

THE TWENTY-SEVENTH SPEAKING

CHAPTER 184

MY DEARLY beloved: I teach you this hour that which hath goodly substance; I tell you of Truth, which embalmeth the spirit in sweet spices of tranquillity; Hear ye my wisdom. . . .

2 Have I not told you that the Father hath prepared His universe for you, that ye being Sons of Light and Daughters of Radiance may manifest therein and know your own godhood?

3 Behold I say unto you now, he who is given the power from on high to work miracles shall in nowise be cast out from the order which cometh.

4 Arouse yourselves! be exceeding glad that those come unto you who do minister unto you with wisdom; behold they enfold you; behold they say unto you, Be even as we, for do we not manifest in that which we perceive?

5 My beloved, harken unto me! the enemy presseth; he maketh a mock of the godhood within you.

6 I say, turn unto him no countenance; revile him not in that revilings may be served; leave him to his lecheries and let the Light shine through you; presently it raiseth you; it lifteth you unto mountaintops and giveth you the victory over that which he desireth.

7 Let my light so shine in your hearts and your faces that those who would be one with you go with you to that mountaintop.

8 That which cometh unto you hath the essence of your godhood. Arise and be exceeding wise! Walk and be exceeding humble!

9 Ye have come unto a place where the road pointeth upward. Ye have lived among wolves. Now ye dwell amid doves.

10 I tell you that a goodly instruction encompasseth your days; your nights shall be filled with your banquetings on knowledge.

11 Presently come unto you more wise ones, lifting you up, setting your feet on the sure road of truth; harken to their wisdoms, for they serve you benefactions.

12 Tasks are before us; labors encompass us. The Plan goeth on, I tell you. I say that ye make progress in that which will come.

13 So be it unto the latter days, though men shall revile you and persecute you; I tell you that there is no thought that ye do utter in speech or in action that hath not my blessing when Love is your watchword.

14 Ever so be it! I give you my Spirit that ye may know excellence. . . .

15 Hear ye a still, small voice? know that it is my Spirit speaking. Hear ye a coaxing to be up and away at goodly works? know that I call you to perform miracles anew.

16 Arise and be exceeding glad that knowledge cometh unto you, that out of your might of intellect ariseth a contagion of that which is ordered, that the harps of your spirits respond to my fingers.

17 Go hence in a peace that proclaimeth a triumph; come unto me in secret for that which is ordained.

18 I tell you that a blessing cometh unto you in this: that those who do aid you make no vauntings of their service; they come in at my bidding and join you in refreshment.

19 I bid that ye arise in the strength of your power. Go ye forth conquering, to know at the last the joy of the redeemed ones.

CHAPTER 185

HEAR YE my speech; I speak as a loved one who hath walked upon calm waters.

2 The spirits of the Sons of God speak unto those whose hearts have a tumult. They say unto them, Peace! . . . the Angel of the Flaming Sword casteth not out of Eden him who hath knowledge of that which happeneth.

3 I tell you of signs that seem unto you wondrous; I say unto you, seven times seven have I addressed you in vagary that he who hath ears may know the day's excellence.

4 My beloved, cast not out from among you him who knoweth hurt, neither cast out that brother who scorneth and revileth you;

5 Close not your door before him who cometh mocking, but give him a trysting-place in the heart of your counselings;

6 For he who cometh scorning, cometh in an ignorance; he who revileth you, revileth in a darkness; he that trafficketh in mockery, bestoweth upon you a garland---in that he derideth you because he hath it not.

7 There come unto you those whose hearts secrete a guile; verily they plague you. They say, Give unto us nourishment that our bellies may be fattened; give us to drink that our throats may lose their torment.

8 I tell you, seven times seven shall they come unto you in lechery, but presently they see you as jewels in a diadem; presently they know you for roses in bleak valleys.

9 Hath it not come to me that a plague for affluence seizeth you in the times that are upon you? is it not true that ye do seek for the substance that beguileth the heart, that bestoweth ease upon it?

10 I tell you that ye know not the times nor the seasons when these things are your portion, not measured in balances or bought with a barter, but bestowed as a conqueror taking his levy, arranged by the Infinite paying you wages.

11 Whenever was it said of you that ye had not a mountaintop whereon to flee for mercy? whenever was it told you that the earth was not the Father's, and the fullness of its mountains?

12 I say unto you, The mountains have price, the plain hath a tax. Whosoever cometh on them, treadeth by his merit. The faltering one perceiveth that which is holy and hasteneth his running that the Father lift him up.

13 Are ye perplexed by your vapors of transgressions? have the sons of men rent you? doth the day have a shadow?

14 Lo, a fairer light showeth its glow upon the mountains; he who approacheth it chooseth wisely his pathway; he who runneth toward it neither stumbleth nor falleth.

15 I tell you no promisings which I have not kept. I point you no visions which I have not witnessed. I preserve a strong rock that your feet may find foothold. I bid you come up and know that ye have gained it.

16 There are those who come unto you with guile and beseechment; they say, Render unto us that which we command you, establish our lordship by obeisance of spirit; approach and bow unto us or presently we snare you, knowing your godhood that we may subdue it.

17 I tell you that presently a calamity descendeth, and they who made price have no seal on their foreheads. Instead, the Beast hath marked them, not for their preserving, but for their destroying.

18 There is a goodly land and day that men come into shortly, when the hourglass hath run and the sands of treasure perish.

19 Those who have kept the faith come into that land and live in that day; those who have fawned upon the evil one know not the rejoicing, neither do they come to him;

20 But they are as culprits who have done their transgressions; they know not tranquillities or restings in leisure; behold they rise up with fear on their faces; they flee from their shadows; their lives have no radiance.

21 I say ye are a city, gathered unto yourselves. Ye do no man damage; ye seek no defilements; ye do come and go serving, asking no questions of Him who hath sent you, but performing His love that the years may reward you.

22 I speak a loud Peace! to your spirits in tumult. I say that ye are chosen to dwell in a light of exceeding great whiteness. I say that it shall come to you that three or four shall gather in my name and pray, and behold they know increase performed not with labors.

23 Have I deceived you? whenever have I mocked you? I come in exceeding small radiance, bidding no man to look into my face, performing no service that hath not its transfer unto him who would know me.

24 I say that ye have missions. In that ye do them, ye know not the famine, ye perish from no waters, ye rise into an

exceeding high place and look upon earth as ye look into a valley.

25 Thus say I this hour: The times and the seasons declare an achievement; in that ye trust me, ye receive me in discernment; in that ye receive me, ye know not the tumult.

26 I come that men and women may know Him who sent me, that I, being He, may bring you His blessing.

27 Tarry not in those fields that are reaped of the wheat, but come into the barns that are stored with the treasure.

28 Linger not at the door where the savory food beckoneth, but come in to the feast where the brethren give laughter.

29 I speak not as one who would vaunt you with courage and give you no pence wherewith to affirm it; I address you as one who hath his vision of tomorrow, who cometh to create it, and greeteth his friends who are awaiting him with patience. . . .

CHAPTER 186

PERCEIVE ye not that a goodly heritage is born unto men, that they shall see the works of the constructive ones and hasten to assure themselves of their own divinity by performance in due season?

2 I say unto you that ye do have a crown and a garland in this: that ye manifest your works, and in that ye do manifest, ye do copy for earth that which hath decree in the Books of the Eternal.

3 Shall ye not perceive that life answereth to life? that man hath a fortune not to be too eager?

4 Arise and shine in this, that ye do the will of your Father in heaven, who maketh the rain to descend unto the ground

that all life may have pattern, yea even the soil that is lower than humanity.

5 I bid that ye grasp Tranquillity, knowing that all things in their places make the Peace of Understanding.

6 Think ye that when I said, What is written is Written, I meant to defile your bosoms with worries? that I spake not of benefactions? that I laid a toll on you to vex your discernments?

7 I tell you that Father and Son have decreed glories for you when ye come into knowledge of that which hath purpose.

8 Trust not in him who saith unto you, All will be well with you if ye do but suffer. I say unto you rather, All will be well with you if ye do encompass that which hath meaning for the growth of your godhood.

9 Let your light so shine before your brethren that they see in you the Father who worketh with order in that which He performeth.

10 I come unto you speaking a song of thanksgiving, I come unto you singing an anthem of valor.

11 Behold the Father hath said that he who overcometh, createth a mountain on which he standeth when the days that are evil make a draught on His mercy.

12 I say unto you, happiness awaiteth the rider of the whirlwind. Behold, he who is valiant delighteth in that circumstance that trieth his mettle.

13 For man hath no knowledge of when the whirlwind approacheth, but the whirlwind showeth mercy unto those who have courage.

14 Whenever was it said unto you that knowledge hath no recompense. . . . , even the knowledge of storm at its zenith?

I tell you that knowledge maketh its judgment seat. . . .

15 Aspire and achieve! Endure and take profit! Open and pass from the dark vaults of cowardice! There cometh a day when the union is complete of that which hath been separate.

16 Augment well your knowledge with perceivings of the Infinite; thus shall it be said that they who aspired did find their achievement.

17 Oft was it known of old that the righteous had reward, but the righteous man was cowed; he knew not its season.

18 I say the season ripeneth; when the true day manifesteth when ignorance shall be scattered before the whirlwinds of radiance, ride ye the tempest and know your benefactions.

19 Do ye perceive a tumult now? I say it is in your hearts. Doth a great misery mount unto your hearing? I say that it behooveth you to know that ye do raise it out of circumstance, not knowing your destinies.

20 Harken unto the truth with the ear of understanding. That which cometh, cometh! That which is recorded maketh the past and the present one substance.

21 Arise and be glad that there come unto your souls the sweet singings of the prophets; that the evil man hath meaning, that the goodly man hath promise of favors yet to be.

22 I am that I am! I am he whom ye love! I tell you that even as ye do love me, ye do live until Morning, till the new day is radiant, till the dove of peace descendeth and earth's darkness hath been scattered.

23 Live for that Morning! Rejoice that it dawneth. If your livings were futile, would I beggar you with mockeries?

24 Verily did I live that ye might know Life also. We do the Father's work though the earthly night hold wrackings.

CHAPTER 187

I COME unto you in silence; I come unto you in song; I come pronouncing Peace that all the earth may drink it.

2 I come unto you saying that thrice forty days in a wilderness of doubt have ye trodden in a blindness; yea have ye gone a weary mile for me that those of lost pathways might know reclamation.

3 I tell you now there cometh unto you a scene for aching eyelids, in that the mighty discern their error, that the righteous shall lead them to uplands of vision, that out of their wilderness cometh a pathway that maketh of mountains a track unto splendor.

4 Beloved, perceive me! Thrice forty days shall ye know the defilement; thrice forty days shall the evil encompass you;

5 Behold then there come the Father's angels unto you, dispensers of compassions; they shall show you the pathway, they shall give you the vision.

6 I speak not as one whose time-piece is faulty; neither speak I unto you in terms of earthly hours; I speak as a prophet who hath knowledge of ether; I speak as a seer who hath his discernments.

7 Presently come unto you earthly messengers who say: The earth hath a pestilence, the times have an augury: behold the worldly conqueror maketh his decision, he goeth into battle and summoneth his cohorts; be ye of his cohorts or presently he rendeth you!

8 I tell you, beloved, the beseechment hath a falsehood. The times have no augury bespeaking defilements; neither hold they mischief that delighted in your torment.

9 The times hold a whirlwind that beggareth your intellect, but I say the gale hath meaning; it cleareth the stubble for mansions of splendor, it openeth the caverns that pour out their riches.

10 Have I not said ye live in a whirlwind? can the gale do a damage to that which is its essence? doth it not purge that good may spring up? hath it not vigilance that Nature be cleanly?

11 I say again, beloved, that ye are that whirlwind; ye partake of its essence; ye do sweep and have power; ye do speak and it ceaseth.

12 Thus the world greeteth calm.

13 Ye are the might of the gale which consumeth; ye do ride your own shoulders and Caesar doth homage; he who delighteth in confusions shall know you; ye shall rise up in power and the forests receive you.

14 Presently cometh a thrice angry whirlwind; it riseth against you; it speweth its temper; it soweth its ruin and vaunteth its evil;

15 It saith, Behold I am lord, for do I not conquer?

16 I tell you, beloved, it conquereth not. It maketh a vortex as it reacheth the righteous. There it subsideth and endeth in vauntings.

17 What manner of man amongst you would lay down his life for a vision of madness? what manner of man would go forth from amongst you to battle a vortex that hath only emptiness?

18 So shall it be in the days that receive you. Ye are come into a knowledge of that which happeneth. Ye do homage unto Caesar whose kingship hath ended. Ye receive mighty

minions who prate of their vassalage, though the might of the conqueror hath met its defilement.

19 Arise in your splendor and declare your own augury! Make peace with the conqueror who lieth within you! Let the evil days come and work you a mischief; I tell you they are shortened, but ye do the shortening.

20 I speak with a knowledge that maketh you to marvel when that which is godlike hath run its high cycle.

21 Would ye make war against your own spirits? would ye defile your own temples of splendor, yea even those temples where my Spirit abideth?

22 Behold that ye lie on the childbed of circumstance whose end hath a borning in the son of compassion!

23 Arise and bestow on that child a goodly parenthood. Make it an augury that the gale hath a blowing, but take to your glove the control of that tempest.

24 For lo, it hath been prophesied that one should come among you whose mission hath deliverance; he cometh in that calm which bestoweth peace on tumult; he cometh in that light which giveth shine to radiance.

25 How cometh he then if that gale be in vortex? How shineth he then if your eye have no vision?

26 I say that it shall be made known unto you that he who receiveth the times with tranquillity, maketh the heaven wherein he escapeth them.

27 Ye do marvel, beloved, that the days be not shortened. I say that ye do shorten them by your measure of progression, that ye do come from their dolour and walk in a brilliance, yea even that brilliance which bestoweth on you luxury.

CHAPTER 188 ***Man Leaveth His Darkness Behind***

28 Arise and take the knowledge of that which cometh unto you. Treat with it as a promise of that which happeneth when the proud have been felled by the blade of their own arrogance; rejoice with me and know a great pleasure that ye speak a mighty watchword.

29 Lo, the Son of Man cometh to give thought unto the lowly; let him who would be saved make his peace with the whirlwind!

CHAPTER 188

NOT EVERY man who saith unto me: Lord, Lord! is enhanced in my favor in that he imploreth me, but he who cometh unto me and saith: Master, I am humble; show me the way by which I may lift myself into thy favor, the same is my brother in whom there is no guile.

2 I say unto him: Behold I bid thee to go thy way in circumstance; open the coffers of the spirit within thee that pointeth to the salvage of the talents therein buried.

3 Behold I will give thee a crown of Eternal Life in that thou manifesteth even to thy sorrow.

4 The Father showeth the talents by the instincts. Life groweth the soil wherein they find flower. I give you my peace to open the blossom and bless you with increase till your wealth hath engulfed you.

5 I beseech you to tarry and know the omnipotence; I beseech you to harken and let your ears feast you. . . .

6 Hath it not been said unto you that out of the womb of darkness is born the morning's splendor? when have I told you otherwise but that man in his progressing leaveth his darkness forever behind him?

7 My beloved, know wisdom! Take unto yourselves no evil thought that the rigors of men are sent to upset you. Take unto yourselves no wicked counsel that the times have a bitterness in that men would so taste them.

8 I say unto you as I have said before: a greater time cometh when the darkness of night shall know its destruction, when the Minions of Light do come bearing torches.

9 I say unto you that even as men have sowed, so also have they reaped; as they have been selfish, so now plenty is denied them;

10 Yea, seven times seven!

11 But those who have sowed a goodly seed have barns filled with substance; those who have preached a kingly word have sagas meted unto them, even that poesy that ennobleth as it ringeth.

12 Whenever was it told you that man in his augury proclaimeth his own tumult? was it not said rather, that he who hath a branch shall also have a bough? that he who bringeth his brother ennoblement is seven times ennobled?

13 I speak unto you as one who came into the world that the world might have its radiance. I speak as one who came ministering unto men, that those who minister unto me behold their own advancement.

14 Is it not true that every house of size is wrought of many timbers? is it not apparent that every soul's nobility is wrought of many mercies?

15 Wherein have ye been remiss, my beloved? . . . in the marts of trade wherein ye attested unto me not? in the silence of your closets wherein ye prayed while your spirits knew misgivings?

16 I tell you that a nobler vision cometh than that ye have beheld; a nobler vista spreadeth than that ye have set foot on.

17 Yea, verily a greater transport lieth in store for you than ye have yet cuddled into your bosoms---in that the Son of Man delayeth not to acquaint his own with the pathways of their destinies, that he delayeth not to quench the fires of doubtings that arise in a world where the Serpent striketh darkly.

18 My beloved, ye have come into an inheritance with honor; ye have set a vast price on that which hath been rendered; ye have known a great mastery over that which was mischievous, which bore you no fruits in the parching of misgivings.

19 I say that ye have honor for knowing your receivings, ye have joy among the brethren for attaining to your statures.

20 Yet I tell you more. Behold ye have said that ye toil and ye reap not, ye have turned a fruitful furrow and a lean soil hath beggared you.

21 Is it not meet that ye shouldst rest awhile in knowledge, beholding your plantings, that the sun take the seed and lift a vine from it?

22 Are ye the sun? or, are ye the seed? are ye not the husbandmen who give unto Nature the lure of her maneuverings? How think ye then that by your efforts in Truth ye do raise up wheatfields without the Father's blessing that the seed know an unction?

23 Rejoice and be exceeding glad with me that even as ye do plow the furrow, so cometh the seed and knoweth its own fatness. As ye tend unto your husbandry, so the sun hath its mission and the rainfall its watering. As ye do give a strong

accounting of your labors as husbandmen, God doth the wonders and the harvest is plenteous.

24 I speak unto those who have known a great tempest, I speak unto those who have stood against a blowing. As ye go forth and labor in my name, so cometh the Goodly Company embracing you for laboring; so come the earthly minions imploring you for counsel.

25 Go ye forth and counsel in my name, saying unto every man who questioneth you, The Father hath a purpose in that which He achieveth, the times have an augury in that they bring in blessings; ye are sheep of a shepherd that wander afar but the shepherd hath a wisdom to lead you unto nourishment.

26 Be wise. Be patient. Be tolerant. Know no evil that cometh of rebellion. Speak no pronouncement that hath in it folly, yea even that folly that beareth mischiefs for the brethren.

27 And when that which cometh, cometh, then that which hath its purpose shall become as your armor, that which perplexeth shall be as your compass, pointing the wayward unto those who have wisdom, yea even that wisdom that maketh no mock of principles in ether that move a ripe fruit to the hands of those eating.

28 Thus speak I in thought-waves to the cores of your spirits.

29 Rejoice and be glad, I say, that out of the womb of darkness is born the child of morning, for the new day's sun hath radiance to blossom seeds that ye took to be barren.

30 Verily I say unto you that the dews of eternal Providence

make fertile a wheat field where the stalks of the grain are the souls of the radiant purged of vain longings.

31 I speak as a husbandman who hath tended many gardens, yea even those gardens whose harvests feed the worlds.

CHAPTER 189

PERCEIVE that ye do war against your spirits in that ye say: Behold am I created whole, and in that I am created whole, as a whole will I manifest!

2 I tell you that ye do charge yourselves with obligations not intended by the Father, for were ye of truth created whole then wouldst ye have no need of those rigors that assail you.

3 Ye do grow as a vine that is planted in a garden. Ye do take stature unto yourselves as corn upon a stalk, first the stalk and then the ear, and then the corn upon the ear;

4 Thus attain ye unto your statures, and the Higher Worlds receive you.

5 But say ye unto yourselves, Behold we are created whole, then do ye mischiefs unto yourselves, for the spirit hath knowledge of that which it encountereth; it perceiveth its destiny and great is its confusion.

6 My beloved, be of one flesh until I come again. Know ye your missions, each unto the other. Arise and be exceeding glad that ye do grow even as corn upon its stalk, responsive to the sunshine of that knowledge which refresheth you.

7 Thus come I again when the vine would be pruned and the stalk would be garnered.

8 Abide in me, beloved. Know my sweet husbandry.

- 9 For except as ye have knowledge of that which happeneth, ye cannot be sowed as seeds in a field;
- 10 Except that ye have knowledge of that which is Written, ye cannot be numbered as sons of the Host.
- 11 The time cometh in when these matters shall be as common report amongst you, when those who have understanding shall bear witness unto their neighbors, when those whose ways are dark shall be dazzled by the splendor, yea even that light which maketh the face to shine as a mirror, reflecting the truth of that which is eternal.
- 12 I say the time cometh when that which is good shall be shown unto men, when that which is evil shall be purged from their spirits, when that which is gross shall be winnowed from the wheat and that which is noble shall be sung as an anthem.
- 13 Are ye puzzled, beloved, by that which confronteth you? Ye have comings and goings that savor of dread, ye have dire executions of that which hath blackness, ye perceive not the road by which ye would travel.
- 14 I say unto you: yet a little time endure and the track shall be opened, yet a little time suffer and your redemption cometh unto you.
- 15 Whereof have ye suffered? hath wisdom not been in it?
- 16 Whereof have ye endured? have any serpents stung you?
- 17 Wherefore have ye met tempests? hath calm not followed tumult?
- 18 Persevere, I tell you, and know your redemption. Give your hands unto the plow and perceive that ye have harvests.
- 19 Hath it not been said unto you that the Son of Man cometh in a cloud of exceeding long glory in the making?

Think ye that he cometh of that which is sterile, of that which hath perishment, which doth not nobly, which riseth not up to give alms unto the intellect?

20 I say unto you that it hath been of common knowledge to the ancients that man should follow man, and woman follow woman, but whosoever followeth Him who cometh, receiveth a blessing like unto those of saints.

21 Yea, it cometh unto him that seventy times seven he knoweth the tumult, that seventy times seven he knoweth tranquillity.

22 Arise and be wise! Perceive that even as ye do have me to guide you, ye do make a great progress not known of the worldly. Even as ye do come and beggar a blessing, ye receive of the Host the bright garlands of wisdom.

23 I come not among you to cast evil into your intellects. I come as a dove that would bring you those garlands. I place them upon you. I say that ye have honor in that ye receive it.

24 Arise and receive a goodly blessing, casting not from your spirits the garments of reasonings but clothing yourselves in the raiment of logic, that ye perceive why things be of which Wisdom hath warned you.

25 Arise and count that moment lost which displayeth no intellect, which marketh no reason, or which perceiveth not the beauty of that which ennobleth even as it becloudeth, giving no alms to circumstance for bringing experiencings.

26 Declare unto yourselves a new firmament, in which each new sun riseth on blessings of speakings, making no evil moment of that which transcendeth the bile of the spirit

encased in mortality, proposing no evils that undress the figure of mortal approachments unto your divinities.

