cometh in.

8 Ye have a fell suspicion that augury is omen, that the Light hath a bursting only to shatter, that man hath his redemption concealed in his woes, that the cruel one plagueth him, that his race holdeth rottenness, that the funeral pyre receiveth him and there are none to mourn him.

9 I tell you the denizens of darkness have said that this should be.

10 Omen is omen, verily, verily; I say augury is blessed in that it conceiveth you in radiance, it lifteth you up, it giveth you a gladsome song, it portendeth great triumphs, it singeth as the linnet, it giveth grace as one who hath suffered but hath come to perceive the glory of his strivings.

11 Augury hath augury unto itself: it perceiveth the fair scene and the bright countenance; it saith, The Father hath desired that ye shouldst know talkings, that by the speech from deft lips ye mayest visit your inheritance and behold its goodly substance.

12 Beloved, I talk with you further of augury:

13 I say that augury hath a blessedness in this: it prepareth the wise man to behold his own wisdom, it raiseth the fool and giveth him sound reasonings, it striketh no false note within the corridors of spirit but saith unto the righteous:

14 Thus hath transfiguration come to be known of us; thus have we battled and thus have we triumphed; we have gained to a knowledge of effects out of causes; our eyes have gained talent; we rise up in the morning and lo, it is our treasure to know the day's holdings.

15 Little men of little manners do say: All days have a blackness; there is no profit in them; we see only evils; there is no track through the tumults.

16 Great souls say: Behold we have striven and gained accolades by strivings; we have come to our own spirits and discovered their talents; we have opened the cover of a goodly dish and behold by its fragrance do we know its containings.

17 Augury is incense burned before the altar of the

pleasure which cometh; augury is prescience born out of tumults.

18 Ye have striven on many battlefields, beloved; ye have looked on many corpses; behold ye have seen the enemy strike at mankind in his blackness.

19 Augury saith, The battle turneth presently, the victory cometh in.

20 What is to be, will be: the Father hath decreed it.

21 I tell you that in that He hath decreed it, beloved, come the signs and the seasons opportuning you to valors. . . .

CHAPTER 56

BELOVED, be circumspect: not all which cometh unto you hath the essence of redemption; behold the evil man striveth, his sons make a hewing; presently falleth the goodly tree and of shade there is none in the noonday's cruel heat.

2 What mattereth it, beloved? have ye not been told that ye are the trees that offer men refreshings, that ye stand as rocks in a land that is weary?

3 I say I have been present at your sojournings when ye knew it not; I have heard you say, Can this be so? can that be of moment?

4 The evil man hath said, All is of confusion; the son of circumstance hath said, My arm is strong, my leg is brazen, I have a humor in my biceps, I pale not at kingly wrath in that a king hath scowled it, I give the king his contesting at valors; I show him I am strong, that I too have a kingship, verily in my own right.

5 The kingly man striveth not for the sake of strivings, and

yet he knoweth that striving hath its godhood; it maketh the weak spirit to know its own increase out of luxury of Experience; it giveth the weak a reliance on occurrences; I tell you it taketh the withered arm and maketh it beauteous in the muscles coiled upon it.

6 Be wise, beloved: strive not for striving's sake; strive ever that beauty may envelop you, that concord may cherish you, that my banner may mantle you, that grievance should disdain you, that the night hold no sob from those with a heartbreak in that ye have ministered.

7 And now I leave you unto the world, beloved; presently I come again and we hold other speakings;

8 But this do I tell you: The augury resumeth when the Times have come in; ye have a sign upon your foreheads, your muscles have a bursting; ye do rise up in godliness and bestride a fair wind.

9 Its pleasure shall transport you; your ridings shall have proudness; ye shall go up and come down in a radiant place; all men shall mark you.

10 I say that it is reserved unto the pure in heart to see my glory; I say it is for those who have made a harsh and steepened travel to gain to those portals behind which there is splendor.

11 I am he whom ye love: there is none before me; my speech hath addressed you; my debatings have softened you; I have reached out the hand of no vauntings to guide you.

12 I say that it shall be with you as it hath ever been, that in giving me your audience ye have built your own altars to the God within yourselves.