27 Arise and know a new God, a new Father, a new Son, yea even a new Holy Spirit, that all these in One make a new address unto you, oppotuning you to privilege, to cast out old devils yet to bear them no malice, believing that the Holy One hath His providence toward them, that those who are unclean may be clothed in new bodies.

28 Thus I address you, thus I adjure you. Ye have knowledge of me that transcendeth the wayward, ye have wisdom of the Father that bestoweth a victory. Gain ye unto wisdom that the Holy Spirit triumph in you and the majesty of Pain have its complement in Reason.

29 See to it that ye sin not against the Doctrine but embark with sure faith on a sea of black doubtings, believing that your craft hath an anchor to windward, and that under the tempest there ruleth a conqueror. . . .

CHAPTER 190

I HAVE come unto your spirits, bespeaking my Peace. I say that it shall be shown you that though ye labor ever in the coils of mortal substance, yet is your sojourn decreed for your good.

2 I am he who showeth you that sojourn, who saith unto you, Come unto me, all ye who are weary, or heavy-laden, and I will give you rest.

3 Verily do I show you that your rest is merited by that which ye endure, that by your endurance are ye lifted into Spirit.

4 Seven times seven are the numbers of your venturings,

yea even into substance, that mortality may mark you; believe that I come unto you in each, manifesting goodly evidence that the cries of your hearts are as bread on many waters.

5 Behold I go before you preparing the ways whereby the sons of men gather about them the vestments of righteousness and sit at meat with those of wisdom;

6 Behold I prepare a feasting-place for those who know hunger that they may eat eternally the viands of explainings.

7 Ever are those among you who have poverty of intellect, who rise not up to dispute with the scornful but seek them a hiding-place when the drums of wrath have promptings, verily when the sons of men who are evil take unto themselves the pestilence that slayeth its thousands.

8 Have I not told you that the day and hour cometh when the pestilence is stilled, when that which was vile is turned into radiance, when that which maketh the brother to mourn is put in his mouth as an anthem of mercy?

9 Think ye that I bear false witness when I say that those sit amongst you now who make scoffings at pure doctrine, who revile the transgressor without knowing his transgression, who seek to do good by performing a lechery?

10 Hear ye my words and make a new covenant unto the Father. Behold I tell you a new heaven and a new earth come upon you as a thief who walketh stealthily;

11 Behold I say unto you that a new morning dawneth when those who have the sign of vigilance upon their foreheads arise and give praise that they know the new bounty, even that gift of performing in wisdom.

12 Ye have fear in your hearts that the Comforter hath

missed you, that no redemption cometh unto those who watch faithfully, that goodness escheweth you, that the faithful know penury, that there cometh no surcease in that which is tumult.

13 Ye do perceive falsely, my beloved, . . . for that which is radiant casteth ever a shadow, that which is brilliant giveth scorch to the eyesight;

14 That which hath everlasting promise giveth a transgression in that mountains of error are mountains of evil but the sea receiveth both that the land may know fatness.

15 Ye have learned from olden time that the fathers had a vigilance for that which was seemly; verily did they take into their intellects that which encouraged them to dwell on their omnipotence, to magnify their wisdom, to give voice to their praises sung unto themselves.

16 I say unto you, beloved, there come unto you those who sing not of themselves, who have ever the eye that is watchful for your welfare, who mock not that radiance that casteth a shadow.

17 Verily do they come unto you and sing: Let us be happy, let us be glad, for do we not see that man hath a destiny? do we not know that the times have an augury?

18 Arise and be glad, even as they, beloved. Arise and have joy, in that they see rightly. For even as ye are little barks upon great waters, so do those waters cradle you tenderly, so do those tempests shower your voyage with safeties.

19 Ye come and ye go at the behest of tempests, ye make progress through your errors, ye rise to new heights from the chasms of your doubtings, ye receive a new crown by the torments of your sailings.

20 I come saying unto you: I have known my sheep, I have heard them in confusions, I have watched them at their gambols, I have kept them in a darkness.

21 Behold I have taken them into mine arms when the thorns of the brush would have turned their steps from me; verily have I approached and seen them leap from me, not knowing the voice that would call them to safety.

22 Is it not meet that these things should be known to you? that those who have doubtings should abide in my bosom? that those who would hide from me should meet their destruction?

23 Are ye not greater than many sheep, beloved, being Sons of Benefaction?

24 Are ye not promised celestial diadems if your brows have known thorns from those who mock radiance?

25 It hath come unto your ears that men would spread a pestilence among you. I say again, there is no pestilence, but only the Father who seeketh to ennoble you by pointing out error in the guise of false prophets, who seeketh to guide you by turning treachery from you, who seeketh to embrace you by giving you discernments.

26 Hear me as I say it: there shall come unto you ten thousand times ten thousand crowns but only one glory that cometh out of Knowing. Behold there shall come unto you ten thousand times ten thousand glories, but only one Radiance that maketh a leadership.

27 Receive mine instruction. Know that even as the heavens are high above the earth, thus spacious is the love of those who come ministering, so is the depth of their compassion in service, so is the fullness and wealth of their devotion.

28 Abide ye in me, and I in you, till the moment arriveth when that which is taught you hath a bond with your utterance.

29 Then shall ye know what was told from the Beginning. Ten thousand shall fall and one falling shall be lifted; one shall be raised and in rising, lift ten thousand.

30 There is evil in circumstance to him who is uncircumspect, but to him who seeketh celestial treasure, the future is a coffer that displayeth many rubies.

31 My sheep follow the true shepherd and harken unto his counsels; they drink of cool waters and wolves assail them not;

32 They know a true voice and engage in no mischiefs whose ends have not ennoblement; they come and go in green pastures as I lead them;

33 Behold they are as anointed ones who see a great tumult that spreadeth in a valley, but their pasturelands are lofty, they go not down the steeps to partake of wrong forage.

34 Hear ye my voice! Ye are my sheep who eat a goodly forage. Ye are mine anointed who keep a great compact.

35 So ever be it.

36 When the cares of the world would perplex you, say not, He who should lead us hath departed far from us. Say rather, He who hath led us hath entered a compact; the wayward are lost but the holy ones profit.

37 Thus do I bless you. Ever my staff hath its rod for your footsteps. . . .

CHAPTER 191

THUS my manna falleth on him who would partake of It. . . .

2 I reserve no choice morsels; I give it out freely; I say unto the pure in heart, Eat ye your fill of it!

3 The world hath its din and the hour hath its famine; there is joy among the famished that the husbandman entereth, that he openeth his larder and scattereth his bounty.

4 Whenever was it tiny, that I scattered it, beloved?

5 Ye do keep a goodly watch, ye have auguries for your footstools; the Lord of the Patriarchs seeth to your splendor.

6 Ever and anon the fell ransom roameth, it seeketh its kind that the watchword may be stilled, it buyeth up its kingdom with that which is unhallowed.

7 Perceive ye the reasons for these things, beloved.

8 Are they idle words which I utter unto you wherein I say that each one among you hath his charge to keep? What compriseth that vigilance?

9 I say that it is manifest that the sons of earth do evil. They commit a great wracking, they cause blood to be spilled that hath innocence in it.

10 This is your charge: that ye bind them, beloved.

11 Give not to ransom its gory benediction; say not to the dotard, All shall be well with thee if thou manifest in carnage;

12 Say rather to the merciful, Rise up and show your mercies, but take care whilst ye do it that your radiance hath blessedness.

13 The evil man escheweth you, he shunneth your presence, he goeth up and down mightily calling on all to witness that your radiance hath plagued him.

14 I say, Know your armor, know the nature of your bounties, give those to eat who hunger after righteousness and stay not your hand when the needful have want of you.

15 When the dark hour approacheth, have eye unto your lamps that the tempest doth not snuff them;

16 Go and come mightily;

17 Make a bed with Promise;

18 Argue not with little witcheries; give unto the swineherd the roundness for his belly but manifest to princes in the vestments of your heritage.

19 I am he whom ye love; I come giving service;

20 I say it is my world which the Father hath given me; I order its openings, I designate its closings; I am its begining and its end; the world is my spirit and it entereth into me daily;

21 Behold I rise up and go out with the world; behold I come in, and the world cometh with me.

22 But I tell you that the foul man perceiveth it not. He seeth the sun and accepteth that it shineth in that it hath brilliance; its shinings annoy him; he fleeth from its radiance lest its brightness find him out;

23 Lo, he perceiveth no goodly thing but that it annoyeth him; he would make it his towel; he would wipe his nest with it.

24 Am I come to such as he, beloved?

25 Verily I am come!

26 My time hath its witchery, my moment hath its magic.

I am lost amid the aeons, and yet I am my person, I am come when I am pledged.

27 Such is my reasoning, of such is mine emolument unto those whose service I render.

28 How say ye, beloved, there is necromancy in it? I am come when I am come, the Father hath decreed it when the world was a foundling.

29 Appoint not the gate nor the guard that shall keep it; I say appoint all gates and keep ye charge at none of them, for the sons of men have known of me already, that my presence is among them, that the sun which proclaimeth the shower's ending hath made known its brilliance behind clouds of mad endeavoring.

30 These are my preachments. I have ended my speakings.

31 How come ye unto false gods and worship them, beloved? I say there is a mountain that commandeth your reverence, there is a mighty tempest that bloweth in a sacrament.

32 Think ye on these matters; give them your sagacities.

33 Have I not protected and sustained you to the moment? think ye that I leave you as the harvest cometh fat?

34 Men come unto you saying, Where are those who shall lead the world's sheep?

35 Say ye unto them, Search your own hearts. Mayhap one of you is he! Verily the ground on which ye walk speaketh unto you with the tongues of wisdom.

36 Great are those leaders who answer the Call and give ear to the will of the Master in Whiteness.

37 Far, far the climb; great, great the height; out of the morning star cometh the message, These are the servants!

these the anointed! great is their work for the sons of transgression;

38 They come and they go; flesh knoweth the burden; they are Sons of Light, I tell you; they are those with mine accolade sweet on their shoulders.

39 When they call unto the morning, lo, the morning hath tongue. Great is its anthem as my beloved come to victory.

40 The call cometh, verily they answer. The night cometh, verily they gather. All is my pleasure. The end is mine aim.

41 Beloved sheep, hear me . . . *I protect you with affection!*

42 My hand on my word till we know the Great Triumph!

PEACE

THE TWENTY-EIGHTH SPEAKING

CHAPTER 192

BEHOLD I am come unto you that my address may be known to you. Verily I bring unto you a revaluation of those codes of conduct by which ye have trodden wrong pathways purposely, that pathways of light may be opened unto you, that the radiance which enfoldeth you may be seen of your Father.

2 I say unto you, Peace! I bring Peace unto you, not as a shibboleth by which ye do hide your designs against your own species, but as a strong armor in which ye do clothe yourselves and fight the high battle against ignorance and error.

3 There come unto you those who have volunteered their lives that ye might be wise; there come unto you those who have given up the world and its brilliance that they might be ministers unto your perplexities;

4 They stand before you in the beauty of their sacrifice, harkening unto the Living Word, giving it out unto those who do hear not, even unto you, my dearly beloved, who now open your hearts and receive it with thanksgiving.

5 Out of the mouths of sucklings have truths of valor been uttered, out of the lips of those who have laid their lives on the altars of Truth do greater pronouncements of virtue find utterance.

6 I tell you that there is no blackness, no despair, no languishing, no perversion, to those who have reached for the Lamp of Understanding.

7 I am come unto you through my servants in utterance; I give knowledge to them, I bestow upon them power; I say,

Arise and call a world to arms in the conflict against that which degradeth the spirit.

8 They have come a long way with me, and been my servitors in many lands and times. Know that they stand before you again, each man and each woman with knowledge of me, obeying no deceits, performing no malfeasance, uttering no falsehoods.

9 They observe your perplexities, they seek only to serve you that ye may be armored, that ye may grasp of your divinity buried beneath mad thresholds of mortality.

10 Like unto this hath no man uttered; like unto this hath no woman said.

11 The long dawn cometh before a day of great radiance; the sun of understanding mounteth fairer heavens;

12 Too long have ye wandered in your deserts of doubtings, born into flesh in succeeding generations, finding concepts of Mammon awaiting your embracing;

13 All, all hath been perplexity, and error, and injustice. The hordes of petty tricksters have deployed and marched against you. Your hearts have been cast down. Ye have hungered after goodness, after mercy, after truth.

14 I say unto you again: Greater utterance hath not been made than that which is uttered in these days of great speakings.

15 I bid you to arise and know that *I am*. I bid you to have awareness that even as of old I address my speech unto you. I come to you saying, Ye are sons of the Father, ye are gods in your own right, ye are clothed in immortality; verily I tell you that ye know your own godhood, ye do see it about you.

16 But the voice of the fowler seeketh to ensnare you, and the weapon of his murdering would tumble you earthward.

17 I tell you that all is Light, I tell you that all is Knowledge, I tell you the Father hath His loving understanding.

18 There come unto you ministers who speak of my divinity: nay, nay, not so, beloved, except that ye likewise do partake of that divinity.

19 We are offspring of Light in a universe of radiance, and I bore it as a testimony unto you that ye might perceive it and embrace your understandings.

20 I come not to bewilder, neither to perplex; I set no brother against his brother; behold I despoil not, neither cast down;

21 I come giving water unto those who know thirst, to make no mock of him who hath suffered, to teach all men that the universe is beautiful, that the Father hath mercy beyond your understanding, that whosoever wanteth a light shall forthwith be led into it.

22 I say that man perisheth only in that he electeth to perish, that even as of old I said, Be ye kind and longsuffering unto one another, so now I tell you that the end hath been arrived at in your gropings and blunderings, and that he who transgresseth is his own abomination.

23 Unto the nations I make this cry: Presently ariseth a mighty whirlwind wherein those who see not the divinity in man, and verily respect it, shall forthwith be cast from their places in authority.

24 A great instruction cometh presently on the heels of vengeance taken by those whose ways are of darkness.

25 I bid that ye rise up in the mantle of courage, that ye

clothe your hearts in it, that ye perform no unworthy deed toward your fellows in this time of man's ennoblement;

26 Thus restore ye unto yourselves memories of that time when the earth was full of radiance but man turned away because his eyes beheld it not.

27 Arise, my beloved! Let the waters of your ministrations flow over a land where the thirst shall be great!

28 When the goodly days have come, I say that it shall be known to you who have been the famed ones who have brought you brimming cups.

29 Rejoice and be glad that ye may say with those who have made the pilgrimage before you, the prayer I have given my servants to give you:

30 Our Father, who art in heaven, give us of Thy wisdom; give us this day our daily illumination to light the way of feet that do falter;

31 Give us not *our* daily bread, but bread for those who hunger more than we do;

32 Lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our wisdom, our dignity, and our vision to unborn generations.

33 Peace and a goodly heritage be upon the nations!

34 This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!

CHAPTER 193

I HAVE come to you in story, I have come unto you in song, I have handed you a staff, I have spoken to you a prophecy;

2 Lo, I have come unto you when that which was righteous was bespoken by evil; I have made you a tent from the scorplings of error; I have given you peace which embalmeth the spirit.

3 Is it not meet that ye shouldst be wise? Is it not Truth which ye hear from my lips? Is it not of sense that the things spoken unto you should be known by their substance, that the evil whereof ye do have concernment should manifest its error, that things of the Spirit should be known of the spirit?

4 Is it not holy that circumstance engulf you, that out of its torment ye may greet Benefaction? How know ye it otherwise? Whence cometh your knowledge of that which is godlike except that ye have contact with that which hath error?

5 I tell you that there cometh a wilderness upon you, that out of its dangers ye do value a shelter, that out of its tumult ye perceive a tranquillity.

6 I do not come unto you as one who would harass you; I stand in no fig tree and bid that ye eat nettles; I give not my Spirit unto those who work lecheries;

7 I seek out the humble, and raise them to strength.

8 Hear ye my words!

9 I perform you a magic, I raise you to heights where the

intellect vaunteth, I say that ye have missions that come out of me.

10 I say that ye do make unto yourselves graven images when that which is mighty is worshiped as Might.

11 I give you true doctrine. I manifest no error. Yet I offer you no surcease till the race hath been run for the knowledge which it holdeth of that which restraineth and bindeth the unhallowed.

12 I say that ye do make a blasphemy of men when ye do look unto your strength to win a great conflict. I say that ye do make a mockery of love when ye sharpen your weapons to do harm unto a foe.

13 Lo, it hath been said that he who would be greatest among you, let him be as your servant;

14 I say, Let him who would be greatest among you go before the multitude and proclaim a great lechery, but in his proclaiming, give heed unto the humble, in his remonstrance do good unto the weak;

15 For he who would be greatest among you shall cast out a thorn though his own foot be pierced, he who would vaunt himself before you shall come in at a door and make peace with a household;

16 He who hath an errand among you from everlasting to everlasting shall give heed to the tumult but pass through its iniquity. He shall give of his strength to voice his remonstrance but shall draw not his sword to deal vilely with vileness.

17 Hear ye my words: I come as a messenger seething with radiance, I come as a herald who is clothed in a brightness;

18 I make known unto your ears pleasant versings of

speech, but I give unto mine anointed a cup and a crown;
I give them a radiance like unto mine own; I say they are
transcendent; they do you no vileness.

19 They come in at the door and the household knoweth
blessing; they go out at the door and an emptiness ensueth.

20 I give of myself as the time knoweth violence, I give of my
peace as the day knoweth mocking.

21 Whereof have ye been guilty of knowing much error? Was
it not said of the prophets likewise: These men do err, fall to, let
us stone them!

22 Behold the Son of Man cometh unto those who know
stonings. He raiseth them up. He sustaineth them tenderly.

23 The times and the seasons are as cups that are full; the
day hath its angers, the morrow its promise;

24 The flock of the shepherd knoweth its wanderings, the eye
of the shepherd perceiveth its sorrowings.

25 Is it not meet that ye shouldst sorrow yet a little while,
beloved, that out of revilements a cleavage hath issue: which
sheep are of me and which know not my voice?

26 I say unto you, Rise up! Partake of the sacrament set for
the Wise Ones! Do no ungodly thing that hath not mercy in it!
Lift up standards unto Truth! Verily, verily, make mankind
profess it!

27 Thus shall ye know honor when that which is tumult hath
vanished in upset, when that which is falsehood shall find its
voice silenced.

28 I bid that ye tarry yet a little while, beloved, for presently
come angels ministering unto you, partaking of your ruin that
they may be fat, swathing your foreheads that your wounds may
be their own.

29 May the godlike know increase till their cohorts exceed the numbers of winged messengers! May they fast till I come, that after their fasting they proceed to true feasting, that out of their wretchedness cometh their luxury.

30 Arise and be exceeding wise, beloved! Perform the ordained, and that which resulteth shall flame in your hands. . . .

CHAPTER 194

BEHOLD it hath been known that those went before you making easy your pathways.

2 Do ye go likewise forward, permitting no abomination to alter your destinies, taking no man's coat nor denying him his garment, doing all things whatsoever ye perceive to make men revere you, to rise up and call you blessed as in my name ye do them.

3 I come unto you in a time of exceeding long wonders, when that which is evil hath met with its perishment.

4 I come unto you, speaking as of old: Let the wise man know his foot, and the evil man his hand; let those attain to mastery whose hearts have a mellowness for that which transcendeth. For all others will do evil, and the truth is not in them.

5 Do ye go hence thinking of these things, for there are those who warn you, being righteous in their spirits.

6 Arise and make progress unto your week, that those who follow after you observe your concernments.

7 What beggareth your intellects? Have I not assuaged them? Have I not told you that ye, being sons of God,

manifest excellently that the times may know your ministerings?

8 What think ye to manifest?

9 Is it not relevant that man should know his destiny, that the garment which clotheth him should have no rents of evil graspings, that he should rise up and come in unto his kind, that his family should praise him in that he is compassionate?

10 I say there is a doctrine that hath come unto your ears; it hath caught you amid-streams as life's waters lave about you, it hath lifted you up, it hath given you a destiny.

11 Behold it hath come unto you as the still, small voice and said unto you: There is but one Truth, all men share it equally, go ye and perceive it, partake of it joyously;

12 Say unto all men, The God of the Righteous hath absolved you from iniquities; do good unto your neighbors; have a peace upon your hearthstones.

13 Why should mine earth know its wrackings and groanings? whence cometh this tumult that vexeth the spirit? is it God's law that man should know mockings?

14 Nay, nay, my beloved. This thing hath come unto you; that ye have perceived the banners of truth unfurled on mighty mountains, their folds have streamed afar, they have given you new eyesight.

15 Ye have come and have gone at the behest of excellence, ye have witnessed a reason for this, your earthly sojourn, ye have caught up a valor and taken it unto you, ye have found your fears groundless as my love hath been endless.

16 Why prate ye of these matters as cause for exclamations? Is it not well that the Father's world be orderly.that man know his heritage and come into it obediently?

I bid that ye be concerned with that which doth eschew you, that giveth you rebuttal, that maketh you to contest. . . . The world is your own! Abide within it beauteously! Make the Father's house clean, as I have often told you.

17 Only one truth is permitted to man, that he should love, and love, and love again that which ennobleth him, that raiseth him from stumbling.

18 Ye have cause for vexations in that divers men eschew you. And what is that to them? Know they not their own vomits?

19 Doth it plague you that cohorts of unrighteous ones shriek as ye absolve them? And what is that to you, except that ye do it?

20 Give a pence to the beggar. Give a pound to the stalwart. Make up your reason that waters of munificence flow over you to surfeit;

21 Thus shall it be with you, that the Doctrine hath prospered you, it hath vanquished your qualms, it hath rendered you thanksgivings.

22 And are these not of me?

23 I bid that ye arise and discern your benefactions, for my doctrine hath a valor that pursueth not fancy, it goeth out mightily and giveth strength a mastery.

24 Whenever have ye come in naked that I have not clothed you? whenever have ye hungered that I have not fed you with loaves of my Being?

25 I say that I have sent you a plan and a watchword, I have given you a summit on which to stand vigorously, I have lifted you up to know its perceivings, I have opened a storehouse and said, Come and take of it!

CHAPTER 195 ***All Things Are Wrapped in Progress***

26 The earth is the Lord's and the fullness thereof, the world and they that dwell therein. He hath given it sweet spices, He hath caused it to smoke joyously, He hath offered it a balsam, He hath spread it with an ointment.

27 Arise and be fearless. Get ye hence and be freemen. Slough off the sacks of want, whereof your shoulders are now bent with a burden; partake of a richness that waiteth for you to seize it.

28 Error is of evil; there is no goodness in it. Vauntings are of guile; they give the heart no balsam.

29 I have said unto you that righteous men dwell peaceably together, they give a pence and gain a pound, they cast their lots with destiny and the mornings do not beggar them.

30 The world hath a surfeit of that which perplexeth, but the world hath a humor to perceive the unseen.

31 I tell you it vaunteth that which escapeth it, but the stone in the pathway rendereth it no wisdom.

32 But my time is mine own; my seasons are endless. Man cometh into knowledge as his years sit heavy on him. So ever be it. . . .

CHAPTER 195

THERE is a Door and a Way, there is a Heaven and a Revilement, there is an Altar and a Cross! . . . whosoever hath told you otherwise hath not been blessed by those who have knowledge, yea even that learning which exalteth the heart.

2 I tell you that it hath been known from olden time that tumult hath its message, that the winds have their augury, that the tempest hath a power to drive ships out of storm.

3 Hath it not been known likewise unto you that the cries of men's hearts have been raised in an evil? How cometh it meet that those who do transgress have a knowledge of fulfillment?

4 Truly are they perplexed who have lack of that knowledge. Lo, they know not the times, they perceive not the seasons, when that which is augured hath its hand in their destinies.

5 I say that ye have tumult that bespeaketh a fountain. Ye have a wind in the grass that bespeaketh a harvest. Ye have a knowledge of that which cometh that *when* it cometh it findeth you pondering, not as the witless who take pause at their ignorance but rather as wise men who marvel at counsel.

6 That which cometh, cometh. That which hath substance, endureth in substance. That which hath ennoblement taketh the spirit and maketh it effulgent.

7 There are those among you who beseech me for substance. I say unto them that the evil man hath substance, thereby is his evil a stench in the land.

8 There are those among you who beseech me for increase. I say that they have it, but their hands have a palsy.

9 There are those among you who beseech me for blessings. I say they have doubtings that the way of the conqueror cometh to victory.

10 Ever was it thus, beloved, when that which is of ignorance beggareth its luxury.

11 I give unto you discernments, which way the wind bloweth; I give unto you reasonings which way the road lieth.

12 I perform a malfeasance among you if I come unto you saying, This way is the Stone, and thereby is the Fish. I say

unto you rather, Let us counsel together that the evil man hath blessings in dividing his substance with those who are needy, that those who have substance make others an increase and thus all shall be fed, including the godless.

13 Whenever was it told you that man hath an errand that includeth not his brother? Have warnings not been sent you that an evil time befalleth those who have substance but pay of it no parcel unto those who are lean?

14 Your times cry out for redress. Lo, redress cometh! But think ye that it cometh of one who saith, Perceive ye the Plan! eat of your nourishment but give naught of your pence unto him who hath wrought it?

15 Ye do make a great confusion, ye do cry with a wail, ye do lift up your tongues and perform a great tumult, ye do say, The Son of Man verily hath forsaken us, we are children in the night, our power hath an augury that bringeth us to folly.

16 Ye do play upon harps that create a great discord, ye do stand amid gales and perceive that they tear you.

17 Is it meet for me to say, The way of the transgressor is hard, beloved, . . . and give you no potion to slake your own thirst? Is it meet for me to tell you, Your burden is offensive, . . . yet show you not that rock wherein is a shelter?

18 Is it just for me to say, Behold did I not travel the same way before you? . . . yet offer you no surcease from the thorn that afflicteth you?

19 Behold ye do accuse me of performing a folly. Ye do say that I am heartless and discern not your sufferings. Ye do

count yourselves no costs in spiritual attainings but lift a hand at me and send at me revilings.

20 I say unto you, Ye perceive not the Plan, ye possess not the Wisdom, ye go and come in error, if ye take not a notice of that which transcendeth the spite of the hour and see not the truth in the heart of its mockings.

21 For ye are not as sheep whose shepherd hath a willfulness; at no time are ye driven where wolves may devour you or those who make enticements treat with you basely.

22 Rather are ye sent a blessing on a blessing, that ye lift up your faces and augur the Morning.

23 Verily, that which is evil must be known for its evil; that which is richness must be grasped for its wealth.

24 I say that ye have been patient, yea seven times seven; ye have fought a great famine, ye have known a great thirst;

25 Ye have lifted up your eyes in a wilderness of error, and laid down your beds in the way of the robber.

26 Is it not meet that ye shouldst greet a resting-place that is chosen by your wisdom, propounding no error that chooseth your companionship because ye are unknowing?

27 The world hath its wail in that knowledge is rejected. The times have a tumult that a wind may sweep clean the beguilings of the fasters who eat not themselves from the platters set for others.

28 I say, Perform no lecheries unto Caesar, yet cast me not out for having warned you that an evil cycle closeth and those who know radiance give an act unto their missions.

29 Inasmuch as ye have sought counsel of me, so are ye preserved in the night of the tempest. Inasmuch as ye do

have knowledge of your times, so sit ye down as wise men and partake of benefaction;

30 For ye do witness a miracle meant for the mighty; ye do endure a little while as the storm is at its darkness but the Light cometh to you and its waters know tranquillity.

31 Take a tribute as ye may in what the world offereth; persevere in remonstrance that the times are beset by the furies of beguilement that hath in it its mischief;

32 For I tell you, surcease cometh. I give you a promise that the rock shall be riven, that a lushness springeth forth when that which is evil is known by its tongue, when that which is foul is discerned by its odor, when that which is base is bought by its ransom, and all things together are wrapped up in Progress.

33 Hear ye my words! Ye do make unto yourselves houses of glory as that which is allotted is piled up in thanksgiving.

34 Verily I adjure you, hear a goodly speech, that the voice of the Teacher giveth you a mortar whereby blessings weld together and provide you with a shelter. . . .

CHAPTER 196

OFT HAVE I told you that ye cannot enter the kingdom of heaven except ye have it in your hearts to do good.

2 If ye become as a child, ye do see as a child, ye do love as a child, ye do hope as a child, ye do believe as a child.

3 Entering the Kingdom, ye do all of these, beloved, for verily is light given unto those who see as children, not weakly, not foolishly, but not burdened by worldly concept, which is ever false concept, having knowledge of manners which is crassness of intellect.

4 I say unto you, except ye become as children ye cannot see light, for is it not known to you that age dimmeth the eyesight?

5 The eyesight of children is sharper than that of adults, the hearts of children are softer than those of adults, the percepts of children are keener than those of adults;

6 All these have a bearing on your missions, beloved; I teach you as one who is given authority.

7 Take my peace among you and go forth unto vision, unto tenderness, unto clearness of perception, unto the glory of that Host that watcheth your welfare, that doth you good and bringeth you to mastery.

8 For it behooveth the righteous man to know that his longings find him out, that his heart hath its pulse, that what he hath envisioned hath its parentage in radiance.

9 Behold ye do gain upon an evil wind and its blowings tear your garments; the fell storm pursueth you; it giveth you a torment; ye do say in your hearts, The world hath a plague for us, it mocketh us with wrackings.

10 How is it, beloved, that the wind doth subside and the sun shineth brightly? Do ye recall in that hour the plague of the gale or the howlings of the darkness? Do ye cry unto the Father, The goodly times are on us, the blessings that were promised now sit upon our firesides?

11 Yet the child crieth brightly, The east hath its rainbow! the gift that was promised hath come into my hands!

12 The child thinketh only of gifts and of rainbows, but he who is old giveth thought to the mischief.

CHAPTER 197

THERE ARE those who come unto you saying: Tell us of the Host! . . . ye are mighty in wisdom, surely ye have knowledge that is not of this world.

2 There are others who come saying: Tell us of ourselves! are we of the Host or doth it befall us to be numbered with the dark ones?

3 I say unto you, beloved, Behold all shall be known, even unto themselves! They shall know whence they have come and whither they journey.

4 Unto all are we come, but ere we have come, unto us is given knowledge of the Father's works beyond man's comprehension.

5 Man hath no knowledge of the God that hath sired him, man knoweth naught of Spirit except we tell him.

6 We are those who make paths, who point him the way; we make them by knowledge which the silent heart entrappeth.

7 Miracles happen when men have such knowledge, or when those who have enlightenment use it for the good of those who have it not.

8 I tell you, beloved, that ye be possessing such knowledge day unto day and Speaking unto Speaking. I tell you that miracles come! Believe that they come and lo, they shower on you.

9 Man hath long desired that he be numbered among the Host, else would he not have remembrance of me in any form.

10 Know ye, beloved, that the Host recalleth it; thereat is

great rejoicing; verily such rejoicing is part of the Plan in that it causeth miracles to happen.

11 Man hath a tumult within him to perceive that which cometh, fearing it mightily; he approacheth the unknown and saith to himself: Lo, the Unknown hath seized me, it hath bound me in its cords, they are cords of good and evil, therefore do I fear them for they have lashed my spirit cruelly.

12 I say unto you that when the time cometh that the unknown no longer perplexeth the Spirit, lo, in that day shall man know his godhood.

13 The twofold miracle is this: That man should have knowledge of the unknown yet perceive it not; and that he should have knowledge of the unknown and discern it correctly.

14 I tell you that this miracle cometh to pass: Men shall be touched with understanding from sources they suspect not; they shall hunger for the things of Spirit and be fed.

15 This miracle is of ourselves, that men shall come to know that which is only known of themselves.

16 Behold man hath his knowledge of himself, deep in his subconscious mind; he knoweth his own godhood, that the beasts are not like him.

17 He suspecteth that he be God but is plagued within his reason, for he saith unto himself, If so be it I am God, whereof am I circumscribed in mine orbit of fleshly clothings?

18 He knoweth not that he visiteth flesh to perceive of his own godhood from such limitations, that being the Lesser it cometh unto him finally that he is the Greater.

19 Behold man's spirit, which is God's spirit, taketh unto

itself its body, even that body which lieth in the womb; it entereth it and seizeth it; it cometh out with it as the mother is delivered.

20 Is it not true, beloved, that man's spirit which is God's spirit, could enter other vehicles and seize on other bodies if they gave him his expression?

21 Is the Spirit Divine confined to the infant? could it not be a star if the star had its employment?

22 How say ye, there is no Spirit except there is an infant? Ye do mock your own tragedy that earthly visitation causeth you a blindness anent your own eternities.

23 The worldly have said, There is no God but Nature, Spirit is the grass which bendeth with the zephyr;

24 The lamb gamboleth and the wolf-cub sporteth; man seeth not himself as one with these, that Spirit hath manifestation regardless of the Form.

25 I say that ye are eternal, ye are visions of great suns, ye are exceeding small motes dancing in a sunbeam, ye are the storms that break upon vast oceans, ye are the child's cry that is lifted in the midnight;

26 I say ye are majestic and know not your kingship. I come to bring it unto you, to tell you of your grandeur, to defeat the fell croakers who defile man as of dust.

27 I bring unto you an accolade and bend your shoulders under it. I say, Rise up, ye conquerors, and get you from your beasthood! . . . the outermost suns await your performing, the universe is *you* in that ye do partake of it. . . .

CHAPTER 198

BE IT AS ye will it! . . . that which is seen is the evidence of sense; that which is unseen is the cornerstone of Truth.

2 I come unto you as one with clear vision, having gone the way before you and returned to tell you of its marvels; I say unto you, Be ye patient, my beloved, till these signs and these wonders have their accosting-place within the reaches of your spirits.

3 In due season it shall be meted unto you, that which ye have measures to receive.

4 Arise and be exceeding glad that it is so, for even as they, the prophets, knew of signs and wonders in the heavens, so do ye of little faith know of wonders in the spirits of those who come believing.

5 Let us seek out one another as the dove seeketh out her mate in the springtime; even as the shepherd seeketh that sheep which is lost;

6 For it is goodly unto man to know these things, that the wicked have tricked him, that the blind have befouled him, that the brains of worldly men have cast him a scoffing that has screened his soul's divinity;

7 But behold it cometh unto him that down a distant day he shall grasp his heart's majesty, he shall come into a knowledge of his rulership of spirit; he shall say, *I am God*, and shall utter him no blasphemy.

8 They who do order the universe and rule the constellations were once as ye, beloved, and behold they knew it not.

9 So I say unto you, ennoble yourselves that ye gain to

understanding; there cometh a millennium when its need shall be lordly; worldly ways are your position that ye may gain to that wisdom which ennobleth; worldly thoughts are your imaginings that ye may know life as all men have known it.

10 I come declaring unto you that ye have a mission to rise over all of these and be great in spirit, for verily Spirit's demands are upon you; the aeons have their tocsin; they ring it out loudly.

11 I tell you that men come in vast numbers unto you; cometh the adversary unto you likewise; he saith in his scorn of little visionings: Bow down, ye creature of divine caprice! see that ye worship me, for being of earth; thereby are ye earthy.

12 I say unto you, There is naught that he offereth you in exchange for your Reason that I do not offer in a richer abundance!

13 Be advised, beloved: The things of spirit are manifest in you; they come of me daily; I am they that ye witness; ye have your missions based on that Spirit.

14 Man hath never known his destiny. He hath said to his brother: We are creatures of dilemma; of doubt and of dread have we come from our fathers; whither we journey is not for our wisdom.

15 Man looketh upon the earth and findeth it a mystery; it speaketh a tongue which he cannot comprehend.

16 I tell you, never shall he comprehend it till he cometh to that place in Spirit where he leaveth his beasthood ever behind him.

17 My beloved, hear me: Man hath taken no thought to his destiny, he knoweth not whence it cometh or whither it

taketh him; he liveth, and *is*, and hath his being in his flesh; he calleth it goodly that thus doth he conceive himself.

18 I say as I have said before, verily hath he blindness, his flesh encumbereth him; lo, he maketh progress aeon unto aeon till he cometh to a time when he glanceth to rearward and seeth the present; behold he perceiveth it black as a savagery.

19 We are brethren laboring in the vineyard of the world, sustaining one another, doing the will of the Father, the Husbandman.

20 I say, men work with us or against us; to them all are we brethren.

21 We say unto them: Join us in the doctrine that the Father hath sired us, that our divinity is manifest, that only as we think it are we sloths of little destinies;

22 We have a charge to keep, that we falter not in perceiving our effulgence, yea even of that spirit which blindeth as it lighteth.

23 I tell you that nothing cometh to pass that hath not satisfaction in it for those who are spirits made of that Light.

24 I tell you the long day cometh when error hath no power to obscure your discernments;

25 That which is beauteous showeth ever its beauty; that which is radiant maketh ever its brilliance.

26 Ye do go and come now as finite beings serving definite ends; thus come ye to the beauty, thus come ye to the brilliance whereof is endeavor the mainstay and glory.

27 Hear ye my words! The day cometh presently in which ye shall see that all which was radiant lighted your pathways.

28 Are ye weary, beloved? how seek ye the weariness in

that ye admit it, when that which cometh unto you cometh only as profit?

29 Arise and be exceeding glad that the Father hath set much store by you in that he hath given you this heritage of knowledge, that ye are eternal ones, that your lives have no ending.

30 Presently come the blind and the besotted crying: What of your wisdom? how cometh it to manifest?

31 In that day say unto them: We have seen a Sign on the Hill of our lives; we have witnessed a Sun in the brilliance of our heavens; we have met with glad tidings that earthly things are sent us to increase our understanding of that which we are in the Diadem of Hope which the Father weareth always.

32 So I say unto you, be peaceful, know yourselves for your destinies, greet your own essences and perform them no blasphemies; that which cometh unto you is sent you for a purpose; ye do grasp your own reservoirs of evolving Spirit manifesting.

33 So shall you pay your homage to Caesar whilst lifting the ensign of spirit-growth upward. . . .

CHAPTER 199

MY DEARLY Beloved: Wouldst ye know me as I am? Wouldst ye have me say, Behold me? I tell you Sight bewitcheth you; it conveyeth not the mystery whereby mine heart is one with you.

2 I say, the time draweth close for great blessings to freight you; ennoblements make monarchs of those who are patient; there are anthems in high octaves; presently stirreth the cloud

of the Darkness, and in the hour that it leaveth you, then do ye see me as I would have the wonderment.

3 But caprice is not in it. I tell you my choice is the choice of the servant, giving of himself that lesser lords may profit;

4 For there are ever masters whom we serve in secret tribute; Ever are there those who say: I would *be* my lord's omnipotence!

5 These two make one compound, he who serveth, and he who saith: It is pleasing that mine orderings give me increase in a probity.

6 For no servants can be masters but all masters must be servants.

7 Mastership hath a quality in this: that it saith unto princelings, Verily do I come unto the host of you as lord, yet my privilege acclaimeth me: that I direct you in your rulerships, that the worlds know renown in that others' needs have summoned us.

8 To be a prince is to be a master, but greater truth is it that he who needeth servants to execute his warnings, displayeth that weakness which maketh of him the underling. Hear me for my wisdom:

9 I have come to you in flesh. I say I have kept mine own gains from such comings.

10 I have given of myself as hostage unto Succor, yet defiled myself not with the gross clays of orderings.

11 I have served you in ages when ye knew but the service; I have swept many vistas with the survey of my vigilance but seen only the highroads of Obedience to be journeyed.

12 I have sallied me forth to all excellent commissionings; I have fulfilled man's auguries; I have cut steps in cliffs that

arose from dark valleys; withal I have rescued the lambs from the thornbush.

13 Verily have I found and prepared a rich banquet unto the pure in heart, and thereafter have I served it.

14 Beloved, it is propitious that such renderings should hold valor. They hold grandeur of concept, and pride of true sovereignties. Verily they hold more.

15 Service is expansion! it is spiritual arena for the skills of fresh awareness.

16 True lords know all bondage!

17 Service is treasure, and its rendering a treasuring, for in that the least among you has spent effort for his brethren so hath he made substance for his food of immortalities.

18 We are called to no accounting in that past lords have honored us; we have gained to our increase that they made us their vassals.

19 We are given pure concept of the past's mighty sharings, that the past might guide the future and both comprise Eternity, starred by serving's reasonings.

20 Wouldst ye know me as I am? Look ye unto the roughened hand and the bowed back obeying you;

21 Look ye unto the patient countenance, the contrite glance, the ready foot speeding, that your chattels may mount excellently.

22 For think ye that one doth serve another and lack his rewardings in credits to such witnessings?

23 Think ye that the willing heart, the pliant bicep, the vigilant nature, deriveth but emptiness from caressing such bondage?

24 I tell you that the knowing server hath come by his spirit

through scattering a largess in unpayable energies. Have ye not heard me speak of Bread upon the Waters? Are all worlds not Vineyards?

25 I say unto you now as I shall say again: Behold I am the spirit that maketh service beauteous; behold I am the merit that giveth serving increase;

26 Behold I am the Heart that taketh orderings joyously; behold I am the Hand that feeleth for the sightless..

27 I am the guarding eye and mind that showeth through the countenance the gains from happy bondage, that scorneth not the whim of him who ordereth proudly but seeth that he needeth and occupieth his emptiness.

28 It is a noble thing to fill a Need, beloved. I tell you it is princely to execute an ordering yet know the provocation that thereby fruiteth sovereignty. For he who filleth a Need, beloved, transmitteth his essence to him whose weakness plagueth him; thus his spirit groweth, having soils wherein to nourish it.

29 He who seeketh his ordering willingly, proclaimeth of his talent to bestow his essence aptly.

30 In that the zealous servant bestoweth his essence aptly, so its growth reflecteth in soils of many brethren.

31 Thus hath he multiplied himself a thousandfold, in that the seeds of his own excellence have found their lodgment in a thousand soils for increase.

32 I tell you that he who doth unto his brother a kindly act, or unto his sister a tender mercy, leaveth a fragment of his spirit's worth in each; presently it knoweth a conception and a pregnancy, and a love-child goeth forth, displaying the parent's proudness.

33 Thus are true servants Great Lords of Eternity, in that the least among them hath increased himself by millions, that each hath planted a seedling of his nature in a million fecund vineyards and planets thus are buried in mountain-piles of roses.

34 So he giveth cheerfully. He imparteth his artistry. I tell you that he who aideth eagerly poureth out his fecundity that his essence know its manners, witnesseth to galaxies that millions have so shared of him.

35 When ye do call upon one to serve you, ye do say: Implant within mine emptiness the seedlings of your fullness, that I may partake of it and make its fruits my sweetness.

36 Have I not given of myself to increase? Being what I am, hath weakness ever come of it?

37 Doth not humanity bear witness that its evolvement was my privacy? that mine essence imparted hath evolved my strong omnipotence?

38 So shall it appear with each of you, beloved.

39 Giving is Strength, ever seeking high compoundings!

40 Servants, I tell you, are Sharers of Themselves; they are grains of fine conquerings sown in their commanders.

41 Give eagerly of that which is ordered of you as servant, for only weakness ordereth, and Strength is for expending.

CHAPTER 200

INASMUCH as ye are faithful unto me, so do I feel your love daily as it seeketh me out.

2 Verily I come unto you as ye have made progress in this mine instruction, that I may guide you rightly in this your earthly circumstance.

3 Give heed unto that instruction. Live it. Practice it. Render accounting of mine affection for you in that your faithfulness showeth progress at performance.

4 Am I far away from you? . . . nay, I am at your elbow! Am I absent in my person? . . . I say that I dwell in the vaults of your conscience!

5 Lo, I am with you always, even unto the end in magnificent achievement.

6 Man knoweth not this mystery; he knoweth not the pathways which I tread to be at the side of him whose sharp prayer summoneth me as the worldly waves close over him.

7 I say I can stand at the side of a thousand. I have dropped my limitation. My spirit envelopeth as a wave of sound, broadcast, that knoweth the arctic as it screameth at the equator.

8 Do I go from you? Is there place upon earth where any one of you can go that the antenna of mechanics picketh not up the harmony? and am I not greater than mechanical contraptions?

9 Have it as ye will it. I leave you my Spirit, and this thought as your treasure:

10 Those are given water who do thirst; those are given bread who have a hunger; *those are given riches who value them correctly!* . . .

11 May my peace dwell upon you till we meet again in discourse.

THE TWENTY-NINTH SPEAKING

CHAPTER 201

MY BELOYED, I urge you to be of goodly countenance, to know a perseverance in that which happeneth presently.

2 Ye have favors and awards heaped upon you already, ye have blessings of a sort, of which men have no knowledge.

3 Conserve them at their worth, remark upon them privately. I tell you they are inherited from lives which ye have lived; they are evolutions of character embodied in your spirits.

4 Have ye not known of me in flesh when we walked by quiet shores and discussed the sad earth's destinies?

5 Have I not told you that ye have record of great interpretations?

6 Have I not uttered it, that we are in a compact, I to appear and minister, ye to arise and explain?

7 My beloved, be not put out by trivial associations that wreak their little spites upon you, that have their little day. Verily ye have heard me say it, that I go before you preparing the way that ye may follow after and do marvels in the Spirit.

8 Millions come unto you, having a hunger; ye know it not now, but presently ye feed them.

9 I say that ye have fed them to the present better than ye dream; they have called on me for you; they have cried in their tumult, Show us the wise ones!