13 Arise then, and worship! Be not as flocks of linnets twittering in a sage tree. Be as the mighty ocean in tumultuous rejoicings, that the stars sing together at your Manifest Destinies

PEACE

THE TENTH SPEAKING

CHAPTER 57

THIS HOUR we talk on Love: I teach you that which it is important to expound unto the brethren.

2 Know that Love hath a million uses; I do not overstrain my speech; a million, beloved, is beyond your counting and yet it is a quantity that is comparable to a unit.

3 Love hath a million uses literally, I say; all in the Father's universe hath its basis in it.

4 Love is the functioning of ether, ever vibrating into form; it is not an emotion; behold we call it a condition; it cometh upon the air.

5 Resulting from thoughts and striking ether, it performeth with it.

6 Love hath the power to create forms in that it is Form in raw; Love is acknowledgment of itself operating in ether to make substance; it beckoneth out of eternity those qualities which have permanence in ether and preserveth them for eternity, since there is no beginning and no end for etheric energy.

7 Take Substance and pull it apart and ye have Energy; take Energy and pull it apart and ye have Ether; take Ether and pull it apart and ye have Love; take Love and pull it apart and ye have Thought; take Thought and pull it apart and ye have God.

8 Thought then is Love and Energy and Ether and Substance: these four are God because they do come from God. Verily I say further:

9 Man hath acquired a facility with words to express his thinkings unto his brethren: ye do call these, Thoughts.

10 These Thoughts are word-forms; word-forms are devotions of the highest order in that they create devotion in others.

11 By devotion I mean intelligence manifest in speech to make man act intelligently and know his Creator by the words in his brain and the emotions in his heart.

12 Act with circumspection and in Thought be circumspect; think with circumspection and your acts are circumspect; think with devotion and your acts are devout; think with intelligence and your acts are intellectual; think with substance and your acts are creative of Thought, and Emotion, and spiritual perception.

13 Thoughts and acts are brethren; behold they are twin brethren; the same womb moldeth them; halves of the same ovule are they, in which there is great creation.

14 They harmonize with Life and create living things with intelligence.

15 Thoughts and acts are creative most intelligently when they are moved by high spiritual concept.

16 Make a thought beautiful and the act is beautiful.

17 From beautiful Thought cometh beautiful acting; from beautiful acting cometh beautiful living, no matter on what plane;

18 And beautiful living meaneth epaulets of honor and glory, even unto eternity.

19 No thought or act motivated by beauty can ever perish: it is the law of Karma; no thought or act motivated by hate can perish, either, for that also is the law of Karma.

20 The beauty of the universe is the beauty of Love made manifest in etheric substance. . . .

CHAPTER 58

LOVE hath a thousand million forms, in that every form known unto man is the working out of the Love thought.

2 Think no longer of Love as an emotion, as an affection, as an attraction that hath its root in sex, . . . or the Karma of Cause and Effect in creation as pertinent to it, since all that *is*, is Love.

3 Ye have no right to say, I do love this woman, for verily that is to say, Behold, I created this woman.

4 Love is creation, as I have told you; it is the tying up of ether into coagulations of substance, or thought-concepts.

5 When ye love, ye do create; when ye hate, ye do destroy; I say it mattereth not what form love or hate may take.

6 Love encompasseth everything creative, even in your own souls.

7 There is no other word in creation for Love, but Love hath a thousand meanings: Romancing, Maternity, Altruism, Fellow Service, Adoration, all these are conceived by mankind as Love;

8 But Love is the mammoth creative force that is in eternity on any plane, in any corner of the universe; it had no beginning, it will have no ending;

9 It hath no substance, yet it possesseth all substance within it.

10 Eternal benefaction is Love on its grandest scale: think ye well on this.

11 Create and ye do love; hate and ye do destroy; love and ye create; destroy and ye do hate.

12 I teach you as one who hath great wisdom.

CHAPTER 59

CHANGE had no beginning; change can have no ending.

2 Love is as ephemeral as change.

3 Change is action and action may not be of substance; the action of the tale may not be of substance, yet is it action of finest quality.

4 I tell you, beloved, ye have eternal principles confounded with materialisms, whereas the materialisms are really the eternal principles.