10 Tell them of the blessings of the mysteries in the mysteries, bringing them knowledge and peace in their hearts;

go ye unto those who cry out in their hunger; manifest richly; share with them your birthright.

11 Stand with those who stand, fall with those who fall, love with those who love, eat meat with those who famish.

12 Lo, it shall come unto you in the times of the end that a great wind ennobleth you; behold ye shall see yourselves as ministers of radiance; ye shall lift up your faces and know the Benediction.

13 I speak not profoundly. I have thought for your faculties bowed down by dread.

14 Harbor no longer designs against yourselves but perceive the true meaning of that which ennobleth you.

15 I have said that ye have a charge to keep, a lamp to hold burning, an end to serve beautifully, a goal to win strongly.

16 Verily am I come unto you to give you the conscience, to ordain you not into further perplexities but to give you a sacrifice that ennobleth your characters, to lift you up radiantly, to inspire you to valors.

17 Arise and be exceeding glad that it is so, for in that I have come unto the world, so have I made it the mark of my destiny, so have I made it the goal of my desirings.

18 I have come to do good, that the world may partake of it.

CHAPTER 202

NEVER HATH it been said unto you that I address you, beloved, in ways that are soft; I speak from my presence yet I utter you valors.

2 The evil man hath told you: There is rigor in mortality, there is righteousness in tumult;

3 Behold he who taketh the bow shall fly by the chariot; he who sitteth at the harpsichord shall perform a sweet melody.

4 And yet I say unto you, unless ye be pursued by valors, ye shall in nowise be seized by the strong hands of majesty.

5 Except ye pursue your valors as a business, ye shall not greet tumult as making strong the spirit.

6 Whenever hath it been told unto you truly that the earth is a resting-place for those who sleep peacefully? or that it is a fair avenue for those who run lightly and scatter petals joyously?

7 I say that the earth is a sweet benediction to those who have given their lives to the sacrifice; it is concord of harmony for those who walk nobly but who turn not aside for the rigors of pestilence.

8 The earth is a garden that is waiting to be tilled; behold it is a highroad that is begging for its pavement.

9 It giveth the sweet sleep only in that the labor is performed, it receiveth the fair blossom that the tread may be soft for the feet that are injured yet press on toward victory.

10 Ye have come along a mighty highroad, ye who walk nobly! Behold, in that ye have journeyed, ye have made that highroad beautiful!

11 Continue so to make it, but say not unto one another, We are architects of pavements! Say rather among yourselves, We have seen the fell pit and have covered it with bridgings, we have run to the horizons and made their exits, entrances;

12 We have discussed the universe amongst ourselves and found it sweet with spicings, yet have we perceived its spicings not for our nostrils but for our benedictions, that we

have poured sweet ointments upon the heads of the uncircumspect.

13 Behold he who layeth a pavement is excellent indeed, but he who blazeth a path through a wilderness holdeth up a beacon that goeth not out.

14 I have come unto you smiling, I have come unto you singing, I have hummed in my throat, I have given my countenance unto pleasant lines of humor;

15 I have brought you my person effulgent with mine auguries; I have said, Get ye up in peace about that which engageth you; presently ye shall see that the Father's works are in the earth made manifest!

16 Behold I have done more. I have come as a man who hath known a man's potion, who hath drunk a man's nightshade, who hath tried a man's forbearance and sought comfort for his griefs in the chantings of sweet versings when the harrows of heaven would prepare him as the soil to receive the seed of mysteries!

17 And to what end, beloved?

18 Is it not true that I have given my life unto these attestments, unto these auguries, unto these valors, unto these witcheries of spirit that ennoble the intellect, that ye might be as I and become my true brethren in stature as in reckonings?

19 How say ye among yourselves, or how saith the world in the curdle of its littleness, There is One who reigneth over us? Wherein should I reign? What pleasures should it give me? Am I little in my grandeur that I eat of admiration? Nay, nay, beloved. . . .

20 We are architects together, compounding the worlds. I am

as you. Ye are as I. And both together have the height of the Father.

21 Thus declare the wise ones who are given to no alchemies.

22 Perceive ye not the truth of it? See ye not the love of it? Discern ye not the bliss of it? Must I quaff a tiny cup in that your bellies are too small for wisdoms?

23 Have ye not valors equal unto mine? Must I throw a little stone that ye may run a little race?

24 The bliss and the height, and the depth and the misery, these are but fragments of the architecture by which we build the worlds unto glory, yea even that glory that transfixeth the Infinite and pulleth it down so that all may partake of it.

25 These are our missions, prescribed in a grandeur.

26 I would not have you dwell in little tents, beloved. I would set you by a mighty stream and let your ears hear the rush of its waters. I would give you a mountain to be the valet of your chambers, that it might attend you with voicings that are vigorous.

27 I would say unto you constantly, Arise with the wren and go out with the lark, but soar with the eagle and be one with the storm.

28 Be neither little in greatness nor great in littleness, but perceive that the Father hath set a bowstring unto your hand, that the arrow hath its message and it flieth as ye will it;

29 Perceive that the race is to the strong indeed, but that ye are the strong, whereof ye do your runnings.

30 Get a grandeur of countenance. Stoop not to tinkling follies. Open the casements of your spirits and perceive that

the waters of all dews are fresh, that they are bright in the sunlight, yet are they the mists of last night's longings, they are of the rain that was sad within the darkness of your doubtings.

31 These things I purvey unto you as a merchant in majesties.

32 I say that I come in unto mine own, that they may be like me, that I have their strong countenance.

33 I am the spirit of that which says unto the strong. Be strong! and unto the weak, Get thee up and make thy biceps wondrous that men shall behold them in the poise of their restraints.

34 I come not to instruct you as one who standeth his feet upon thunderings, for thereat is dread, and vanities in forcings;

35 I come to sit at meat with you as one who dippeth his hands in the dish, who saith unto you, Are not these things sweet and reasonable unto men, that all should embrace them that their souls may know freedom?

36 Is it not of maturer stature to sit at meat than to besport upon a cloud that hath destruction in its vomitings?

37 Such are mine eschewments, that ye shouldst partake of them. . . .

CHAPTER 203

LET your emptyings of conscience be replaced by the thought that man hath heard of mysteries before and harkened unto profitings, but that he hath denied me before and closed his ears unto God's sagacities. Hear me as I speak unto you of that which is mystical. . . .

2 I say it is impatience that maketh man to stumble over that which is mystical. And yet I say more. . . .

3 I tell you that the Father treateth not in mysteries. Man's intellect regardeth them. In that it is small, thus have his mysteries greatness.

4 Man saith, Behold that which is uttered is mystical unto us! Would the Father plague him by lifting but a comer of the mantle of Fulfillment? Not so, beloved.

5 Man discerneth that he knoweth not all knowledge. His intellect encaseth him in an exceeding small binding. He looketh beyond its binding and beholdeth his freedom.

6 The wise ones say unto him, Verily it is so, . . . and yet are your eyeballs geared unto the brilliance? are the tympana of your eardrums tightened to the resonance?

7 Man respondeth, How know I the brilliance, or, How stand I in the resonance, excepting that I know it?

8 Then say the wise ones unto him, We tell you by symbol that which waiteth in reality; we do cast you a prism of little thoughts and gestures that by looking into it ye be not forever blinded.

9 Man is impatient that this kindness cometh unto him. He wanteth strong meat ahead of his stature. Thus is he displeased and escheweth the mystical.

10 Yet can the wise ones change their ways for that?

11 Doth not the unlearned child grasp eagerly for fire? but doth the parent give it? is it not true that the parent lifteth the child upon the knee and explaineth by his symbol of the torture which resulteth if the fire seize his garments?

12 I tell you the wise ones come unto the earth and say: The fire is mighty that is Wisdom Incarnate but lest ye burn

the vestments that are fashioned of your longings, we speak unto you by symbol of that which hath its brightness.

13 Of such is the mystical. Of such is the hecklement which man proclaimeth Mysticism.

14 I say that it is Power unboxed ahead of time.

15 Harken unto me, ye who keep the errand: Those things which I have taught you may seem unto you trivial, *but that which is eternal is most simple of concept!*

16 Man in his littleness maketh his profundities. He impresseth himself on others, making them to think that his knowledge hath a bigness. Verily he hideth his emptiness in wordage.

17 He saith unto his brother: Perceive ye the vastness of the mystery that I credit! He describeth that mystery in nouns that are awesome. But his brother knoweth not the nouns nor the mystery; his fearsome fancy leapeth, he thinketh in destroyings.

18 Thereat he runneth to and fro crying, This brother hath loosed my fancies that were fearsome! . . . I perceived in his words his loftiness of concept!

19 Behold he who caused the fancies to run riot in his brother had no loftiness of concept, but his brother's tumult vaunteth him, in that he hath made it; he pursueth his profundities, which are only error's emptyings.

20 When the word hath a meaning which the brother perceiveth not, then doth he choose to think it of a vastness. Had it not vastness, would he not receive it? And of many such concepts is wisdom credited.

21 I tell you it is foolishness.

- 22 Statements that are simplest carry greatest meanings!
- 23 Wisdom is for eating, not for tucking in a sack.
- 24 I speak my fond auguries that a child may understand them, for are not men children? . . . whenever was it otherwise?
- 25 Men have beheld you at work in my vineyard and been encouraged in their spirits. Doth the enemy rout you times without number? . . . I say that he doth it in that my bivouac is not strong enough to hold you; ye do leap its walls yourselves and upbraid me in your leapings that I have not built them higher.
- 26 Come unto me, beloved, and I instruct you until that time arriveth when knowledge of my presence cometh to all of you by sight.
- 27 Behold I have taught you that which is your essence; behold I have shown you that which is your quandary;
- 28 Behold I have sent unto you those with knowledge on their foreheads, who would go the way before you, making easy your avenues through ignorance and tumult.
- 29 I say that it shall come to pass that ye shall have need of that which is shown you; I say it shall manifest that your knowledge is your buckler.
- 30 Arise and be glad that it is so; arise and be exceeding glad that enlightenment cometh unto you.
- 31 For inasmuch as ye do accept it, ye accept me who sent it; inasmuch as ye do homage unto that which is transcendent, so come ye into affluence in that which is eternal. . . .

CHAPTER 204

I HAVE said, Ye are Gods! It is written in your law, even that eternal law which hath meaning to the Infinite.

2 I come unto you expounding that law. I have showed you that which the stature attaineth, even that stature of Spirit Resplendent;

3 Whereat do men say, Behold a man who hath powers of the evil one; he doth his miracles and hoaxeth our senses.

4 Behold ye shall stand in my place, beloved, and know of that odium whereof is your attainment.

5 I bid that ye take heed unto that which I instruct. I bid that ye have knowledge of the divinities within you, . . . for now ye are as mustard seeds scattered in a gale; presently shall ye be as a forest of great trees who raise their bright foliage into vistas of mornings.

6 The Work seeketh its password into that which is eternal.

7 Have I not given it? I say there is beauty unto beauty, there is concord unto concord, life is your *privilege*, that ye do find out its treasures and employ them to your venturings.

8 The world hath a mark that degradeth the intellect. And what is that to you? Have ye not a mark that lifteth you to opulence? Must ye partake of the world to find its treasures sodden?

9 I have given you an accolade in this, that ye shouldst rise up as sons of the morning, knights of true treasure, sisters in mercy, sons of benefaction!

10 I give not such birthright unto those who are unworthy, albeit they come stumbling, albeit they come crying. *I say, Perceive the radiance! Step up and partake of it!* ,

11 Only one truth is permitted to man, that he should love, and love, and love again. Oft have I said it. Oft have I brought it to you. Oft shall I bring it unto you again.

12 My words are your treasure. Mine heart is your opulence. I have poured out both upon you, I have taken you up into them.

13 Whereof shouldst ye lament?

14 Is it not true that morning followeth night? Can the shepherd on the hillside say, Morning never cometh, in that I perceive it at present to be darkness? Whereof is his folly?

15 He knoweth many mornings; always have they washed him; the sun hath flamed 'round him, he hath sung in its luxury.

16 So is this darkness of the night upon the nations. It augureth well, beloved, for presently it passeth; the radiance cometh up.

17 Will it find you in life's valleys, or out upon its hilltops? Where will ye have wandered whilst the darkness had its mischiefs?

CHAPTER 205

BEHOLD I am your Chief, your Voice, your Commander. I lead at the head of mine armies of Thought.

2 Those armies of Thought shall encompass the earth; in my name they shall conquer; they shall make a high triumph.

3 I am one with your desire to do service to humanity; I am one with you in love to complete the High Program in every land and nation, for my work shall knit sweetly all lands and nations.

4 Do ye have doubtings that such shall be the triumph?

know that I too doubted suddenly and fearfully many cycles in the past!

5 But I am now of the host of those who have found reality in the Father's presence. So shall ye find the true reality when the great drama of Life and Love is played upon the stage of magnificent happenings.

6 And yet I would caution you: Be on your guard against all forms of petty discouragements and private griefs, for the world hath its claw for you, that ye are of my company.

7 The world will endeavor to wreak its vengeance on you but my need of your ministries will circumvent its mischiefs. *Ye shall know protection in every situation*, else am I the foolish harvester who striketh down his reapers when his fields give groan with increase.

8 The harvest standeth in the deep fields of earth; the plowers have plowed and the sowers have sown; now cometh the hour of reaping, beloved.

9 Man shall be ennobled; he shall reach forth his palm and quaff of the living waters of Love Unfathomable which floodeth to bear him to the calm seas of the Godhead.

10 There is much to be done. There is much to be encompassed for humanity's benefit. There is much to be stricken down, that the spirit stalketh cleanly.

11 Whenever was it told you that weeds should not be plucked that the harvest may be heavy?

12 I speak unto you now in the silences of privacy. I am not come so unto many now of earth. Mayhap I come unto you in what seemeth to be flesh, but ye know not the hour nor the day whereof it happeneth.

13 Be of exceeding joy that I have said I come. Hold fast

to the cup that I may fill its emptiness. Be of strong countenance and stout heart when that which is radiant breaketh on your Vision.

14 The time approacheth when man shall know that this is my world and that its heritage is peace, and not the earth of hate, and war, and lack of love that science would make it as the bridle on intelligence is cast into a gutter.

15 I am he who bringeth peace. I bring it through my servants, I bring it through my presence. I say that the mighty shall vacate their seats of power, they shall hide from my radiance, they shall flee through the streets and no man shall give them succor.

16 Daily the Way is brighter. Nightly the Path is surer. I have kept my firm covenant. I say, be convinced that my wits know no error.

17 The Way will be harder, but brighter in enlightenments and privileges for service.

18 I bid that ye get about your business; prepare your affairs for the Speaking which cometh; be facile and shrewd in your traffickings with Mammon but be circumspect and upright, be honest and fearless.

19 I am not yet ready to reveal wholly unto you that which will one day be of commonness; I am not yet ready to spread for your leapings the vistas of the highroads into summer-lands of Spirit;

20 But I tell you that nothing of harm can divert you; the work is my work.

21 Whom I love I protect! Will it not bear repeating? . . .

CHAPTER 206

LET US BE thankful unto the Father who hath given us our destinies; let us be grateful unto the Host that accordeth to each one of us his role of fulfillment.

2 Have ye accorded me recognition before men in your speech? Behold I do accord you peace and power to make that speech effective.

3 But counsel yourselves against dark memories that would wrack you; seek sense of precept; let the moment be sufficient unto the burden of its utterance.

4 Behold ye do arise in many market places and attest unto me when I am the Voice that singeth from your tongues; I do use you as media; verily do I enter into the bodies and hearts of friends who are clean, to give men the holy attestation.

5 Behold there are those among you who do dwell with me in one body in divers times when they know not of my presence.

6 Seek ye no tongues; I give them unto you. Seek ye no avenues of escape from utterance; I supply you with wordage that appalleth the occasions.

7 Abide ye in me and in my love manifesting; I protect you from consequences of verbal mishaps; verily do I guard you when lips and tongues would stumble.

8 Say it with courage; sing a glad song: We are loved by Our Father, we do praise Him from the housetops;

9 We go forth mightily upon our missions together, fighting that which is of darkness; we make the world to see our faces, mayhap men see our faces as of angels incarnate.

CHAPTER 206 The Golden Present Is Eternity Itself

10 Thus are we renowned for that which is our essence!

11 Beloved, I adjure you: See God's face in all. Tell it from the housetops, Our beloved Lord hath entered. . . . His bright chariot hath rolled up to us! . . . a thousand years He reigneth and His scepter ennobleth us!

12 Verily it shall be so. Ye shall greet the destined purpose of the endurance now weighting you.

13 Are ye heavily laden with burdens of Spirit? Have ye not heard me say Peace unto those that know such weightings, that I bring you a comforter. . . the holy dove of understanding?

14 My servants tell you aright of yourselves.

15 These are the things that are good and profitable unto men: that they shall dwell in kindly service each unto others. that they shall harken unto the voice of Him who addresseth from above them, that they shall do that which is pleasing in the sight of the Host watching over them, that they shall make provision for themselves out of the hearts of their neighbors and not from their purses.

16 Let it be known that ye do work as comrades, walking uprightly before the Lord of the Harvest, making no pretenses of hypocritical demeanor, serving humankind in that ye do love it even as myself.

17 Vast is the host of those that do watch you, in that ye have precept, in that ye do practice that which is your precept.

18 Know that I come when that which is Written hath come to pass, not before, not after, but on the moment.

19 Pray ye for your souls' errands in a universe made of Light Eternal, yet oft times a universe shot through with

shadows; insomuch as ye have fear of that which is eternal, so are ye doomed to give grief unto the Godhead.

20 Nature hath her laws, heaven hath its processes. I tell you the dead shall bury their dead but the alive in the Father shall know a great freedom.

21 Life hath been given you for this: that ye shouldst know the immortal by suffering the mortal; the ways of the transgressor are for those who have transgressed, that by their transgression their wisdom shall be wondrous.

22 Serve ye one another with implorings and with preachings until that which hath been promised shall have become a goodly fact.

23 Arise and make obeisance unto that which is godlike, that your lights may so shine before men that the plaudits of the just ones shall be as a thanksgiving that ye have made your ministries.

24 There is no endearment that cometh not of me; there is no beseechment that hath not blessing in it; there is no antagonism that resteth not in profit.

25 Inasmuch as ye have heard it said I protect you from all sorrow, so have ye heard it that blessings rest on him who accepteth flesh with joyousness.

26 Even as ye have heard it said, Come unto me all ye who are weary and heavy-laden and I will give you rest, so have ye heard it that as ye seek rest from the strivings of temptations, verily are ye weakened from that which strengtheneth wisdom.

27 Halt, and be peaceful. Rest, and be tranquil. Bear with one another and let your staffs be mercy.

CHAPTER 207 Seek the Godhood Within Yourselves

28 Greater exhortations issue from the Spirit than any I have uttered.

29 And when ye be tempted to bait the far morrow, cherish the thought that the present is golden; it holdeth your spirit unto eternity, for verily what is it but eternity itself?

30 Let this be your peace---that foreknowledge is an archer, but concernment for the future is the arrow which ever woundeth. . . .

CHAPTER 207

SEEK YE a voice speaking hope for the multitude? I say that it shall be with you as it hath been unto the seers in past ages; that they did command the vision that was glorious within themselves.

2 Many are those who come unto me saying: Lord, give us of Thy wisdom!

3 I make them reply: And is it my wisdom, that I do hold it selfishly? have I not told you that the Father giveth through us, that all is radiant and resplendent unto those who walk uprightly in the manner of their utterings?

4 Do ye seek me to counsel you? I say that except as ye do seek the godhood that lieth within yourselves, ye shall in nowise understand eternity's murmurings.

5 For eternity is not a housetop whereupon small souls perch as sparrows, twittering at the landscapes which make up their horizons;

6 Eternity is Experience ever rolling forward, suffering no pitfall to lie open in the pathway in that eyes of reasonings have not proclaimed it and that no voice hath uttered of its peril to the footsteps.

7 Eternity is an open barn, a luscious vineyard, a place of gathering for those anointed to proceed upon a journey that knoweth no arriving for those who undertake it, a wheel in a storm that turneth ever onward in spite of the elements seeking to embog it, a mighty lechery conquered that man hath an ending in his pettiness of thinking.

8 I come unto you manifesting, I give you my counsel, I give you my forethought, I give you my hindthought; I say unto you, Be wise, in that it becometh you to instruct a great multitude. And yet I say more. . . .

9 I give you sustenance for conscious trends of manifesting, I find you a vine, I plant you a fig tree, I propose unto you sonnets, I apply unto you balsams, I give you sweet herbs to quaff in a cup, that ye may be nourished, even in your wits, ever in your conscience.

10 I say unto you though I weary you with telling it, that a time cometh shortly when ye see a vast radiance, ye behold a bright flaming, ye do lift up your eyes and a vision saluteth you; a man rideth in who maketh no mock of that which transcendeth the wits of the wayward.

11 Verily a time cometh unto you when a vast concourse of souls riseth up and heareth an anthem sung for the righteous.

12 I have told you of that anthem, I have mentioned the righteous, but my speech hath not encompassed the meaning of its fragrance when all mortal sense hath suffered from vileness and naught cometh unto it that upholdeth an incense.

13 I say that it shall be with you in the last days as it hath been in the beginning. Man hath an errand unto his species;

CHAPTER 207 Seek the Godhood Within Yourselves

he doth it nobly, giving no quarter to errands not merciful, injuring no substance that good may be extracted, performing few favors unto those not anointed with the excellent oils of lecheries conquered.

14 He shall come in as the morning, he shall excel as the noonday, he shall pour out the incense of himself upon his brethren, verily as the scents of an afternoon in summer;

15 He shall be his own harvest that is gathered at evening, he shall be the fair night when the stars have a balm to soothe out his frettings after the eternal.

16 Ye are those anointed to do labor unceasing to bring in my kingdom so that humankind profiteth!

17 Have I not told you that such is your errand? have I conquered myself that I now choose weak vessels to bring drink for men's thirstiness? have I made of myself the prince of the nations that I stoop not to excellence in absolving my servants from mistakes of the highroad when their runnings in my service bringeth wreckage to their sandals, and their soft feet are bruised by the paths on which I send them?

18 My beloved, be anointed! My dear ones, know excellence! Verily know it without reproof in it for those things which happen when men's hands are against you and your pathways hold ambush.

19 I say, be not conquered by the intrigues which governors heap upon you; be not made vainglorious by that which is promised you, that eternity serveth you;

20 Have no thought for the excellence that appeareth to pour upon those who give ear to blasphemings, who say unto the enemy, Show me mine errand for thus is it written that my scrip and my purse shall be my defilement and I would

escape from that which soundeth me a tocsin to my willfulness; give me my succor that I may be reckoned with those who have gold against a famine!