5 Ye say unto one another, This is so, or, That is not so.

6 What do ye, making thus a statement? Is that statement of materialism? Yet by its utterance do ye not express action?

7 Verily it is difficult for mortal mind to grasp that which hath no beginning and no ending.

8 Thus do I speak to fit your intelligence: Materialistic matter is but energy, and energy is but Love working in Love, and ether is Thought in substance, and Thought is eternal.

9 Ye have concepts greater than ye think: be not of contention.

10 Ye do record your thoughts and call such records Writings; ye do come to a subject that perplexeth your intellects: what do ye?

11 Is it not true that ye do say unto yourselves, We will pause and think it out? I say again, What do ye? . . .

12 Ye do create substance in ideas, or ideas in substance; ye say not, I cannot create in that I have no mud with which to fashion figures making my thought of essence.

13 Ye do conceive in finest ethereality: ye do go to books and read the thoughts of others.

14 Naught prompteth you to paint pictures or mold sculptures that your eyes may see or your hands may touch; yet that is substance, behold that is materialism.

15 Ye do say that it is brain that hath its quandary, being unable to conceive that which hath had no beginning, that which hath no ending; I say your speech containeth but a part of truth, the brain being substance.

16 But is it substance to conceive an abstract principle in purest logic? think ye well on this.

17 The things of spirit are deep to your mortal understanding, but the things of life profit therefrom in ways that man declareth to be subconscious.

18 Ye have heard my voice through that part of your minds which men say is subconscious, behold I say ye have heard it many years.

19 Of late only hath it broken through into your conscious understanding and perception.

20 Things that ye have learned over thousands of years are stored up within you.

21 There is no cause for lamentation in that ye do have handicaps of the present time and moment.

22 Ye have been instructed that ye do have understanding subconsciously by reading what ye do write, and what other men have written: that is sufficient in that ye do take it unto yourselves, else ye could not write it with your heads.

23 To remember consciously is not important.

24 Those who do teach must carry consciously that which they teach, in that they must expound it unto others in speakings.

25 Verily are there others whose missions are not expoundings:

26 Some there be whose missions are only to nurture and to console.

27 Content yourselves therefore in your hearts; be wise in character, verily thereby do ye receive One who loveth you well.

28 Treat with me as one who hath a power to instruct you, not as one who sendeth a judgment.

29 For verily it is written: He who judgeth shall be himself judged, . . . which pertaineth to me as much as to the host of mortals, since we judge ourselves by judging. . . .

CHAPTER 60

THINK YE that I would have you ignorant of heavenly things because ye do sleep in flesh?

2 I tell you that I have come unto you many times in spirit and said, Arise! Awaken! Awaken! Arise!

3 But ye have heard me not in that your slumbers were profound; now I do tell you that profoundness of your slumbers hath been broken, therefore ye issue into a knowledge.

4 There is no knowledge that may not be yours if ye but have equipment to receive and understand it.

5 Making ignorance for the sake of ignorance is an abomination, since it maketh of man's mind a mockery.

6 If ye do have no understanding of divine things, how proceed ye toward the Godhead?

7 Verily I say, this is the failing of all the generations, that they fear there is sin in looking at Light.

8 Understand ye not that Light is for those who have eyes

whereby to see, even of the Light? Ignorance and blindness walk hand in hand with darkness; all are negative.

9 Man hath his propensity for turning toward the darkness, thinking it humility, whereas it is but childish fear of confronting facts that may not be of his interpretation.

10 Man hath no need for seeking darkness, thinking to please his Maker; verily he displeaseth his Maker seeking to instruct him in truth that hath life.

11 Now I bespeak you a fact known only to those who have physically died: There is no Substance to error or ignorance.

12 Substance only is positive, creative, expounding unto senses; substance is God and God is substance, as hath been displayed unto you herein.

13 No man hath seen God at any time, because God is Incarnate Thought manifesting in a hundred thousand trillion orders of creation that have sprung from Incarnate Thought in conjunction with Ether.

14 I have no mind to tell you that which ye canst conceive not, but this do I tell you: There is creation on creation, of which man as mortal is of low, low order.

15 Ye have heard me say that ye did volunteer to come into substance that ye might manifest unto those who have found themselves in substance for purposes of experience.

16 I say that ye are created of divine order that ministereth unto all created orders, instructing them in eternal benefactions.

17 I too am of that Order.

18 Verily have pages been inscribed telling of me in terms of the mortal; I say that they are permitted in that they teach humankind that it may have no greater concept than I had

in those pages of mine own divinity and yet make its impress on the ages.

19 I did know of mine own divinity from childhood, growing in stature mentally as I grew in stature physically.

20 Verily I speak as one having knowledge of elementals, not of literal concepts.

21 Man hath a mission unto his own species during these coming generations in that he developeth himself from provincialism to universality; he maketh himself to know his brother in the innermost parts, both inward and outward; he maketh himself to know the world by experience, not by hearsay.

22 Therefore is he wise in his self-esteem; his concepts are broadening and his sympathies are widening; but this is not enough.

23 He must see his brother as himself and build his own monument to self-sacrifice in the ways of art and business, verily of deportment among the nations.

24 Think ye, beloved, that I would tell you untruths?

25 I say unto men, Put up your swords, destroy your implements of war, build hospitals and houses of alms with that substance which now is expended for destruction; man hath a large knowledge of that which is required of him by the Host that sustaineth him.

26 I come unto him by picture and parable and invention and avenues of international discoursing opened by instruments of travel that are not of earth's surface.

27 This meaneth not development of curiosity as to spirit phenomena; it meaneth spiritual development to hear voices from far reaches.

28 The time hath come for man to regain his lost heritage and strike out into uncharted fields of intellect and compassion for his fellows.

29 I say unto you that ye do have missions to preach this doctrine of self-immolation; ye have missions to perform greater than any that ye have performed, since ye do summon mankind into the presence of the Host by developing the senses to perceive the Host.

30 Think ye that I would have you ignorant of the ways whereof it happeneth, when ye must preach unto others that assuredly it happeneth?

31 I tell you therefore of heavenly matters, sealing your lips against utterance of things as yet not speakable.

32 Know that I tell you that man hath a large quality of perspicacity which he knoweth not of consciously; he cometh into presence of Eternal Ones and knoweth it daily, else would he despair and revert unto darkness.

33 I tell you that man hath gone further in understanding of eternal principles since the whole world knew its war than in twenty centuries that went before that carnage, not in intelligence so much as in perception of his brother's problems, his brother's griefs, his brother's disappointments, his brother's aspirations.

34 Verily hath it happened in that man hath learned the parable of the sower: that which is cast to the ground bringeth forth fruit according to the fertility of the soil on which it falleth.

35 Ye do have missions to tell men that I reign a thousand years from the generation whereof ye know your present flesh.

36 This reign will be marked by my literal presence again on earth, not coming as a mystic as I came before, but in etheric body, seeable by men constantly in different places, under divers conditions for constructive purposes.

37 History hath not yet recorded so great a work as must be accomplished in the five decades that come with morrow.

38 The time of trial cometh unerringly; prepare yourselves, I tell you, knowing that it cometh; that which is Written is sacred logic, that which is Written is Divine Intention. . . .

CHAPTER 61

WHAT HAVE I said that hath not been said? What have I attempted that hath not been attempted? Ask yourselves these questions, and do them when answered.

2 My beloved, I talk with you about yourselves as artists.

3 There are those among you possessed of rare powers of sympathetic composition that is pleasing to an audience: for them is my speech; I say, Let me instruct you, not as a critic but as one who supplieth that which is needed.

4 We have work to do together of interpretative tenor; risk no opportunity of rejoicing in it by making errors of judgment in material or transfer.

5 Remember that life hath no use for weaklings, spiritual or physical; it is not unto the weaklings that the things of life accrue but to the strong, for proper reason:

6 The strong have spirit manifesting in action to their good; the weaklings have no spirit and cannot manifest.

7 Know that the strong have ever their contact with eternity; they make compact with me and with the Host to go to

earth on earthly missions; I say that they go willingly, they are not driven for the sake of experiencings.

8 They volunteer in the world of the Spirit; they enter flesh or substance ever with the desire to serve; they serve and come back, verily many times; I say that they have no need for repeating incarnations.