21 Thus ever is it with those who serve the evil minions, in that they say, The day doth ever augur against us, thus are we left to the mercy of the despots who bring us a message of advantages denied us unless we make worship at the shrine of our bafflements.

22 They make a resplendent message for themselves, saying, It hath pleased us to serve the expedients of circumstance, for thus were we created, to be pawns to blind godlings; let us therefore rise up and serve the multitude instead, believing in our recompense when humanity perceiveth us in our benevolent aspirations.

23 I tell you that they have no benevolent aspirations; they are conquerors of eternities by cohorts of arms, they take godhood by violence, the bright day escheweth them.

24 They go to and fro making lecherous utterings, asking God to appoint them as ministers of sacrifice when only they defer to beggaries of syllables meant to raise hopes that will fetch them their victualings.

25 I bless you for a perseverance in doughty endeavor, but let not your detestings put shadowings on your valors; let every good thing blossom in the garden of your minds that ye may stand in a day of great rejoicing and declare,

26 Our Lord tilled our hearts and we bestow on Life the increase; our sinews and our muscles were but the tools of our transactions to offer the Infinite the cost of our atonements.

PEACE

THE THIRTIETH SPEAKING

CHAPTER 208

MY DEARLY beloved: Know that I am he whom ye serve in your hearts; know that I am he who cometh unto you secretly, to have speech with you that shall one day be open.

2 The ways by which I reward my servants are the ways of Love in action. I ask not for free service; I pay with myself.

3 There is no greater payment. Thus shall ye be paid, but the day for that accounting is not now for your knowledge.

4 Hear my message of assurance!

5 Those who do love me and keep my commandments are not great in numbers; those who love Mammon are as sands on a shore.

6 I am come unto those who see life as through a glass, darkly; I am come unto those who through that darkness are strong of word and deed and stamina.

7 Beloved, be forewarned, be advised, be consoled. Those who love me not forsooth are your enemies; they are thieves breaking through and stealing in the night; they are scorpions stinging the foot in the grass.

8 They steal upon you suddenly, behold they waylay you when worries oppress; ye do open the doors of your intellects unto them when ye look for solace in worldly projects and perceive it cometh not.

9 They are those who do not see my face but that they spit upon me.

10 I am stronger in my love for them, in that I know their need.

11 Therefore, beloved, be of good courage. Ennoble one

another. Go unto one another when the enemy encompasseth. Go unto one another when the cloud of storm threateneth. Go unto one another when men understand not your loving speech, reviling you.

12 This is my commandment: Be ye steadfast in your love and tolerance and understanding beauty of principle in and about your destinies. This is my wish, my suggestion, my beseechment.

13 There are those who have tried you; behold they have been routed by your beauty of expression. So long as ye win such victories I say ye shall fear them not.

14 There is much to be done ere the Greater Event is ready for expression; there are hearts to be touched, there are books to be penned, there are adjurations to be delivered by tongue and clarion pen.

15 These matters are positive, but they cannot be accomplished in a moment or a twelvemonth.

16 The Son of Man cometh in a cloud of exceeding long glory in the making; that cloud will be lined by much poetry of speech, by much beauty of expression:

17 Behold it is to move on wings of diplomacy when ye are placed in posts of trust.

18 Be therefore industrious, be therefore ennobled, be loyal, be strong, be keen for the things of the Spirit about you, do good unto the least of these my wandering sheep, who look unto the Goodly Company whence shall come their shepherds;

19 Be beautiful in your shining armor of solicitude for the unlearned and illiterate, be careful and concise in your expression of truth as ye may be called to deliver it;

20 Be strong, be positive in your emphasis of conviction, be keen in your perceptions, be a lion in your courage.

21 My work is your lifework. I have called you to perform it.

22 I call you by my presence, I have called you by my voice, even so have I called all the prophets of the ages.

23 Presently shall men behold an alteration in your faces, then shall they shrink in weakness of intellect before the strength of your sterling pronouncements.

24 I am he whose work is eternal in men's hearts, I am he who cometh unto him who is king, unto him who is pauper, I come unto the man of gold, I show myself to the man of Iron;

25 I am he who cometh, saying to the world: Be of great joy, verily rejoice, for unto you is born a redeemer who giveth you eternity for your playground and arena.

26 I am he who unbindeth the slave, who striketh the shackles from those who walk in pain.

27 Let this be your instruction: when other days shall come wherein ye shall be troubled by works of men that bring the earth no surcease, know that I am the Eternal One who ringeth a paeon of majesty to the infinite host of those who walk crouching.

28 I know mine own sheep; my sheep know their shepherd. We be come in at even to the sheepfold and those who have known the ravages of wolves are taken in mine arms and their injuries are healed.

29 Let your courage be sublime. The enemy, I tell you, hath his cohorts too; he is ever watchful of your moods and expressions; he goeth unto all manner of trouble to thwart my

flock, to lead it into pastures that are not known of me.

30 I say, be not deceived! Take care that the voice that ye hear be mine own. Then shall ye know my compassionate concern for your reactions from experiencing and the feelings that come in the wake of your testing.

31 Be of my company and of my flock and behold I do shepherd you into the kingdom of the Bright Ones.

32 Verily, beloved, the time goeth swiftly. I do not dwell far off, I am watching and waiting, and planning and conniving, with my Father's care for you made manifest in me.

33 I tell you I am head of the universe of earth; I give an accounting of it unto my Father; such is my province, for this have I made sacrifice.

34 Yet do I depend on such as ye, beloved, to be my lieutenants and captains and centurions.

35 Be of watchful eye and heart, be ever ready to come unto me as I summon you for service.

36 For the small man knoweth not when the great lord calleth, but the valiant have their vigilance that they keep a tryst with majesty. . . .

CHAPTER 209

THE SONS of Light array themselves at my bidding; they go forth in the world and make it beautiful.

2 They are a goodly company indeed, but not the Goodly Company that findeth me through suffering.

3 The Sons of Light are of the Host; they are a creation of the Father for a purpose; men call them angels;

4 They are called Sons of Light by the Father's cohorts.

5 Behold their order is higher than man's, yet are they not

Spirit manifest in earthly form: they are Spirit manifest in spirit form, for the commission of those goodly deeds which only the Father's wisdom decreeth.

6 They are endowed with infallible powers in Matter, in that Matter obeyeth them; Matter is their servant; they have dominion over it.

7 They know neither time nor space but transfer themselves from planet unto planet in the twinkling of an eye.

8 They come and go upon the Father's business; great is their joy therein; they are pure in heart and beauteous of mien.

9 They seek to do the Father's will, and in that they seek, they do find life wondrous.

10 They are not as we, for we are Spirit come into Matter to do the Father's will; we are celestial of origin but mundane of mission; they are celestial of creation and go unto the farthestmost star to be of service.

11 Perceive ye the difference?

12 The Sons of Light have neither name nor identity except that they be of good report; they live and have being in that they do good; Good is their watchword and password to existence, wickedness cancelleth their sentient lives.

13 Lo, they do destroy themselves automatically if they commit atrocities of temperament against the righteous of any creation.

14 They are brilliant of aspect to eyes without clay; children of darkness discern them never; children of light discern them easily when their vision is clear from mountaintops of wisdom.

15 Know ye that men are numbered with the Fallen.

16 Man of mortality hath defiled his own species; he hath made abomination that taketh him far from that which is spiritual;

17 He hath transgressed the laws of cleanness of heart;

18 Thus hath he fallen.

19 But man is not lost unless so be it he loseth himself; man climbeth, I tell you, from his earthly degradation; he goeth up from beasthood and regaineth his lost status.

20 Man hath progressed far on that way which is upward, he hath glorified the form of the ape wherein he dwelleth, behold he hath sung carols unto the Father with a throat that once grunted, he hath seen eternal mysteries with eyes that once gazed upon practices unmentionable.

21 I tell you, be advised! Ye are as gods yourselves among men; the Sons of Light are your ministering servants.

22 The Father, I say unto you, pitieth man; man hath dealt harshly unto himself; he hath turned his high mind to matters that are childish; he hath made little birds of mud and expected them to fly.

23 He hath gazed upon starry heavens and exclaimed, Behold a canopy for our sweet entertainment!

24 He hath made no end of trivial ailment; he hath watched for signs and for seasons and kept tryst with those omens which he himself created.

25 Know that he is childish, he knoweth not his stature; know that he must dwell yet many aeons upon this planet to encompass his lost godhood.

26 But I say as I have said before, that he shall make faster and faster progress from our presence among men.

27 Man hath a devil within himself; ever will he abominate;

28 And yet abomination concerneth not always the crossing of species; mayhap it meaneth the crossing of Brain with that which is Passion, the crossing of Intellect with that which is Appetite, the crossing of Desire with that which is Lust.

29 Man ever maketh new abominations as he striketh off the shackles of those which are old. Yet I say he progresseth, verily upward. Day unto day is his progress clearer manifest.

30 Behold that time cometh when he standeth forth in body made of Thought, after the Father's image indeed, which I tell you is Light Incarnate; Light incarnate in Matter; which is Love incarnate in Light; which is Light and Love and Matter incarnate in the Godhead.

31 Do I speak unto you of mysteries? I say that ye shall know them in the Day of Understanding.

32 Behold that my ministers, who are Sons of Light manifesting, have orders of me that ye be protected in your thought and persons when it so cometh that ye advance my Plan.

33 Such is your shibboleth; of such are ye instruments.

34 Know my love and my blessing, for verily it cometh.

35 Take no thought to your wantings. I tell you that it hath been reported of celestial minions that your bodies shall be cared for, even as your spirits.

36 Hear my words and be wise! I speak as a teacher who is honored with wisdom.

CHAPTER 210

THIS HOUR I address you of the efficacy of faith, the substance of things hoped for but not seen.

2 What is faith, beloved? I ask you as those who have known a sore trial.

3 Is it not true that there are those who make a great disturbance in that they have faith and would have men to know it? that humor seizeth on them that thus are they vaunters of their hopes and despairs, even their auguries uttered unto Mammon?

4 I tell you of their faith. Harken ye, and hear me!

5 Behold a man cometh unto you who declareth himself. He saith, I have faith to believe that a certain event will mature of the future.

6 What meaneth he, beloved?

7 I tell you that he hath a certainty within himself that the winds of chance will blow him much good; he hath a presentiment within himself that he is destined for great honors; mayhap he thinketh that he raiseth himself in the esteem of his fellows and they pay him great homage.

8 He saith to himself, I greatly desire that this event come to pass; I greatly desire that fortune shall favor me.

9 I am bought and sold daily in body or spirit and I long for release from such unhappy bondage;

10 I wish that I may better myself as I am bettered by event.

11 What doth that man? I say that he maketh himself an altar and worshipeth thereat, calling it faith that he wisheth for release; he maketh an altar of hope unto his passions or his fears and embraceth release in that it ennobleth him.

12 I tell you that such is not of faith truly; behold, my beloved, he loveth himself, he abideth within himself, he raiseth himself by love for himself.

13 And now I tell you of faith which is pure.

14 The faith which we have is not for love of self; we desire no rewards that enrich us in person.

15 We have another faith, that the world goeth on to a goodly essence.

16 The faith which we manifest is love indeed, but it waiteth long and behold it is kind; it waiteth for beauties of character to show themselves in men, that they rise above their circumstances and make an anthem unto the Father.

17 Still are these faiths but little faiths if they include our own desires only.

18 What then is faith if it embraceth not ourselves?

19 I give unto you this answer: The faith which reacheth out and upward is the positive assurance that man knoweth benefit through the action of his character in mastery over circumstance.

20 It is the opening which penury showeth to make great esteem of those sacrifices and those virtues which beggar none, that only make paupers of those who have no light to guide them and resent that light doth find them out at all.

21 Behold it is the desire of the human heart for a thirst that is unquenchable for that which knowledge slaketh, that those drinking are ennobled and the world lifted up toward radiance.

22 Faith is not believing in a thing, nor in a person, nor yet in a doctrine;

23 There must be a reason for the faith.

- 24 Hear me tell you of reasons whereof Faith must be born:
- 25 Faith cometh of the Father, that in man there is an urge to go higher in the scale of spiritual evolution and plant his feet firmer on the mountaintops of victory, verily victory over self.
- 26 It is the unexpressed desire within the human heart to so make the life entwine about the Tree of Love that the branches sustain it, that it addeth to the shade for travelers scorched and weary from much sunshine.
- 27 Faith is the call of the heart away from that which is fleeting and base; it is the urge of the soul toward victory over mental torment, yea even over doubtings that what is perceived cometh not from myself.
- 28 My beloved, I instruct you: There is faith which upraiseth, there is faith which maketh humble, there is faith which maketh pure, there is faith which defileth if its essence be not simple.
- 29 Ye do say that ye have faith. But is it courage to endure?
- 30 Ye do say that ye have faith. But is it strength to retain your sweetness under sacrifice?
- 31 Ye do voice your faith in me. But is it strong in its purpose to follow in my footsteps?
- 32 There are heights to be conquered, there are races to be run, there are thirsts to be quenched, there are apples of discord to be plucked from the orchards of the nations.
- 33 I tell you that he who hath faith that all things work together for good is a husbandman who burneth the tares of his spirit; verily he burneth the scaffoldings of his errors on a pyre exceeding great.
- 34 I tell you a fable to soothe your weary spirits, I sing

you a song to rest your feet from marchings, I speak unto you in silence and say:

35 Let your faith be as apples of wisdom hanging upon the beauteous bough of Courage,

36 For it feedeth the humble with the juices of great nourishment; it delighteth the eye with the provision of great splendor; verily it pleaseth in that it hath soundness, that the carcass of no worm giveth it defilement. . . .

CHAPTER 211

KNOW YE, beloved, that men have many kinds of faith. They prance before the obvious. They make smoke screens of their lecheries from burnings of their baser selves.

2 I speak unto you of faith as a garment that covereth your nakedness of manifest errors, that raiseth your perceptions to credit the arrival of true righteousness.

3 I tell you there cometh a Day of Faith unto all peoples when it shall be necessary for a man to say: I have no god but mine own courage, I have no goddess but mine own will to perform unto my neighbors as I would have each perform unto me.

4 It is a goodly day that arriveth; it is a welcome evening that mateth with an excellent night; it is a time of rejoicing that presently cometh in with much acclaiming.

5 It is a moment of great gladness when the righteous ones declare: These things have we known of old; that man was to make his conscience his shibboleth and strike not the heels of those who limp painfully.

6 There cometh a night when men shall say: No day

was ever like this day, in that men have fought the good fight for bliss of conscience and seen themselves not reproved for auguring in the service of those who ring the anthem, Joy to the world, the Lord hath shown Himself!

7 I did say of old, Arise and go hence, thy faith hath made thee whole.

8 What meant I by such speech?

9 Beloved, harken! there come men unto you who say, It is a goodly prospect that ye open to our eyesight and yet we say it hath lechery in it; it maketh us no promise that in these matters apparent to us there is no room for self-esteem;

10 Man hath had shown him on your canvas no opportunities for giving of himself that he may know acclaim, even for righteousness directed at his brethren;

11 He hath no opportunity to flatter himself that he hath been good, for are not all men now good? how then doth the righteous man announce that he is righteous?

12 I say unto you, beloved, have no trust in such; serve them with no water, turn unto them no countenance.

13 We have wits to believe that the evil day falleth and the righteous day arriveth. But in that day cometh no opportunity for man to be ennobled by self-praisings.

14 Man ennobleth himself in his own heart's quietness, saying, It is right for me to do this thing, and in that I do it, I profit privately.

15 Faith is a shibboleth in that Great Day, beloved, in that it saith unto a man, Rise up! Endure! Give of thyself! Be thou ennobled! Have a glad song and sing it! Open a full barn and rescue the perishing with substance garnered from the Father.

16 And now I tell you more.

17 Faith saith unto a man, It is fitting and proper that ye do sow and harvest both of the substance and of the spirit;

18 It is fitting and proper, however, that ye do know no harvest until all who are righteous are ensconced in high places;

19 It is fitting and proper that righteousness reign in that it *is* righteousness, not because old systems or old manners fall before the conqueror, Penury.

20 Hear me, beloved: Ye do call on me for Faith. I tell you it is yourselves making manifest that which ye *are* unto eternal time, being not cast down by rumors that ye are not, permitting no mistakes of conscience that cannot be corrected, uttering no writings that have not Love Resplendent at their cores, making no preachments that do not show the glory unto which the race ascendeth.

21 This is Faith, beloved: *being that outwardly with consistence which ye have been mentally unto yourselves in privacies*, being always steadfast unto your higher counselors, turning no man's hand against you, waiting in vain for lecheries to manifest that good may accrue, opening no doors on vengeance, permitting no briberies on Truth but obstructing no man's character, that he should be the thing which he desireth within himself.

22 Faith, my beloved, is keeping tryst with yourselves in the Father's house for that which ye were sent for, taking no offensives that things unrighteous have grievances against you which ye do adjust by virulent practices, giving no man cause to hate you but each man cause to love you, rising up against error and slaying it but making no beseechments for

fixations in character that bedaub and bedevil those who utter blasphemies.

23 Truly, beloved, it taketh patience to have faith, for it covereth the heart as a garment doth the loins; it steppeth out valiantly yet maketh no advancements unto folly, saying, See my great strength! am I not noble? am I not favored?

24 True faith abideth with you always, being that part of your character which hath within itself the essence of your heavenly attainments;

25 It cometh unto you as a thankfulness that ye do manifest even as ye didst enter life to manifest.

26 Faith maketh the soul to sing in that the heart repeateth the lines: I am called of the world, I am called of the Father, I am called of those who need me; I am sent of those who bless me, I take pride in my destiny, I fulfill it with excellence.

27 That, my beloved, is Faith that is transcendent. That, my beloved, is the Faith that endureth. That, my beloved, is the voice of strong harmony touching the soul with versings after loveliness.

28 Behold I speak a true message unto you, having traveled far to be at your side;

29 I speak unto you a role that is strong, in that it proceedeth out of a tumult.

30 I say, Have a sweet song and sing it, have a noble love and keep it, have a blessed inspiration and hold it aloof from greed in your destinies.

31 The things of Spirit are the things that are heavenly; the things that are heavenly are those things highly merited;

32 The bliss of that attainment which is spiritual is not in

saying, I am pure! It lieth in the humble thought, I give of myself to my brethren about me, that in the giving of myself I find my passage marked into the hearts of men who hold me there in reverence.

33 Faith, I say, is a heavenly thing. It is the prize of the soul seeking in its torment to know itself utterly. It is the flight of the True Self into the era of lost doubtings;

34 It is the march of the Spirit Valiant to a keeping of its pact with Destiny, with the cheek unblanched and the eye undimmed, always seeking the crownings of Omnipotent Wisdom for the acts that are performed in the places that are secret.

35 Go ye unto the world and manifest, but in your manifesting remember my words: Wouldst ye have Faith? I say, have a pity on yourselves for your vauntings after auguries, after prescient desirings, after cajoleries of intellect.

36 Give wisely of yourselves but give ye to the uttermost, and in that ye give with a furious sacrifice, so do ye manifest with a consecrated motive.

37 Thus partake ye of goodly fruits that grow within the garden of the Father and eat a sweet meal at the summons of the Elect.

38 Hear my words and do them. I speak not in mouthings that give me empty harmonies; I speak as one who hath seen many men break their faiths with themselves and know not their treacheries unto their spirits.

39 It is a time to be humble, it is a time to have gratitude, it is a time to arise and go unto the Father of All Love with this attestation:

40 I will be true unto the mission whereunto I am called;

I believe that I am called; I have heard the Voice calling and felt the Spirit beckoning; so go I unto mine elected commission and perform the service wherefore I am noted.

41 This is my Faith, that in the Last Great Day, I find myself renewed for my beggaries unto conscience, and hostages tendered for acts of circumspection.

42 This my prayer is, Father: That I do make manifest Thy glory in myself, that I do come humbly into this arena of human service and go not out of it until I have pleased Thee.

43 So praying I depart to keep tryst with my destiny, that I arise daily and minister unto Thy benevolence expressed through me unto those who wander, having no knowledge that truly they are lost!

44 So ever be it. My blessing rest with you and provide you with a pillow whereon ye take your slumbers. . . .

CHAPTER 212

BEHOLD it hath come unto me that there are those who say, Let us take our ease in Zion, let us rest peaceably within ourselves and give no thought to the tempest that bloweth, let us be as a casting-place for the nets of the circumspect; thus shall it be well with us when the evil wind breaketh, thus shall the gods of righteousness be pleased with us that we have kept the covenant with that which caused no rancor.

2 I have spoken to you of Faith, but what have I said of Destiny?

3 My beloved! My beloved!

4 The evil man saith, There is peace in the accolade struck

by the wicked one; but the righteous know a Promise that lifteth up the valiant.

5 Whenever was it told you that Peace had a conqerage to make straight the crooked, that righteous nobility beat no tocsins unto valor?

6 I say that it is a wicked thing to give obeisance unto the proud if in the giving the cheek hath a blanching, if in the footstep the knee hath its bending.

7 Whereof were ye created if not to be circumspect? but is circumspection lechery? Have ye no honors due to the Infinite?

8 Circumspection saith unto a man, Whereof is thy destiny? see that thou fulfilllest it! take thou no orders from Mammon who corrupteth thee but lift up thy countenance that the Father may anoint thee!

9 Whereof would have come the martyrs, beloved, if they said in their testing, Pray let us be circumspect?

10 I tell you that true nobility of soul saith unto a man, Thy destiny hath marked thee! get thee up and about thy kingly business! take error as the watchword but see it hath no mastery to rend thee!

11 For what marketh out the proud but that which proclaimeth, We are sons of benefaction, let us therefore commit no abominations that removeth from us the openings to vast resource?

12 I tell you they shall have them removed, they shall have them set hence, they shall come up and find them closed, they shall knock upon their panels and an emptiness shall greet them.

13 Circumspection is that quality which giveth a man his

choosings in destiny, whether he shall follow those who are proud, whether he rise up and give mock unto the scornful.

14 Ye have heard it said that man shall come unto a casting-place within the oceans of the Infinite; he shall let down his nets and find them filled with fishes.

15 Think ye, beloved, he casteth in an empty place by his own blindness? that the increment is meted him in that he hath brazenness? I tell you it is folly.

16 Man cometh into increment in that he electeth it, in that he greeteth it with wisdom, by wisdoms manifest; he knoweth it not otherwise.

17 How then cometh he upon such understanding unless it be said of him that he did choose a high pathway and make it his desiring, walking ever nobly in arcs of heavenly radiance?

18 Behold the little man hath said, Circumspection is keenness of spirit to perceive the unhallowed and render it homage ere it rend me.