9 Hence their strength, beloved; mayhap they have a mission that goeth oft awry; they are strong in the wrong way and create havoc among earthly men who slumber in their flesh.

10 They may have no means of knowing of their error until they return to those from whom they went, but strength is theirs: it dwelleth ever in them.

11 Strong persons who come to earth are most often artists with the tools which they use; they have a message for the multitude; they deliver it circumspectly or importantly at times; they deliver it loosely or ineffectively at others.

12 What mattereth it? I say they have a bearing on eternal truth, no matter how they function.

13 Artists are God's handicraftsmen: I say forget it not.

14 Forgive them many indiscretions of body, soul and spirit, even as I forgave the publicans and sinners, in my flesh.

15 They have a mission that is delicate; oft do they perceive it sparingly of effort; they have no need of sympathy as sympathy is known but always pardon for their indiscretions.

16 They find out life through many channels; I tell you, ye yourselves have found out life through many channels; life is teacher and educator as well as pupil; life instructeth as well as learneth; it receiveth and it giveth.

17 Ye have your missions in life to lead: some have their

missions in life to write, since writing is leading of highest order; but I say unto you, except ye do write with rare intelligence, the greatest among you can in no wise lead.

18 By intelligence, I mean not wisdom of man; I mean wisdom of Spirit.

19 This cometh from me.

20 Blessings on the strong who have rightly volunteered, interpreting those missions.

21 Hear me say it: except as ye do interpret rightly, ye cannot have wisdom or strength of any nature.

22 Wisdom of Spirit is wisdom of experience, manifesting in Love, making men and women to realize that God *is*, in that Thought is.

23 Harken, my beloved: Thought is, God is, Love is, Wisdom is: this is the logic.

24 Now harken further: Ye cannot be wise without coming to know that the crux of life is immortality; Death hath no place in life.

25 Death is retrograde, negative, indecency of Spirit, acumen overcome, wisdom in reverse; whether it be death of body, or substance in Matter, or a form of spiritual death, Death is abomination; behold I say that Death is darkness; it is slowing the speed of the universe of Matter until annihilation cometh.

26 Mark this well: to die is negation, nothing more; death cannot come if there is no negation.

27 Existence *is*.

28 Death is *not*.

29 When ye do die physically ye cease to manifest in flesh;

but ye die not spiritually: ye do live as never have ye lived in flesh!

30 Ye do see and hear that which is not given unto flesh to see and to hear, having no organs of flesh to perceive it; ye do see and hear spiritually.

31 Therefore death of body is always desirable, but death of spirit is deplorable, having as its essence the annihilation of function, not nihility of units as of flesh.

32 Function is sacred in that it is Love in motion.

33 When ye do love, ye do function; when ye do function; I say that ye do love. Verily the lesson seemeth simple; I say unto you, it is profound.

34 Artists function in love of highest quality for reasons that are two: I say they love greatly, hence do they create greatly; I say they create greatly and there cometh to them a spirit of resistance to death or nihility; they charm away Death, degree on degree.

35 When those among you who have missions to write do go about your labors of writing, be circumspect of technique in this, that no character ever be allowed to delineate me who hath not suffered.

36 When ye do choose words to delineate me, ask yourselves: Do they, or do they not, abide by the standards set by the fathers of literature for purposes of inflection in technique?

37 By such I mean, do they accord with certain principles of adjustment that have basis in fact? . . .

38 I speak of those who have an office to fill in that which is written, not of those who do supply a trimming and an order, principles verily, but not principalities of concept.

39 Now let us decide what are principalities of concept.

40 When ye do have a man who standeth for a strong emotion, ye do have principality of concept; strong emotions are ever motivated by strong perceptions.

41 Conversely, I tell you, strong perceptions are perceptions made acute by hostile acts of others; when they are not hostile, they do make no impression.

42 Hostile acts may be any obstruction that veileth the great desire, or fear, manifesting through and in substance.

43 I tell you, ye cannot have hostility without some sort of desire.

44 Desire is hostility inverted.

45 I say unto you further, be careful of your speech and selection of types; give no thought to a man's forebears, or history, or denouement of ancestry; I say these are not important, having no bearing on that which is character.

46 Serfs have come from palaces and princes from swine pens; swineherds have risen to glory and glorious chiefs of battle have come from inklings of thought manifesting in barmaids.