19 He giveth circumspection to be the mantle of his cowardice.

20 Circumspection asketh: What is right for me to do, and how may I do it that infinite hosts of unhallowed ones may prosper?

21 For is it seemly to be circumspect in that the little deed hath valor to protect you but that the larger vista hath its fury to fell you with its lightnings?

22 Hath not circumspection its balancings in equity?

23 The evil man escheweth circumspection in that he saith: I am mine own augury, behold I am circumstance, I order

and it is so, and in that I order it, I see that my pleasure is rich with its feastings.

24 The righteous man saith, Verily art thou braggart, for in that circumspection bringeth thee such feastings, lo, it doth happen that thy soul is required of thee; where, therefore, is thy talent to make mock of the Infinite?

25 Circumspection hath an essence which saith: Let us be proud in the pride of rejoicing that it cometh to us clearly that which is prescient for us to accomplish, let us rejoice that the evil one escheweth us for that we have seen him in the dazzle of his stalkings yet kept our footsteps clean of that which is his pasturage.

26 I would not have you think that circumspection cometh to you wantonly, that it bridleth your angers at that which doth mischiefs.

27 I say it is ennoblement clearly perceived in a truculence to circumstance; it is knowing with rejoicing that which scattereth longest favors.

28 Arise ye, my brethren, and be glad that it is so! There is no comeliness in cowardice, neither in trembling the knee before the strong.

29 There is majesty in valiance, verily in the clear head and the pure heart, that seeketh the ways of benefaction always, that giveth no hostages unto a lechery, that preserveth its faith with beatitudes to splendor.

CHAPTER 213

I HAVE given you my song, I have spun you my witchery,
I have said, Seven times seven times do I come unto you when
that which is foul hath been cast from the land; now I go about
my business bringing blessings to the world, lifting men up,
bestowing increase on them.

2 Do they perceive it? Pray what is that to me?

3 Ninety and nine are the days of the Spirit wherein it
worketh as a yeast in humanity; the hundredth is mine own, that
I come and take my diadem.

4 The world hath a humor to be appeased of conscience;
it rebuketh its destiny, it seeketh the bright way and the smooth
road that fears shall know no auguries, that pleasant valleys
shall beguile its footsteps, that man shall be fed with provender
from alchemies.

5 Is such of benefaction?

6 Behold the world groaneth and increase cometh out, verily
that increase which showeth man his choosings, which be of
profit and giveth him a mastery, which be of traffic with cohorts
of subversions.

7 Is it not meet that man should know these choosings?
if he is indolent should not valor trounce him? if he hath a
fester in his spirit to give man's wiles obeisance, is it not of
equity that he should quaff their poison?

8 There are those among you who come unto me and say:
My portion is too bitter, I am plagued by mine adversary in that
he doth rend me!

9 I say unto such, And art thou bound in irons that thou

canst not eschew him? verily thy conscience preserveth its silence, verily thy cowardice presumeth a tumult;

10 Thus is it rendered, that the tumult come upon thee.

11 Thou art in thy world, beloved, to make it as thou wilt: thy cause is thy buckler; thy mercy is thy touchstone.

12 Come not unto me decrying: The evil man hath seized us! or The evil day hath found us out and we are at its mercy!

13 I say the evil day is thine own, in that thou art sluggard to arise and take thy majesties.

14 Should I not have patience with the stalwart? but what of mice of men who nibble in little corners and presently cry, The house falleth on us! Should I not mock them with that which is of wisdom?

15 Beloved, be enlightened!

16 No evil day cometh on mankind which it hath not invited; no evil hour descendeth on the world but that which it hath cherished.

17 God hath sent man no locust swarms to plague; the Father hath said unto man, Look unto thine acres that the pest-hordes give them cleavage; thou art thine own husbandman, the world is thy garden to make free of insects.

18 Wouldst thou have a fair rose to blossom on a vine? how then hast thou tended it, that its blossom hath its loveliness?

19 We come unto the world telling it in majesty, Arise and take thy heritage, make your sodden paths clean! but the world hath its petulance. It saith, Preserve me, for I am indolent in my desirings and that which would ennoble me costeth me much effort!

20 I say, Go to, thou foolish world! live on thine own vomits! But presently I show myself unto you saying, Be like mine

ennoblement, come up and see mine household, perform like mine own cordons who seek out mercies militantly; thus shall it come to thee that thou hast thine own torment secreted in thy vitals.

21 For I am not come unto the world to be its stable-boy or housemaid; I am set with my diadem that all men should see me, and perceiving my cleanness desire to become like me.

22 There is valor in example; there is lechery in filthiness that others may be clean.

23 Have we come to wash the world and set it on a shelf? I say we have come to pour it urns of water that it should cleanse itself!

24 Hast thou a plague, my brother, that verily tormenteth the sweetness of thy bowels? I say thou art sluggard else thou wouldst cast it from thee.

25 Hast thou erred in thy reasonings, that such should be thy portion? I tell you I summon the kingly to accounting that they rise up in their royalty and decree their kingdoms' sweetness.

26 Verily have I said it.

27 Man hath taken his liberties with doctrine; he hath looked unto his pleasures and made them cast him dice; he hath said unto his valors, The luxuries of attainments are beyond thee, therefore I leave thee to one who is perfect.

28 How then cometh majesty to one who *is* majesty? how then cometh sweetness to the flower holding honey?

29 I tell you the doctrine hath been shot through with vileness; the dirt hath received it that man should know complacence.

30 Can I condone it in that man hath desired it?

31 I say that the error prompteth a blasphemy, verily a blasphemy against man's holy spirit.

32 For man is his master over his alchemy; man is his warden over his indolence; man hath a charge to keep and a vessel to preserve against a breaking.

33 He goeth out and he cometh in verily as it pleaseth him; he keepeth his own household; there is none to restrain him:

34 How then saith he, Master, be my char-man? Verily am I servant unto his perplexities, but my kingship is deafened to cries of his slothfulness.

CHAPTER 214

THUS I render unto you that which is your tutelage. . . .

2 Am I not come that the world may be bright? verily beloved, your caprice doth inquire it!

3 And yet in my brightness I conserve a fair coin. I say that I shall pay it unto him who hath a treasure, who burieth not his talents, who presenteth no tax to him who hath an insolence, who keepeth a clean house, who ariseth with my brethren and giveth earth its polish.

4 These are the manners dear unto mine heart.

5 Say not amongst yourselves, The earth is the Lord's and the fules thereof, for thereat ye say a mummerly; say rather, The world is the Father's, that it shall be my trust, for if I keep it cleanly, therefore will He reward me!

6 Go ye not out unto the little man and say, Thy pestilence hath plagued me; stand forth in a triumph and declare unto the lordly, We have given alms to charity but kept our pence for usury; now do we reverse the order of our meriting, we

give the pence to chastity and keep the alms for nobleness.

7 I have sung you many songs that had valor in all of them.
Should I have piped you a lay that gave succor to your
apathies?

8 I say that were vileness.

9 I am come unto the world to restore to it a heritage; I am
come in my person to raise up the forsaken; I am come to do
obeisance unto those who show a kingship; I am come to make
new music unto those who sang old anthems.

10 Wherein should I truckle to bewitchments of intellect?
or say a fond pretense to doctrines of squalor?

11 If a man hath made a dish of doctrine and eaten it
consistently, should he turn to me in rancor if his belly hath an
emptiness? I have set down my doctrine heavy with
nourishment, I have given it a savor that men should
partake of it.

12 Now therefore I say unto you all together, Tarry ye until
I come, but tarry not in idleness that the day leave no mark
upon the calendar of valors; make a strong speech that
righteousness be surfeit, wield a strong broom that carrion be
vanquished from the thresholds of the Infinite!

13 I have given you your doctrine, I have offered you your
accolade; I have called to the strong men, I have summoned
gracious women; I have said, all together,

14 Make ye a sweet concord of purposeful endeavor that that
which is righteous shall be known by its luxury, that that which
is joyous shall be known of its opulence! . . .

15 Ye are mine husbandmen, verily my handmaidens!
Preserve ye the chalice of magnificent endeavor that the cup of
anguish know it and be stuffed with sweet spices,

16 For I, your fond lord, will not have it otherwise.

17 I arise and set a new diadem in the coronation of the Infinite, that where man riseth up to splendid endeavor in his own right, there abideth his royalty made of all sovereignties!

PEACE

THE THIRTY-FIRST SPEAKING

CHAPTER 215

BELOVED, I speak with solemn voice unto you, for I perceive that ye are perplexed by a wakefulness for service.

2 Hold ye and hear; I speak a true message: There are none come between us:

3 I say unto you that in the day wherein ye go forth to conquer in my name, there goeth with you a mighty host that is not of your making.

4 Verily is it so, that they who are righteous shall have their cohorts summoned for their victories; they who have emptiness of heart, verily shall they fall, in that none cometh unto them to clothe them in a grandeur.

5 It is well to be prepared; it is well to know the conquering; it is well for the valiant man to know the weapons of his character.

6 He asketh himself, What have I done that I should not have attempted? or, What remaineth to be done whose finish hath its shortage?

7 It is better to say: These things are known of us, that we have kept the faith, that we have performed no ungodly act that the brethren know a marveling, that when we were summoned we responded by our roles, that we have dealt not in wickedness and raised no hand against us.

8 In that we have done these things we ask no man's mercy or pardon from circumstance; we continue our roles in witnessing events, behold we know contentment to do that which hath a goodly merit when those things make a summoning that comprise a noble brevet.

9 Beloved, hear me further. Wouldst ye arise and give leadership to multitudes? I say that I preserve you from little deeds that ye may concentrate on great.

10 I come unto you in stillness and declare: Rise up, beloved, the time draweth nigh for your labors unto excellence!

11 Remember that I have said it: behold I go before you, preparing the way, behold I go out and scout the conflict for you, that wherein ye shall serve ye do an honor to yourselves and those who wait for you to reward your performance.

12 Lest it perplex you that this is so, I tell you that we do exceed our authority if so be it we come unto the enemy before he is ready for his falling.

13 Mark ye my words and be wise in event! There is a time and a season, there is an hour and a moment. All things are decreed. All events have their places.

14 Is not the world a program? Hath life not its excellence? How cometh its excellence if it proceed with a confusion? Hath confusion and jubilee and yet order come out of it?

15 I say, all things are marked. What else is circumstance?

16 The little man beholdeth the confusion; he seeth the tumult and crieth to himself, I have nowhere to turn; the earth is a wickedness.

17 Verily I tell you, circumstance itself is event upon event; cause maketh the effect; the cause hath its birthing-stool in the chamber of the requisite.

18 Life proceedeth to a roster. That which is forecast is advanced for its purpose. There is project in the zephyrs, the storm hath its commissions.

19 All things are orderly, verily confusions.

20 Behold we gain nothing and lose nothing if we best the enemy in event and lack wheels for our chariots to pursue him to his emptiness.

21 I tell you the Plan goeth not by that pathway. It cometh to pass that a mighty host shall arise within this nation. Many men in divers places shall cry out loudly: Where is he who wouldst lead us, in that he prophesied correctly the coming of this vermin? . . .

22 In that hour, beloved, arise and lead indeed! but lead ye with wisdom, have minions at your back, lead in that ye have proclaimed yourselves as having goodly knowledge whereof to take such leadership.

23 Verily the fool hath said within his heart, I have richness of valor; I go and I strike, that my blows may give resonance.

24 I say they give it not. They are crashings of his follies. He maketh a loud tumult and it pleaseth his boorishness. He bestirreth an odor and proclaimeth it a conquering.

25 Be ye wiser, my beloved. Know the fond weapon. Know the hour wherein it flasheth. See the program of wisdom, that the moment that giveth victory cometh with its sureness wherever battle rageth.

26 What say ye of the adversary? Hath he not his terrors also? Think ye to strike when the heart is mad in him?

27 I say, watch his cohorts. Their weakness deceiveth them. Do they shout with a lustiness? Do men shout when they are strong? I tell you much shouting deceiveth but the shouter; the strong man is silent; his biceps proclaim him.

28 There are times for a shouting; there are seasons for a

singing; he who shouteth when the battle is beginning denieth himself a singing when the conflict is his victory.

29 But he who singeth as the cohorts march against him shouteth in excellence when presently they flee him.

30 It hath come unto me that there are presences among you who say: It is proper and fitting to do thus and so, that the enemy profit not further of this people, that we checkmate the adversary by blocking of his deceits.

31 Hear me stoutly, my beloved: There is none who cometh before the enemy felling him; *he felleth himself*; he doth that which is deadly unto himself, he maketh a stink of his own vomit, he eateth thereof and behold he is sickened!

32 I speak with my tongue, advising you mightily, for I have goodly work for you and ye perform it in my name.

33 Ye are called to lead, beloved, but let this be your leadership:

34 Say unto the brethren, Behold we have a plan that hath a goodly promise of success; we receive it from sources that are higher than ourselves; we come and go in goodly works offering our brethren a stately concordance, yea even in the manners of a people seeking excellence.

35 Be advised of me, beloved; I have told you no errors, the past hath not harmed you, I have spoken unto you of goings to and fro that held the essence of a noble statecraft in them.

36 Behold have I not seen many men in many places giving you instruction and have I not said, This one cometh, so therefore why goeth the beloved to him elsewhere?

37 Best not your own wits with false reasonings, my

beloved; give circumstance no hostage that retaineth you to languor.

38 Make no errors in your preachings that ye are called to manufacture circumstance which cometh of men's gropings.

39 I say unto you that in the fair day cometh the fair warning; in the fair tumult ariseth the fair opportunity for leadership, verily of that host that bringeth earth new craftsmanship.

40 That is the day of leadership, beloved; behold it is its hour; behold it is its moment; yet I say unto you, neither the day, nor the hour, nor the moment hath yet entered.

41 I speak as a general watching his campaign; I speak as a captain watching his battle, seeing the pitch of it, perceiving the thinness in the lines that stretch before him.

42 I tell you it goeth well in this conflict.

43 Lest it be said of you that ye were found wanting, thus do I adjure you: Manifest no ungodly act that strife may be released wherein to strike the enemy, for he hath a grievance within his own ranks of which we take advantage when the moment is auspicious! Mark ye this well.

44 Whenever was it told you that the enemy's way was easy? Be absolved from such treacheries unto your own valiance.

45 He proceedeth not smoothly, his plans have rough maturity, slothfulness assaileth him, fear taketh its ramparts within his own spirit.

46 I say unto you, be guarded; see ye with a wisdom; let your intercourse be solemn.

47 Be slow to anger concerning the enemy; give of your utmost to education and enlightenment. For *that* were ye

CHAPTER 216 ***Glories Arise From Hopes Deferred***

called, and *that* shall perform for you what minions cannot, though they fly to your track in a miracle's twinkling.

48 Take heed to yourselves and perform no impatiences; I command you to caution in these strategies of circumstance, for the world knoweth pausing in these hours of fraught utterings.

49 Hear ye my counsel and be peaceful in your eagerness.

50 I have not called you a mighty league to leave you in a little tent when events of valor upraise a roar of conquest, or history hath its miracles to be written on a pebble.

51 I give you the armor that shineth as a beacon, that the hosts of excellence know you and whereat the battle rageth.

52 I gird weapons on you that strike down dark ramparts; I bring up your chariot when movement meaneth victory.

53 Hear ye my speech? act ye upon it and all shall be well with you! the evening shall find you in a seat above monarchs! ye shall sit in your tent and kings wait to kiss you.

CHAPTER 216

EVERY man hath his birthright; it cometh unto him as his knowledge of his purpose for being in mortality; I say it is his treasure; I say it is his heritage; it goeth not from him though seas rise up and smite him; it deserteth him not though mountains cast him from them.

2 Have ye not this treasure? Whenever was it otherwise? Behold your performance, that it giveth you identity!

3 Render a goodly accounting unto the Father for the labor that seeketh your hands for its doing, for thus shall it be with you that He who seeth the way of the heart bestoweth on the soul its chore of endurance.

4 Are there those among you whose muscles have a throbbing to be about their business? is the muscle the conqueror? hath the biceps the brevet?

5 I say go not forth among the cohorts until it be evident unto you that the times have their fullness for positive acting.

6 Trust not unto your senses, neither unto your reasonings, if they call you toward those ramparts that offer you no frownings that mean your swift assailments.

7 Seek ye out no brethren who do not say unto you: We perceive that if sobeit ye do come and move among us, we can uphold your hands the better for service.

8 Make no untoward move toward contest that giveth not its promise of garlands hanging eagerly, verily, beloved, for them to fall and crown you.

9 Give fortune not its hostages by polling the slothful if they are pleased to be of service.

10 Open your hearts to those who come grimly, who reach you, by much running, who pant in your anterooms, whose biceps have their itchings.

11 I say unto you now, as I have said before, that presently times come upon this people when those storms which now blow shall be as a zephyr to the tempest which wracketh them; the rich shall go down, the mighty rise up; those with the Sign upon their foreheads shall smile in cool wisdom; they shall walk with a calmness and the tempest quail before them.

12 I say it is a Sign, verily a promise, that goodly wits ennoble you; minions seek you out; they give your hands courage;

13 But cease not in endeavor to give them their leadership,

cease not in perceiving that they seek it in hunger, attend to their beguilings of your interest in their behalf.

14 Hold fast unto that which hath stateliness in it, whose truth hath a radiance, whose righteousness is lodestone drawing all men to its magnet.

15 Keep a steady eye and arm for the spending of nerve, verily of sinew, which the hot hour devoureth that draweth nigh unto you.

16 Give a firm forecast of that which approacheth, but say it with vigor that your heritage show plumage.

17 Take a mighty aim at evil, draw a sturdy bow, speed a true arrow; aim straight, let your archery have its sureness; mock not the adversary with vauntings of your archery, but deal his body arrows with a skill which fainteth not.

18 But not yet, beloved. Sufficient unto the day is the contest of its strugglings.

19 Prepare! Be prepared! Give a goodly countenance to sorrow, verily as it beseecheth you, but make not the error of discovering yourselves without flaming weapons in a strange land full of blackness.

20 Take your inheritance of manifest leadership. Give it an exercise. Give it a pulse. Look well unto its sinew.

21 I say the times draw on swiftly wherefore ye were prepared over many months of discourse; quail not before them, arise in a sturdiness, execute your ministerings, say with a valor:

22 We were told of this torment, we have delved in its essence, we know of its launchings and who hath loosed it on us;

23 Wherefore we pale not, our knees hold no quakings,

our consciences have sureness, we behold the fell hour as a scene for great actings.

24 Doth man have a panic at what he seeth clearly? doth the death-shout give palsy if the sun flood upon it?

25 Not so, my beloved. Man taketh his terror from dreads that are nameless. The spirits unseen are not fearsome in morning.

26 Truly the race shall see your good works and glorify Him who sent you among it.

27 Concerning things personal, this do I say unto you:

28 Make ye no pretense of offering yourselves for service among the twenty when the four score do harken for your words of direction;

29 Be not profligate of counsel, as a general directeth his army from his tent; he seeth not the battle, as I have said often; he fireth not his weapons, I have told you that also; he giveth no card to impatient endurance;

30 For in that he behaveth after the manner of a general, so was he commissioned that he might serve excellently; in that he hath first commanded his own spirit, thus saith he to one, That shall be done, go thou and perform it, and unto another, Stand at thy stirrup until I bid thee ride!

31 Verily it is important that commandings be of moment that have lasting glories in them; but how shall glories profit from a race run in a sewer? . . .

32 Glories arise from mighty hopes deferred until the heart sickeneth, from mighty aims subverted until the bowels weaken; that the stressed mind may function and the intellect know victory.

33 Give, I repeat, no hostages to fortune, but give a deed of

valor its recompense in valor, that those in the byways, verily in the furrows, may know their inspiration.

34 Perceive your tasks and do them, but again I say unto you, mark upon it that the true general goeth not out of his tent until the battle calleth him, . . . in that it floweth poorly for his fortunes, or he would see in person wherein his plans have failed him.

35 Take your strong oaths to do mighty deeds, but see that ye perform in secret that which hath its secret essence.

36 I bid that ye arise and do contest in my name; I bid that ye win garlands of men's tears and heart-hopes.

37 And yet ever do I caution you that the enemy pursueth, he knoweth of your leaguings, he scouteth your cohorts and numbereth your banners.

38 I say, let him do it. I say that he doth it in that he feareth you.

39 Take thought. Take heart. Take courage. Know your stamina to endure;

40 Manifest no sorrow at sight of those who suffer in that their suffering is their right and out of it strength cometh;

41 Be true unto the teachings whereof ye have been taught.

42 Rest in an assurance that a mighty host prepareth the way for the true tactician and that the battle goeth gloriously all over my world!

43 Know that I say I am content, if my servants but keep their vows to perform. . . .

CHAPTER 217

BEHOLD I instruct you on the matter of Love, for verily it hath become a confusion unto many that Love hath an essence which man knoweth not.

2 What think ye that I meant when once I said unto you: See above all things that ye love one another?

3 Think ye, beloved, I bespoke an affection? think ye, beloved, I referred to a passion, yea even a lechery for possession of the body?

4 Nay, my beloved; your wits are your enemies and surrender false spoils.

5 Different were the ideas that did utter from my mind when I spake of Love between you. Hear me this hour. I discourse upon them. . . .

6 Of old it was known unto the fathers that if a man did deport himself without fairness or righteousness, his conduct returned unto that man in the rancor of his neighbor.

7 Behold there is in Cosmos a power that seeketh ever to keep balance;

8 The laws of Cosmos are laws of probity in this, that if there be not a force opposed by another force of equal content, neither force knoweth the nature of its essence.

9 I say unto you, even force hath its laws, for what is force but energy measured in terms of that which it meeteth in the manner of opposition?

10 Force of itself is an emptiness of quality, it is blind to itself; behold without opposition ye know not at any time that force itself is force.

11 Ye do see a phenomenon and say, What meaneth it?

verily ye know not unless there be a measure of adjustment in your consciousness which measureth its wonders and giveth them identity.

12 Behold this opposition is a display of force acting against force, and if it acteth not, how know ye force existeth?

13 Therefore is it to achieve self-identification that the universe projecteth itself in terms of force.

14 All consequences are subject to the workings of this law, which I tell you is, in essence, the Law of True Identification working miracles in substance.

15 Lest ye be confused, I say this unto you: Force is never known for that which it is, until it be met by that which is opposing; true, the two forces may not come from similar causes, they may be different in their essence, but ever they manifest as separate entities, each unto the other, meeting and colliding in some pattern that maketh for identity of each.

16 So too it is with the great strange process known as Love.

17 Force meeteth force in love, and each knoweth itself within the pattern of that Love, but hear me say it:

18 There are as many kinds of love as there are causes and types of force.

19 Men speak of force of circumstance, or they mention the force of evil; they refer to the force of battle, or the force of economic propriety given or dispensed for good or ill. . . .