47 I speak as one having authority of experience with earth; know that I too saw, and felt, and heard as a man.

48 Teach those unto whom your writings come that that which hath been their past is their own affair utterly; instruct them that environment essayeth no accounting; say that each man hath chosen his own destiny before entering into life and each woman hath made known her own travail to herself before suffering man's passion.

49 Men have full knowledge of their careers in advance: how then can they put blame on environment or heredity?

- 50 Make this known with great speech abroad in the land.
- 51 Know that men have chosen their own pathways, always realizing their need of experience in that which they do set themselves for suffering; yea even those who have an idiocy have greater need of experience than those born sound.
- 52 Suffer them not to trouble you; their trial is great but their need is greater; pity them for their spiritual need, waste ye no tears on physical handicaps.
- 53 Your wits make wonderings about malformations: ye ask if Spirit doth enter them of purpose?
- 54 Verily it is so, not too strongly can I say it. Conditions exist and must be borne: thereat cometh conception: thereat cometh Spirit cognizance: thereat cometh concept in reality: thereat cometh license to experience.
- 55 Your wits make wonderings about spirit ectoplasms, the life germ coming into the fetus; I say that it cometh in at any time while the womb hath its burden.
- 56 Some enter not until earthly birth be ready, some do enter at the instant of birth when the body is formed and fully functioning, some enter weeks after wonders of conception when the ovule showeth life, some go in at the instant of conception.
- 57 Sex cometh by the Host watching over the ovule, saying which shall go in, the soul of a man or the soul of a woman, according to the body which hangeth in the womb.
- 58 Verily come twin souls, joined in life for the earthly purpose, two so tied unto each other by affection or habit that they entered into the mother as one, not wishing to be separated by the mortal birth experience.
- 59 Hear me on Art.

60 Art is ever an expression of joy; artists are joyous in their essence though they do suffer pain of a sort in their compositions even as a mother travaileth for her child.

61 I say unto you, except ye be born of that which is Spirit, ye cannot enter into the life that is eternal: I mean that doubly strong for artists.

62 The Spirit maketh free for composition; Spirit ennobleth for great works in concept; the Spirit rusheth into that which is noble, making it to shine as a light unto men in a darkness.

63 There are those among you who have gifts for discerning traits of character that are vital yet peculiar, or peculiar through vitality: they do make men and women droll, which ever entertaineth.

64 Continue so to do; I say it is excellent, for thereby is Spirit called to notice Spirit; but have a care to make the droll ones human in their concepts of one another; thereby are they tender; thus in its perceiving doth Spirit meet ennoblement.

65 Do ye have a droll one who perceiveth the wickedness in others? I say that although he be one of strong spiritual conceptions yet is he wicked in his own heart else he would not emphasize the wicked traits in others.

66 He who maketh the great wind to blow about the wicked traits in others secreteth his own gale of that iniquity which lieth hidden in his breast.

67 By wickedness I mean error, for error is always wickedness and wickedness naught else.

68 Let him be one of strong spiritual perceivings without wickedness and behold he becometh a mentor above the crowd.

69 Error existeth somewhere in the makeup of the ever-criticizing ones, keeping them small of impact on their fellows.

70 There are those who have no error in their hearts yet do they lack strong spiritual perceptions; they too are great teachers but of an inverse order.

71 Verily have men and women come who have risen to vast heights; yea in a night and a day have they done it; then they have gone, they have sunk in nonentity.

72 I say, Make no decidings that the Host hath deserted them; the Host deserteth no one, being desirous of making progress, being Progress itself.

73 The Host cometh unto men and women; it manifesteth in a light, but those to whom it cometh turn from that light; they fear a great blindness, their perception hath a hesitancy.

74 Thus do they fall and sink into oblivion.

75 He who falleth not hath ever his knowledge of values that are eternal; what mattereth his breeding in ranks that are earthly?

76 Hear me say it: There is no such thing as earthly breeding.

77 Men carry their characters into their lives, although like seeketh like and the world thereby thinketh that breeding cometh from the parents.

78 Again I speak of Art; again I speak of writings:

79 Let your tales be cleaned of errors that I in my person am a myth, that under the law I cannot manifest; I say they are absurdities.

80 And now I tell you of another mystery: Behold there are those in life who marry not, neither give in marriage; behold

there are those who do make their marriage yet it lasteth not, it hath no endurance.

81 Mayhap it is of truth that these are not mortal although mortal bodies proclaim them to men; how know ye that because a man or a woman hath mortal body like unto mankind everywhere, that such person is mortal as others are mortal?

82 I say that ye do err; ye do make a false reckoning.

83 He who manifesteth greatly unto the Host, even in his art, even in his writings may not be mortal; keep this in your memories.

84 Angels of an order exist in the flesh; they are not as worldly men, they seek not for themselves, they seek only for beauty that man may be ennobled.

85 I tell you that emissaries of Light cannot marry physically with the daughters of men and sustain such marriages with them!

86 I tell you that marriage is not joining of mortal bodies in wedlock, it is spiritual union of similar vibrations, far above the wonder that earthly men call sex.

87 Sons and daughters of Light manifest with an infinitely higher vibratory rate, making it of moment that they be circumspect of contacts; therefore they unite circumspectly, and garrulity of concept regarding one another is not permitted; verily there are those who have need of great instruction; now they do seek it from garrulity of concept all about them; I say they shall have it, from those who spread radiance in that they spread it.

88 There are those among you who have a gift for taking words and transcribing them in action intelligible to the

multitude; I say it is blessed; they do have a gift for taking my words and transcribing them for the edification of their superiors as well as their inferiors whom they know not of; I say it is blessed likewise.

89 I speak of those superior in precepts, not in functions of their characters.

90 I say unto those so talented: Be choice in your selection of material to be presented, describe scenes and events having their bearings on immortality, choose men and women for presentation who have problems of the heart and not of the soul, for verily the soul knoweth itself but the heart findeth the way for the soul to experience.

91 Perceive ye not that it is required of you that ye shouldst learn of the highest spiritual truths in order to prepare yourselves for your missions unto men?

92 I say that I spare no knowledge from your earthly understanding; verily do I tell to you facts of life that savants will inherit one day down the ages.

93 Ye do know them from mine instruction.

94 Men accept them not as yet, being blind in the conceits of their knowledge and their ignorance; but except ye be chosen for such knowledge ye cannot understand it without I give you aid.

95 I tell you those of Art have great works to perform; the world is made noble in that they exist.

96 Now I tell them all together: *Strengthen yourselves in stamina to inherit!*

97 Behold the inheritors come into their kingdom. . . .

CHAPTER 62

YE HAVE made advancements of great stature: ye have opened vistas of truth unto yourselves, unto the race; I say it is blessed; I would tell you more of great mysteries, yea of that which is eternal of principle and effect.

2 Men have a mission unto themselves to evolve themselves upward, verily from penury of spirit unto the Godhead; that too is blessed, yea more, it is divine; it encompasseth the long climb upward from beasthood into heavenly mansions of glory and honor from which mankind came long ages in the past.

3 Ye have missions, my beloved, that are greater than these; ye have missions to descend into the depths of flesh, even as I descended into the depths of flesh, and to know my passion;

4 Ye will not know my crucifixion but ye will know all my own torments of doubt and of ecstasy; I have been through them before you, but I did have consolation of my Father, even as ye do have consolation of me.

5 Ye have missions to lead humankind from the mire of ignorance of things spiritual as it now existeth; but ye have more than this:

6 Ye have missions to lead humankind into a knowledge of the godhood within itself; that is blessed the greater: yet I tell you that ye cannot lead without knowledge in your own right.

7 That knowledge is your heritage; verily I give it; I give it when ye have made sufficient progress verily to wield it.

8 Know that I give you knowledge of miracles: I give you knowledge of the Godhead and the Host made perfect:

I give you knowledge of eternal things manifesting throughout ether: I give you knowledge of me and my state since leaving earth in flesh.

9 I say such knowledge hath its purpose.

10 Declaim it not selfishly that men may say: Lo, he is powerful, or, Lo, these are wondrous.

11 Ye do have it in a trust; ye do have it as a gift: in that ye have confidence that fulfillleth your destinies.

12 Ye do have it in that ye are my beloved who have been crucified for love of me, who have proven yourselves when the sword had an edge.