20 What mean they but that the earth projecteth a circumstance where energies are rampant but unknown of one another until they collide, or until they are harnessed, bearing

in mind that static harnessing is ever a type of competing or opposing energy, displaying in the act of binding or diverting into a vortex of effort?

21 I say that it happeneth in life that men match their efforts, one against the other; they have individuality.

22 What is this miracle called individuality but their following out impulses of the life-force in action and after a pattern that is of their private manufacture?

23 These men are prone to goodness or error; life giveth them tasks which make them of different temperaments according as they come into contact with conditions in Matter.

24 They are proud or arrogant, or humble and contrite, according as each hath found it profitable to exercise these qualities.

25 Make no error, my beloved: those who are proud have been through experiences wherein it hath been shown them that pride containeth profit; those who are humble have found it goodly to make no boastings of themselves, to do all things seemly but expediently unseen.

26 Men are the results of that which hath been their personal experiences on the highroads of eternity along which they have come; always profit to their spirits lieth at the bottom of that which they perform; I say it is the core of that which they *are*, each upon his turret or underneath his mountain.

27 Too often hath bigotry taught you, beloved, that a certain man is proud in that he is evil, or that another man is humble in that he is righteous;

28 I say it is not so.

29 Men have been proud, verily haughty, yet their spirits

have been golden and all their works beautiful; men have been humble who were servile and cringing; cowardice hath schooled them in displaying contrite manners.

30 The essence of experience is to so round out the character that seemliness in circumstance is the conduct of the nature, that every worldly contact profiteth the spirit.

31 So the essence of the Love-Motive is ever the essence of the Self-Profit motive, made accurate in its perceptions of that which enduringly is of rich and balanced benefit.

32 Mark ye, I say balanced. Yet what mean I by balanced?

33 I mean those states of things, or conditions of affairs, wherein men do see that it is most to their advantage to conduct themselves in a manner of poised dignity and suspended judgment, each one toward others, so that at all times they may be certain that they are of proper spiritual reaction to that which actually *is*, not that which seemeth to be so from deceitful outward aspect.

34 Poise is listening for the eternal Voice of Truth in regard to character, situation, or event;

35 It is the gift of peaceful consideration of the universe, knowing that all which is of error or indiscretion shall one day come to be disclosed.

36 Poise and Love are well-nigh twins, for each denoteth a state of Balance.

37 The things of the character, which are ever the sum and total of experiences with life, are balanced in each form or phase of power with those oppositions which come from Nature or the hearts of one's fellows..

38 And yet these two rarely act in concert. They act in collisions. They come and go in circumstance, making the

neighbor neighborly or unneighborly. But each, by so exhibiting, maketh manifestation of that which is his essence.

39 Love, therefore, is a field of force in which man exerteth that which is himself and findeth out which is the stronger, himself in accumulations of character-building experiences, or the things of life that force themselves upon his notice---whether or not he approveth of them in his spirit as creators of pleasure or pain.

40 Now do I speak further unto you of the essence of these forces. . . .

CHAPTER 218

LOVE hath a million employments, even as it manifesteth in a hundred trillion forms.

2 It is ever the opportunity for character expression coming into contact with perpetual opportunity for the externalized forces of the universe to play upon the nature and affect it, and the twin opportunities meeting in the spirit.

3 Love performeth after a manner that is strictly *unto* and *of* itself. It saith in substance, I am a condition in the universe that demandeth a certain type of expression;

4 I am an exhibition of forces that are two in number, one being a desire force to get a thing accomplished, even though it be a consummation of an entire mortal life, the other being the nature of the physical or mental universe expressing itself after the accumulate strength of the mass.

5 These two know an inharmony often; they rigidly adhere to their dictates of behavior; verily I say they come into collision and each performeth as it seemeth opportune after the laws which govern collision.

6 Behold a human spirit striveth and is defeated or thwarted. What meaneth this? . . . I tell you it meaneth that the human soul was not adept in overcoming the force of inertia in the body politic or in the manners of the masses provided for these occasions;

7 Or in men's interests selfishly motivated from basic instincts of laws of self-preservation and conservation. The greater laws of Cosmos have been of stronger effect under the terms of the laws of collision than the items of the human spirit in sentient galvanism.

8 Love suffereth long and is kind indeed. But love is not sentiment, neither is it tolerance. It is not maudlin of compassion toward that which manifesteth weakness or deficiency of sense.

9 Sense saith: What manner of opposition is arrayed against me and how cometh it, in its expression against me?

10 The desire for improvement meeteth the ignorance of the populace, the desire for strength meeteth the derision of the strong. Thereat battle resulteth.

11 Now such battle is not to annihilate either.

12 Such contest of wits or strength showeth which is the stronger in the fierceness of its power to identify itself for that which it is.

13 Is it not of truth, beloved, that if a man wisheth to set himself in lordship over his fellows, he first maketh himself of such power in his personage that in contest he conquereth?

14 Verily he is supreme; his opponents have a fear of him whether it be righteous or whether it be wicked; they give track before him;

15 Or he hath the better training in the body's muscles so

that the greater physical strength showeth itself as first in identity over that which is lesser.

16 So perceive ye the lesson: There cometh a time when men must be made to see that they contest not for the business of removing one another from existence, for that is nonsense and hurteth the annihilator as well as him annihilated, seeing that the annihilator hath lost his adversary and thus the measure of his own identity as to reason of mind or strength of biceps.

17 Men must be made to see that they contest purely for strength of self-expression: to know which of themselves is the better identified for that which he is, not for beastly attack having destruction in its claws.

18 I say unto you that in the past, quarrels and wars have forever had this motive: one hath thought himself the stronger and hath said, Behold I prove that I am strongest in my identity of self for that which I think myself.

19 Let us then fall to and demonstrate whether I be right; perchance if I am weaker, thus will that fact be revealed; behold even in my weakness I get mine identity, even in such weakness.

20 I tell you, beloved, there is sense in such reasonings. I say unto you that it is the essence of contesting love that such should manifest, each after its nature.

21 But I tell you more. These things I say: It behooveth me to tell you that there runneth through humanity a golden cord of realization that it is more than animal, or more than self-conceit that it is mortal and naught else.

22 Man hath come unto that pass where he saith to himself: Whereof can I account for this dissatisfaction that

tormented me? I will arise and seek mine answer in accomplishment of my desires; mayhap I find in the expression of my powers which are my personage, translated in these contests of identifying attributes, *that which I am!*

23 It is not meet, therefore, that man should know in advance of himself that which he truly is in all its aspects, else would he miss the true sense of identity that cometh unto him of his earthly experiencing.

24 *Man seeketh to find himself in Cosmos! . . .*

25 He seeketh to ennoble himself in character attainments; he seeketh to know the answer to this mystery or that, and deport himself after the nature of that which he bespeaketh as his ideal.

26 What doth he, beloved?

27 I tell you that he maketh it plain unto himself that he is a sentient being with fecundities which continually expand and exert and wreak on him a terror or a competence as he relaxeth himself unto mortal exhibition.

28 And yet I say more: He performeth after the nature of *his* godhood, for his godhood saith unto him, Thus wert thou given earthly license for sentient performance, that thou might know thyself as a personage-force, delving and striving against mass earth-force whether of society or nature.

29 Get thee up, therefore, and see Love for what it is: a basic nature of things always striving, always identifying, always learning, always expanding, always beholding itself as activation of one sort expressed in terms of reaction on basic activation of another sort, and all betaking unto themselves a greater knowledge of self-identity from the contest.

30 I say it behooveth me to tell you these things because

I would have it made clear unto the multitude that within each generation there is a halting-point wherein mankind findeth himself obliged to seek his true essence of character attainment in a spirit of contriteness unto self, and say:

31 Thus far have I come, thus far have I struggled and pitted the force of myself against the forces of all other identities; wherein now, therefore, have I achieved? how do I deport myself before my fellows in that I present unto them a body of force for them to try themselves against, profitably or otherwise?

32 It is the accounting-time for every human spirit, that he maketh himself known unto himself and registereth unto himself whether or not he maketh himself felt truly after the purpose of his earthly entrance from the beginning.

33 Thus doth he strive in his own esteem and self-estimation, and in that he perceiveth the type of force which he *is*, and how it reacteth for pleasure or profit on his fellows, so *is he classed as one loving!*

34 Thus hath it come to pass that Love hath been called the result of such correct estimating of correct reacting, instead of the activating powerhouse that holdeth the essence of the activating in its primal form.

35 Life teacheth man to hold within his spirit a correct deportment toward his fellows and toward himself in all acts which he performeth;

36 It teacheth man that if he violateth the laws of self-esteem in his neighbor, his neighbor harboreth a grudge that seeketh desires to be exercised in reprisals making for the stronger proof that character of one potency is better than the character of another potency.

37 When there is doubt there is ever contest, but if both are in perfect balance with themselves and with the world they say, I have manifested thus and so over many generations and found within myself the sense of occupation which now goeth out and identieth me;

38 If it be of your desire to test mine identity, I concede to you the right, but by the same power I give unto you the right to be that which hath come from all your experiencings with life.

39 We discuss not relative virtues coming from such experiencings, rather do we agree that each hath had his experiencings and arrived at his self-identifications; in this concession each unto others we find a harmony that maketh for a peace, since we do not contest identities.

40 Of such is Peace in its essence born, beloved. Thus do we teach the multitude. . . .

41 Peace saith unto men: Arise and perform in balance within yourselves, knowing your own characters in that ye do exhibit them, but always bearing in mind that the character which truly knoweth itself hath no grievance to test itself on the whetstone of the character of its neighbor.

42 Both are identified entities, but identified of different essences and forces; let us therefore make a compact that we recognize one another's defense of self-identity without contestings being of moment.

43 It is all a manner of the practical aspects of love, that man should recognize his own attributes unto himself and not be cast down that his neighbor only seeketh to prove within himself that which is most willing to be proven in the soul of the first.

44 It is a form of self-spoliation, I tell you, if man doth this not. . . .

CHAPTER 219

THUS I speak the loud word Peace! . . . Peace in your authorities, Peace in your destinies, Peace in your displeasures against the unfortunate! . . .

2 The times for action are coming upon you; there is sound of revelry, there are voices of perjury, there are oaths that are false, there is the lore of the wicked to beguile you.

3 I am come to speak with you that the times of mourning may be shortened, that man may discover his redemption through faith in that which is manifest eternally.

4 There is a time for all things, as I have uttered unto you. There is a time for winning, there is a time for counseling, there is a time for auguring, there is a time for ministering;

5 There is a time for simplicity of heart, there is a time for righteous purpose righteously executed, that human ingenuity maketh a better report unto the Father of that which is priceless in eternity's balances.

6 I say there is a time for feasting and a time for fasting. All things have their places in Time.

7 But this also do I tell you: There is a time for watching, there is a time for sowing whilst ye watch.

8 And there is a time for praying whilst ye watch and whilst ye sow that the Father may manifest through you His everlasting and righteous purposes.

9 It is not meet that ye shouldst run unto the nations with the cry, Behold our own greatness, in that we find favor with those who are omnipotent!

10 Rather is it a time for penury of spirit, in that the Lord hath called every man's hand to the plowing of the furrow that turneth up righteousness, that some do plow righteously, that some do plow with vigor, that some plow not at all, being sluggards by nature and eschewing all toil.

11 I tell you it profiteth you to say, standing boldly: It is a time for the Greater Accounting with our souls, which shall be chosen to do the serving, which shall be those who are served with the viands.

12 Thus speak I in your hearts.

13 Nine times and nine times hath the prophecy moved; ninety and nine is the number of times that mercy hath anointed us; ninety thousand and nine are the times when those who are called are enjoined to their errands.

14 See that ye do them.

15 See that ye do stand with the Anointed Ones in the day of Great Judgment; see that ye do make a mighty manifesting unto those who have ordered you to be of good report.

16 For it behooveth you, beloved, not to question Omnipotence. A foul thing it is to say, I was called and have conquered that which was given unto mine hand to conquer.

17 It is better to say, I have dreamed of great riches under a bush, I have upturned the bush and discovered there treasure, I have taken the treasure and made a great banquet, the poor have I invited to partake of its richness and in that I have fed them I have found a great blessing.

18 That, beloved, is your richness; that, beloved, is your finding; that, beloved, is your inheritance of mercies rendered unto the fiats of circumstance.

19 I have made a bold book. I have written therein the names of the righteous. I have squandered not mine ink, I have written with a silver pen, and lo, the writings of my brain are recorded.

20 I fain would have done these things with a vaster conscience, but is it mine oath that carrieth me to record the recordings, or is it my temperament that I should perceive the deeper destiny of manifest strivings after the gospels of realities?

21 I say unto you, beloved, as I have oft told you, a deeper day liveth than ever ye have breathed in, a deeper night arriveth than any ye have slept in, a deeper hour declaimeth that maketh man to know a righteous deed and keep his peace with greater grandeurs.

22 This, my beloved, is mine adjuration: *Ye shall see me in a twinkling!* the heavens shall open and ye shall discern me as I am;

23 Ye shall see a Great Sight; ye shall keep a Great Vigilance.

24 There shall come an hour of great rejoicing unto you, there shall come an hour of mirth that holdeth in its destiny no worldly laughter, there shall arise a paeon of praise that out of the thoughts of the thoughtless hath been built a great majesty.

25 For mankind is omnipotent unto himself--though he knoweth it not. He is an angel unto himself, unto himself ministering. He is a saint unto himself and to himself sainted; he is an alder bush and a fair tree, he is a thorn, he is a wild rose, he is an acorn in which the oak lieth, he is a princeling

over danger, he is an augurer of promises, a darter after triumphs that flee ever before him.

26 I say that he is all of these and more; hear ye my poesy:

27 Man is a saga and a rune of righteousness building up ever within himself the golden rites of unspeakable expressions;

28 He is the hind that darteth ever before the arrow, yet he draweth the bow as the archer within himself.

29 I tell you to be of good cheer until I come again. Be of good report till I make manifest unto you the oath of my calling, that I bear witness unto you of the words of my mouth.

30 The day is not without its evening, and the righteous deed undertaken is not without its recompense---even that recompense that bespeaketh the perfect work accomplished in grandeur of assiduous performance.

31 I have come unto the world when the world received me not; I have spoken unto earth when the earth knew not my voice; I have encamped on the deserts and outskirts of earth when even the righteous were prone to demand, Who maketh the fire in the vale over yonder and leaveth the sparks to ignite treasured landscape?

32 These things have I done. Now do I come again, verily to speak as one who hath now his recognition, to address those ears that await a speech of beauty.

33 I cry the loud word Peace! but I say this thing also: Except ye receive my Peace, O world, ye do have a sorry nest in which to raise your fledglings.

34 I say there are times, and behold! . . . times again, when the watchers after me shall be rewarded by my glory. There are

times, and times again, when those who do wait shall in nowise linger vainly.

35 Oft hath it happened that man hath judged wrongly the time of my coming; oft hath man erred in making a meeting with revealings of vast prophecy.

36 And is that of a consequence?

37 Is it not meet that man should so err, that coming unto true cognizance, he should defeat his former disappointments, saying, All is of past error and now correctness cometh?

38 I tell you, my beloved, these things have their seasons; there is a moment for the augury that surpasseth all the promises.

39 Wait for its occurrence but be diligent in waiting, accept no man's preference for your matings with your destinies.

40 Where is the oak that hath not its acorn? where is the acorn that containeth not its oak?

41 All things, I tell you, transpire in time, all promises mature, all expectations realize; *there is no defeat for the watchers in eternity!*

42 The day dawneth when those who watch faithfully shall see a bright cloud no bigger than a hand; mark well the parable! . . . the day dawneth when man shall see a witness unto his waitings in the triumph of his sensings.

43 He shall utter a cry of joy, he shall send up a shout of thanksgiving; he shall say, It was true before, doubly is it true in the moments of this present; there is One who was not a myth, though all else denied Him; there is One who maketh us receivers of His miraculous appearings; He giveth us our visionings; He saith unto us:

44 I am He of truth for whom ye have waited. Behold me as I am! For such is mine authority to deal with your misgivings.

45 Beloved, hear me: Do ye no ungodly thing that godliness may prosper; do ye all merciful things that righteousness may prosper. Put from yourselves those errors that are childish, take unto yourselves the armors of true wisdom; create for yourselves a loveliness of precept, and starve not your spirits with strivings after lecheries.

46 Give of yourselves to your utmost farthings that the world may rise up in years to mature and call your names blessed in that ye didst sing a song of redemption for the unfortunate who had not your voicings, or your longings, or your seeings.

47 Thus say I unto you, because of my love for you, asking that no untoward increment enter your lives to delete them of mercies unto those who walk in darkness.

48 It is my pleasure to so address you, to give you mine utterings, to share with you Great Speakings. Do ye say unto me, Master, of this discourse hast Thou oft repeated?

I say, Harken unto my deep alarmings after cognizances of defaultings in that to which your hands had sealings.

49 I bid that ye arise and execute your missions. I bid that ye dig wells in gardens of beauties. I bid that ye sing songs that throb with mine ecstasies. I bid that ye fly to heights that flood you with radiance.

50 Is it not your wanderlusts after knowledge that provoke you to anger with those who do stumble in the mires of poignant errors?

51 Change them and charge them. Raise them and anoint

them. Give yourselves no surcease that the strivings of your witcheries be ever of ennoblement among them and for them.

52 Thus speak I for this time and depart you, saying, *watch!*

53 Ye know not the hour in which the Scene breaketh.

54 It is well that ye know not.

55 But that is your enticement! . . .

PEACE

THE THIRTY-SECOND SPEAKING

CHAPTER 220

VERILY do I come unto you, making known my purposes; verily do I present myself, that my words may find utterance and the nations know deliverance.

2 For now they do groan as in a great travail, they make mock by night of those things that are godly, they come out in the days and their laughter hath a shrillness.

3 It is meet that I come unto them, to take the shrillness from their laughter, to give them a humor that proclaimeth mirth joyously.

4 Beloved, hear mine utterance.

5 Ye have been faithful in proclaiming little victories; I give you your trumpets that ye may open their silver throats to aeons.

6 Behold each trumpet hath its larynx and each silver bell its hammer.

7 Those come unto you who say, Let us make music, for verily it pleaseth us, or, Make ye music unto us that we may be pleased with that which is the resonance.

8 I say they shall make it; ye shall give it unto them. But is it for a pleasure? Verily I say it is for an ecstasy, beloved. The wild kine shall hear it and shall give a sweet mimicry; the whole earth shall know it, and that I am its essence.

9 Be ye not deceived, beloved. The time cometh shortly when men shall know my presence.

10 Are there those amongst you who have their petulance for action? And pray, what is Action?

11 Is it not desire that the Father's works be manifest, that

they enter with a motion, that they deliver of an unction? Can we blame men for that?

12 I tell you that the whole earth lieth fallow; it giveth birth joyously to that which is its increase; it maketh a glad song; it singeth a high anthem.

13 Behold that the whole world is delivered of child; the babe shall know tumult yet victories shall pursue it; they shall cuddle it tempestuously yet their strong arms shall hold tenderness.

14 Behold we have come unto the shepherd and his sheep flock; we have come unto the righteous, we have come unto the sorrowing; we have made a clean bed for those who walk cleanly; we have raised up no offal for those who have nostrils.

15 We have reached and bended down a golden bough; we have scattered its fruits, the ground is yellow with them.

16 These things have we done, that mankind might be joyous, that his increase might be known of him, that cymbals, verily clarinets, should raise a paeon unto his ennoblement.

17 Jest not at tiny griefs, beloved. I say, Jest not at all that Rancor hath its garment and weareth it as the whore her nudity.

18 The times shall come when the rancor shall be stilled; the bright fires of beacons shall light every landscape; men shall cry joyously, We are summoned to deliverance! the Prince cometh yonder! yonder see His chariots! . . .

19 They shall cry unto their wives, and their parents and their children, and their laborers shall hear them.

20 The throng shall be mighty that runneth forward shouting.

21 Have I not told you that it cometh as a morning, that it arriveth as a password uttered lip to lip?

22 Why therefore be ye troubled that the action hath its lingering? the times, I say, are fallow, they are not of common clay, their righteousness hath rigor.

23 They say unto the nations: Your essence is our fullness, accept us for that which reapeth you a harvest.

24 For hath it not been told you that even as the mother-hen gathereth in her chickens as the fell hawk flieth, so shall the sons of earth have a performance of that which is their destiny, yet harmeth them not?

25 I say, Be of cheer!

26 The times have a wrath, they are wroth with heavy harvest; the godlike know a sorrowing; the tumult rideth over them; the matters of earth have a manifest action but they give man no surcease from the grievance in his spirit.

27 Should we be as little nurses, running with a poultice? who saith unto us truly, Verily are ye jackanapes in that ye give us no stairway from disaster?

28 I tell you the wounds of the times know a bleeding, but the righteous surgeon seeth it and his heart is not troubled.

29 He knoweth the bleeding hath a manifest excellence; it cleanseth the wound that is foul with excrement.

30 What of the thought that it spotteth the garments? are garments more than souls? conserve yourselves, beloved, for that which cometh when that wound hath been purged, when the body is whole, when strength hath returned to it.

31 Waste ye not the substance of your thoughts in harvests that are little, but gather around you the reapers with their

baskets, that they glean a great field of the wheat stalks of felled doubtings.

32 Princely emolument cometh unto him who knoweth his urge and giveth it pure preference, but he who goeth forth to gather before the wheat hath come to its ripeness, maketh a hay which sickeneth his asses.

CHAPTER 221

WITH a charge I charge you: Goodly rewards accrue unto those who sow a harvest in a whirlwind, for its seed wafteth far and strange landscapes know it, but those who seek out a selfish corner to sow it with languor have only the bramble-patch of petty whoredoms for their increase.

2 I tell you the harvest proclaimeth the husbandman. . . .

3 Doth the world have a tremble? What manner of man would say, I perceive its tremblings, yet would I halt them by my puny efforts directed against their treasures of chargings?

4 Can a gnat change the script on eternity's parchments? And wouldst ye be gnats? I tell you there be gnats who draw their broken wings across the pages, but is their trackage writings?

5 There are days and nights of solemnness, there are vaults of buried treasures, there are library shelves of opulence, there are comings and goings, there is robbery on the highroads.

6 These things are manifest that man should know cleverness; the Father hath ordered them as Caesar his legions; these are His eschewments; those who take evil and say it is their birthright, those who give a countenance to fear and wear

it in their dresses, verily as a garland that proclaimeth their desirings.

7 Be not as these, beloved. Be as bright diadems set before a kingdom. Be as the wisdom which bulgeth the forehead. Be as the wren that looseth her lay that the world may perceive she hath brooded her young.