13 Ye have memories of me, ye have identities indeed, ye have personalities that flow from age to age and from life to life.

14 That is blessed for my sake, in that ye do manifest in each of them for me.

15 I tell you that ye do have reason for believing that ye have been with me in slumber when memories of the happenings were not permitted consciously.

16 Ye have been with me on many occasions in these your present lives when ye knew me not, but felt me.

17 Ye have been near unto me and I have stood near you in many crowds, when I did harken unto that which had an utterance and gave you inspiration to answer in your hearts.

18 Know that I have assumed many forms, beloved: ye have heard me speak when ye knew not it was I; ye have been conscious of me in great dilemmas when your lives were pawn.

19 I have been that angel who guarded safer than ye dreamed.

20 I have been with you when ye prayed for strength against temptations; I have been with you when ye helped yourselves to knowledge from the Book of Life.

21 I have talked, verily I have argued with you on eternal principles, through the bodies and brains of others; verily they were not conscious that I did possess them, yet have I come unto you literally before.

22 I do come unto you again, perhaps this night, perhaps not for many, many nights, but coming, *I come!* . . .

23 Ye shall know me as I am in Spirit, as ye think of me in form.

24 I have been with you in form of ordinary folk; now come I in my own form, heralded by no messengers but alone with your hearts.

25 Tell men that I have been on earth in my own form, that mankind hath beheld me on extreme provocation; tell it in writings that others have seen me; but of yourselves, No! The word is forbidden. The knowledge is denied you.

26 Know that I come many times unto you, saying through you to men: There is One who hath need of your devotion, that you, through Him, may be saved for eternity, not, as men think, in judgment, but in reality of truth.

27 When I do come, think not that I deceive you: I come not as a thief, to startle or alarm; ye do know that I am near, in that ye feel my presence.

28 Doth a tear brush your eyelid? Behold it is I.

29 Doth the saddened heart respond to an emotion that is tender? I say that I am near you, I give the compassion, I make it to well up in you and life knoweth its blessing;

30 Ye do have childish delights in revelations now; I say it is

not vicious, it performeth no mischief; but hereafter ye do have importance of concept toward things that men call heavenly, that ennobleth and matureth: ever may it be so.

31 I say that ye do have no reasons for apologizing or explaining your positions before men, even friends; what is written is Written; what is to be, will be; that which cometh, is coming; that which hopeth to be, is Hope Eternal.

32 I say these things in solemnness: place ye full confidence in these, my words.

33 Ye do study of states and know their compositions; ye do have no fear that I shall fail you, for my plans for this nation work through those who have heard me in secret; I show you the heights to which mankind can climb.

34 Ye are emissaries of Light, guided of me to utter truths among the nations; these plans I have for you, and for those who sit with you; take stock of my words, beloved, for ye are my sheep and close unto my heart.

35 When the Great Speaking cometh, great shall be your honor.

36 I say, Prepare yourselves that ye may do works in my name such as government never hath done for humankind; give richly of your time to study; take leisure and observe; go and come amongst the important ones; have no foolish reserve; equip yourselves for great works.

37 I say it shall happen that ye may be chosen of me to lead the nations as never were they led; I equip you for your tasks in your minds and your spirits.

38 Heed not the cries of those who make a mocking; if relatives disdain you give them no tumult; go your ways, beloved, led of my presence, letting the dead past bury its dead.

- 39 Ye have naught to fear; ye have naught whereof to shudder, ever Self-Confidence must flame upon your ensign.
- 40 Gird up your loins and be about your business.
- 41 *Great work calleth!*
- 42 Ye have honor and glory ahead as your portions.
- 43 Test not the adversary by challenge, neither make mock of him by address, but give him a firm grasp and a mighty vigor; let him know you by your valiance.
- 44 That which hath come unto you is false unless ye do take heed of that which hath gone before in your substance.
- 45 Think not of yourselves as mortals climbing a ladder unto fame: think of yourselves as immortals descending a ladder to minister unto those at the bottom of a well.
- 46 Take heed to my instruction, verily mark it;
- 47 Presently I come, when your lessons are conquered. . . .

PEACE