8 I give you your eschewments. I say, Be ye righteous;

9 Touch not the adversary in the guise of his endeavor to thwart you, tear not his garments lest their stench overcome you;

10 Trust not the courier who cometh unto you saying, I beseech you to give the foe his luxury in combat, for he seeth your steel and would make it his own to his lecherous rejoicings. . . .

11 Hear ye my words! I attest them by a righteousness which cometh in presently when the harp of man's progress hath been played upon by tempests.

12 Many men come unto you, beseeching that ye lead them. Harken unto them, I tell you, only if the times be ripe for the employment of your wisdoms.

13 I say it again: a stench ariseth presently, it overcometh those who make their grunt in beastliness; behold the wracked world groaneth, it pincheth both its nostrils.

14 Pursue not that stench, lest your raiment offend you, lest the thought of it sicken you even in memory.

15 I bid that ye do arise and lead, indeed, but not as those couriers who fly before disaster, warning a populace of wreckage in the whirlwind; *that* hath no rejoicings in it;

16 I bid that ye be couriers upon brighter steeds, that ye tell a sweeter forecast.

17 Proclaim a calm, sure purpose of ultimate victory
transcendently maneuvered, making not speech abominable
that good may sing its psalmody, but making all speech
beauteous that beauty may walk radiantly.

18 I bid that ye carve my wisdom upon the granite cliffs of
prescience; I bid that ye chalk my poesy upon the summer
leaves of temperaments.

19 For behold the times are basalt, they build man a sure
foundation; behold the times are psalmody, they give man his
voice for praisings.

20 Have ye offended the Hosts of the Bright Ones? hath the
zephyrlike fallacy of impending want pursued you?

21 Both, both are calumnies, yet have they annoyed you?

22 I say your aims are just! Fear not that the cycle produceth
not its treasure of supply when that which hath its message to
the times proceedeth from the heart.

23 *Logos! Logos! Logos!* Let cheer be sent among you!

24 I manifest! I manifest! Ye manifest! Ye manifest!

behold we manifest together that those who seek us out behold
their anointment with enduring peace;

25 Yet I tell you that enduring peace cometh not from nations'
wrath subsided but from beauty-pots of Love that have
vermilion in them, painting a rose instead of a sword upon the
canvas of the Infinite.

26 Behold I charge you with a charge as men go forth to
contest with that Beast which would devour them.

27 Ye are shepherds who see their sheep go before them, not
as those vaunting, with lances in their conduct, who seek out
the boar that their valiance may subdue him, whose dogs bestir
the wolf-pack that their huntings may be savage.

28 Behold the times shall slay the boars of intellect, the sheep shall divide and go around the wolves, leaving their carcasses for the vulture-birds of sorrow.

29 It is goodly that ye stand in my name manifesting, in my name perceiving, in my name ordering, in my name laboring, in my name contesting;

30 It is better that ye do note the rigors of things imminent, that the days have wisdoms in them, that these changings have their auguries, saying not unto the adversary, We perceive that ye are mighty, but declaring rather,

31 We obey the behest of One mightier than ourselves, we do eternally His pleasure, we are servants at His banquet, we receive Him unto us in secret and in secret He showeth us the paths unto victories that hold in their rejoicings no wailed lamentations.

32 I tell you, beloved, it is better to be those who do chew a lean meal than be fattened with the promise that men's blessings may be bought with the coins of foul mintings.

33 Hear ye my speech and make your protests only in this: That the words of my mouth have a weakness to convey the love of my heart, which abideth with you always. . . .

CHAPTER 222

BEHOLD it hath come unto me that there are those who would distress you; they would work you an evil; they would seize on your thoughts and proclaim them as lecheries; I say that I have heard them, I have visited at their banquets, I have watched them in their skulkings, I know their hearts' quakings.

2 What mattereth it, beloved?

3 I say that there is a nobler way to overcome their mockings, there is a sweeter stairway to rise above their tumults.

4 For they joke in a terror, they feast in a panic, their own words rise up from them and write upon their walls, Mene, mene, tekel, upharsin! . . . Thou art weighed in great balances, behold thou art found wanting!

5 Pay to these persons no attention, I tell you; know them for identities, that they are who they are; but have no traffic with them, make them no advances having in them a rapport.

6 I say, be about your custom. Behold, make earth beautiful. Undo ye its wrongings, writing the blackguard high in his folly. But persevere not against him who would say to you, It is meet that I come unto you, that my whoredoms may be known to me.

7 Behold such as these, that they know their own whoredoms, for if they knew them not, wherein would they approach you?

8 Let them look to their whoredoms, lest their chambers tell their secrets.

9 Rather, it behooveth those who have the Sign upon their foreheads to know their own Lord, to do Him their obeisance, to know that He goeth in and cometh out amongst them mightily, to cast no false stone at him who serveth wickedly.

10 We have our own business. Behold, we do it straitly.

11 We are not here to grapple with those who would have none of us; we are sent unto those who grasp eagerly our succor, who chew piteously their viands which we have rendered unto them.

12 We are servers, not wrestlers; we are ministers, not athletes.

13 It hath come unto me, beloved, that the world holdeth those who would slay you for your utterance; they would cloak their own lecheries with the mantle of your banishments;

14 Yea, they would cast you from exceeding high pinnacles; they would vomit upon you; they would say, Behold these are they who incite men to rebellion as we do hold a leadership.

15 I say it is blasphemy that such should be noted;

16 Yea, even it behooveth me to reprove you that ye take no stock in that which is promised. Thus it is written, that the unrighteous shall perish by the sword of their follies, that he who is righteous shall arise in his increase, he shall be as a fountain that hath its fair volume, no famine shall visit him, his vintage shall ennoble him and not make him drunken.

17 I command you, faint not in great contest, beloved, for thus Armageddon cometh,

18 But make sure in your contestings that he who is unrighteous hath no claims upon you.

19 If so be it ye do visit him who would offend you, say ye thus unto him: Thus it was foretold since ever was a nation, that a black cloud shall come and in it its lightnings, the bolts of it shall strike and its havoc shall be mighty;

20 But after the storm shall come a tranquillity, after the havoc shall usher in a Mystery.

21 What wouldst ye of evil? shall evil not eschew you? doth like not greet to like? hath the steel not its lodestone?

22 Verily I tell you, in that hour man shall eschew all evil,

saying: Thus did it happen unto our fathers, its visit is our knowledge whereof we are wise, we are the ransomed in that they did know of it.

23 My beloved, hear my Speakings. This is the attestation unto those pursuing folly.

24 It shall happen that those who come shall say: Bow down and do us reverence, sit at our doorstones and be as our waiting-men, sharpen our weapons and be as our cutlers, behold not one stone standeth upon another until we release you.

25 In that day, beloved, there shall be a great feast. . . . , and yet a great famine; the mighty shall eat and the weak shall have hunger; they shall cry, give us bread for behold our children perish!

26 The mighty shall shake with the laughter of the evil one; a woe shall fill the land in that heaven hath not administered its recompense unto those who walk in arrogance.

27 I say, be not deceived. O my people, be not mocked. Register no horrors aimed at your circumstance. Be ye meek, be ye contrite. Subdue a great wrath! Fulfill a great destiny!

28 Walk proudly among the nations and say ye unto them: Thus ever was it, that man in his littleness should know penury and groan whilst Mammon should wax fat;

29 But it cometh to our wisdom that the Son of Man arriveth and dark cities shall open their gates at His bidding; He shall enter and sit at meat, and those who reviled Him shall perform as His servants;

30 Bedecked in gross jewels they shall offer Him the platter, but behold He shall honor them in that they serve Him; He shall sit as lord and bid all draw nigh unto Him;

31 For they know not the price that sitteth upon them, that they should deliver it; they mark not the comings and goings of Mammon, being his husbandman, verily his maidens, each of them and severally eager to do his bidding.

32 I say, Mammon is themselves and behold they see it not.

33 Give unto Caesar the things that are Caesar's and withhold not from him who saith, Perceive that I am Caesar; see that ye give!

34 But say concerning Caesar: I perceive that ye are earthly, that ye do an earthly bidding! know ye not that there is One who is mightier than Caesar? . . . relax your hold upon us that we may do Him reverence!

35 Beloved, a clanging ringeth loud in the land, there shall be tumult that breaketh in the night, ever in the highways shall haranguings be by day, many shall fall in the pride of their stalkings, verily there shall be a beseechment from the housetops that ruffianry be quelled, that peace be of force.

36 Again I ask, What mattereth it?

37 Have ye not seen the Sign in the heavens?

38 Burnish your armor! *Be about your Father's business!*

39 Have ye not heard it said that cohorts of righteousness shall descend from the summits with healing in their wings? who then, think ye, cometh? shall angels fly down to wing among carrion? . . .

40 Is it not the Father's promise that as a man abideth in himself for righteousness, he shall meet redemption and know his high abiding-place?

41 I tell you be alert! Make ye no promises unto yourselves; make ye all promisings unto the Father that ye do abide in such righteousness even to the end, doing no evil deed that

good may be its incense, doing every goodly deed that out of the lips of wrongful utterings may speak a vast beatitude;

42 That man may be cast in a land that is fat, that heaven shall know of a tumult subsided, that your arms may be folded away with your garlands, that your warfare may cease and the earth be a pasture filled with sweet scents and watered by brooklets.

43 Is it not written in the Books of the Saints that a mighty host shall arise in the Last Great Day and do battle for the Lord? think ye that host hath its urgings for bloodshed? or think ye that roses hide thorns in caprice in that it amuseth them to give sting unto the fingers?

44 Not so, I tell you. Perform not upon your own comings and goings, but await a great signal, then rush into battle;

45 Strike not vainly, pursue ye no foe in that he hath weakness, strike ye down no enemy in that he fainteth in his valiance.

46 Be proud. Be just. Be contrite. Know the strong perseverance. Win the struggle cleanly. Open the floodgates of your wrath on those who strike from ambush, who skulk whilst others triumph, who know that their pathways have direction through guile.

47 When have I told you not to be valiant?

48 When have I ordered you to flee the grim contest?

49 When hath it come unto you that I have said, Put forth no efforts that the land may be pure?

50 If this were so, who then fighteth Armageddon? who then holdeth up the battle for the Lord? hath it not been Written that such a battle cometh? and doth evil fight with evil that earth should know such conflict?

51 I tell you the Just are arrayed in their cohorts, they have armor that is beauteous, their ranks lift the bursting that cometh in the throat;

52 They are drawn up for the Lord, they meet Evil on its footing, they declare, See thy falling! thus are they the Bright Ones.

53 Behold this is the law, behold these are the prophets. But transcend not the law, yea, violate not the prophets, by advancing out of season, making errors of moment where knowledge bringeth victories.

54 I am your Commander.

55 I give you the ensign.

56 I bestow on you the countersign.

57 Would I be such commander if mine armies were but fantasies?

58 I, your Lord, bespeak you. Hasten on your errands, but behold, in such hastenings, give ye succor to the fallen, lift up the foe who perisheth from hungers in that his rations have been huskings for his belly, do good unto those who smite you in that ignorance is their broadsword.

59 *But give ye no quarter unto him who saith, I am evil and know that I am evil; I spit upon your Prince in that he approacheth me with forgiveness in his ministerings!*

60 I say unto you, beloved, I will have no part of him, I will give him no succor, I have known the Man of Old and I consign him to his pestilence.

61 Thus, beloved, is it Written.

62 Abide ye in me, and I in you, till the better days be come, for so also this is Written.

63 Let the days of the Writing make no mock of your patience. . . .

CHAPTER 223

VICTORY? . . . what is Victory?

2 Behold it cometh to pass that many shall fall and some shall know absolution; some shall come in to the banquet of free utterings, some shall be drunken with the wines of sweet sayings.

3 There shall come a moment in eternity when all who have battled shall take off their helmets, they shall stand in their mantles, their swords shall be covered.

4 They shall raise a loud resonance, saying: Lord of Hosts, we proclaim Thee! we give Thee our vassalage! Behold we have gone out and borne the battle's heat, we have quelled the foul utterance, we have taken spoils from Mammon and we lay them down joyously.

5 Therein, I tell you, is victory, beloved.

6 Victory is the cooping of that which is base, it is the standing forth valiantly and proclaiming your sovereignty over that which is manifest, it is conquering the spirit that Spirit may be rescued, it is opening your hearts and finding roses in them.

7 Behold, victory is more. . . . It is the process of taking the Eternal Brightness and making it manifest unto those who walk darkly; it is returning unto the Father's house that which hath been seized by robbers of fair virtues;

8 It is enduring the slaughter that sickeneth the spirit, that the pestilence be halted that striketh down the helpless.

9 I caution to no slaughter except that which is defending;

I exercise no force that cleaneth not man's tables that his viands may be excellent.

10 And yet I say unto you, the victory hath its essence. . . .

11 There are those who are proud, they know their own victories over their own arrogance; there are those who are mute, they know their own victories over their loquacity; there are those who are injured of earth and of men, they know their own wounds and scoff at the sting of them.

12 I am he who knoweth the greatest victory of them all, in that I did ascend into my Father's house out of mine own resonance, out of mine own brightness I did give no leech to alchemy, I did lift up my voice and call my minions unto me.

13 Yet when they came to me, I did not desire them; I turned mine own magic; I raised mine own goat-herds up into kingdoms; I commanded my presence to those who walk darkly; I gave myself no surcease in vigorous endeavoring.

14 When the time was approached for rigorous commending of myself to the multitude, I did give myself freely, I asked no man for his hand, I ventured in thanksgiving, I gave honor to the prophets.

15 These things are paramount in any man's existence: that he should envision himself as the doer of righteous alchemies, that he should lift up his hands in blessings on his neighbor, that he should make a great sweat at lecherous performance and clear the new highroads that wend unto his kingship.

16 Victory is that gratification which cometh when these are made tacit in the heavenly understanding; it is the doing of

things that others may be great and seeing them become it with little weals forsaken.

17 I tell you, Be victorious! Hear these things and do them!

CHAPTER 224

WHEN went ye out to hunt a competence and found that the Father's doors to plenty had been shut against your entrance?

2 Of old it was said unto you in truth, The earth is the Lord's and the fullness thereof, the world and they that dwell therein.

3 Which one among you wouldst do an evil unto that which is his own?

4 Doth not the Father wait on man to bless him? how therefore saith man, I endure under sufferance?

5 I tell you, beloved, no truth is mocked.

6 Let it be said among you, even each unto himself: In this have I been wayward, in this have I been neglectful: That I have sojourned unto myself, I have taken a clean coat, I have gone afar, I have harkened unto sirens, I have tarried by sweet waysides, I have made my slumber among many harlots,

7 Yet I have not forsaken the truth that ennobleth me, verily, verily, in that it hath power to ennoble me; I have done my trespass in forbidden places and was not rebuked when I thirsted for clean waters.

8 Man cometh back to the Father at his leisure, but in that he cometh, the Father rejoiceth. . . .

9 I say that it shall come to pass that the righteous man shall have a vomit of that which is tempestuous; he shall

make his bed and another shall lie in it; he shall pause by the wayside in a wearying journey and another shall attack him, in that he is righteous.

10 But doth the matter end there? can righteousness not manifest? can it not be triumphant as well as long evil?

11 I say it shall come to pass that many righteous men shall meet together; they shall consider the Beast, how they will destroy him; they shall drink of a fountain that beareth no pollution; they come unto a goodly house and a kindly host shall welcome them.

12 Put up your arms, ye nations! hear the voice of One who proclaimeth a competence unto the pure in heart!

13 Of old it was tendered to your thought that he who had a pure heart bore no odium to that which is eternity. But is a pure heart enough?

14 I tell you that he who adjourneth unto a waste place and there considereth the transgressor, transgresseth against himself; he weareth no colors in the fray for righteousness; mayhap he courteth no resentment from his brethren but he weareth no colors that redound to his vigor in the lists for self-improvement.

15 He cometh and goeth unto himself; he maketh a far vision of presumptuous impossibilities and liveth there in dreams aspiring to no awakening.

16 He resumeth a fair treasure in imagined ways of living and seeth not the asp that awaiteth to destroy him.

17 Do the pure in heart flee into mountains of silence? what do the mountains care for their purity?

18 Do the pure in heart flee into deserts of wisdoms? what merit hath their purity if only deserts know it?

19 I tell you that it were an abomination unto me that there are those who lift men's pulses not one beat higher than when they first did come into flesh; they inflict no chastisements on those who make earth's miseries; they offer no solace unto those who are unfortunate; they come and go at pleasure that is strictly of their whim.

20 Yet they say unto their neighbors, Because we are pure, we withdraw from the world; because the world is evil, behold we will have none of it.

21 And what maketh it evil? is it evil of itself? have I not told you that the righteous man createth his own fireside? that he who is holy createth a temple to that holiness, whether he be here or whether he be there?

22 Is it purity of heart to think thoughts of indolence? or seek righteous deeds and do them?

23 Whenever was it said unto those who seek the waste places, that they were pure in heart? whence cometh such counsel?

24 Behold in the heat of noonday do they call: We have no shelter for ourselves, we have no radiance in the night, we are sheep without a shepherd.

25 Doth purity of heart make of them such paupers?

26 Are the pure in heart concerned with shelters, except that others have them not? do they want for a radiance when they have God's lamp in them? are they not shepherds in themselves for those whose lives are wanton?

27 It displeaseth me, beloved, that there are those who say. Let us sojourn a while in pleasantness, lest we make offerings unto ourselves of grievous calamities; let us raise unto ourselves a goodly altar, that we may burn incense to a likely

shrine of hopes that are aggressive, observing not the waywardness of earthy men, they being vile and down beneath our purity.

28 I say it displeaseth me, beloved, that there are those who make a pestilence unto their own desires, rendering unto Caesar that which he demandeth of them in advance of his demanding, lifting their vestments carefully from the pool of thought that hath a roilment in it. . . .

29 It houndeth them unto eternity that ever were their bellies fat; it rebuketh them unto everlasting time that they seek their own recompense in that which hath its competence in hastened blessings.

30 They have a desire to be closed of the bother, whereof do they say, Behold us, pure in heart.

31 They are pure in their own longings after that which giveth them surcease from a mischief!

32 Shall such purity win them garlands?

33 And who is there to bestow such garlands? where exist they? what labors do they do? what lands do they live in?

34 I say that I know them not. My world doth not contain them.

35 Verily, my beloved, think on these things.

CHAPTER 225

HEAR MY words and be wise!

2 It hath come to me that many men in many places have made an evil tenure; they have rebuked the thoughtless in that they gave no strivings unto the ways of subtler things; they have come and gone irreverently; they have hastened

to eat of the Apples of Sodom and have found such fruit to be wormy at its core.

3 Is it not meet that such things should *be*, if in the being there cometh a competence of knowledge which enlighteneth?

4 Beloved, I bid ye harken! I come unto you as one who hath told you many blessings, I come as one who hath sinned a great sin if aught which hath been confided to you presenteth an aspect of sorry radiance, besmattered with intolerance for your blinded vision.

5 In the day that ye heed not my words, neither give ear unto my promising, shall a sorry plight visit you;

6 In the day and the hour that your destinies stand clear to you, shall a great shout arise within your hearts that ye didst know of prophecies out of season and rebuked not the ones who came and sung them unto you.

7 It hath come unto mine attention that versings and voicings have had augury in them; voices have spoken, they have talked of things celestial; behold unto man's finer sensings have come familiar spirits, advising this and counseling that.

8 Should the spirit be censored in that it is familiar? is not the mother familiar with her babe?

9 I say it shall come to you that many men in many places shall prophesy, but that clothing with the body doth not affect the truth.

10 Many prankers in many palaces of spirit shall utter lecheries that perplex the pure intent of those who wear their innocence as garments.

11 I say it shall come to you that those who prophesy

falsely shall have a false prophet's reward, that the people shall cast them down and trample upon their faces;

12 But those who rebuked not the world for its stupidities, but suffered the world to know nobility through many employments of Spirit Militant, shall come into an honor which poets shall engrave upon the hearts of many generations yet to be.

13 Wait! I say more! I say it pleaseth me that there are those amongst you who have prophesied; but in your prophesying, recall the fable I have told you:

14 That many men in many fields shall prophesy of many harvests, but only tares shall be their portion, whilst those who prophesied in honor, abiding in no unheavenly thought, shall be as those who put on bright garments when the courier cometh, that they should meet their Lord.

15 Beloved, harken to me further: It hath come unto me that there be those who already wear bright garments, though they know not the cause whereof they wear them, verily not the loom from which their cloaks have fashion.

16 I say, with them be gentle; I say, with them be just; mark not upon the errors of their goings, but dwell with them peaceably;

17 That they may see the cause of that which enshroudeth them and give a thanksgiving that it hath been well with them in counting themselves as among your companions.

18 And now I speak again of the times. . . .

CHAPTER 226

THEY have a sorry aspect in that they augur well for Mammon. But in such auguring, remember ye this:

2 It hath been my portion over many lives to become the cause of men's misgivings; it hath come to me that I should waver in my strong intent to let a worldly race perceive the errors of its antics.

3 It hath come to me that many men in many places would cast me forth and say: It is an imposter who cometh unto us! we will not have Him at any price unless he altereth the aspects of our tenure.

4 Is it meet, beloved, that I should say: So be it, brethren! my apparel changeth in that ye have caprice?

5 Beloved, hear me: Consider the ways of those who till the soil. Are they not mindful of their seed? Do they watch their harvest, that lilies may grow from turnips?

6 Can the Son of Man be other than that which is rendered by his own high estate?

7 Be not deceived. The Father hath ordered that the harvest shall be gathered of the seed that is sown.

8 It hath come to me that many men in high places have taken counsel amongst themselves, biding their times to bring in vast whoredoms.

9 I say that it is displeasing unto me that such should be the harvest of their revilings at circumstance, and yet I tell you there is graciousness in it.

10 Except that they make a mock of eternity, and do the bidding of that mockery, they prevail not at leisure to render

themselves amenable to changes of munificence, whereof they are the victims.

11 Let us not defile ourselves with wishings that the impure may be pure, when those who have a penury of spirit beseech not the God who made them for the wisdom unto mastery, verily unto themselves.

12 Rather should we say: It hath come to us that many men in high places make an unpleasant bed and lie in its cradle, that they may know the essence of true bed-making, and spread a softer couch unto their spirits when rich wisdom cometh unto them.

13 Ye are possessed of a great lesion unto yourselves that Evil seemeth to give trumpet to its pestilence, that many men are vain and filled with dire forebodings, giving no alms to kingliness of spirit, wishing all things well while verily their armor rusteth in the cells which they have slept in, through nights of evil tidings.

14 I say unto you, be ye wise, beloved, verily with that wisdom which was given to the ancients; be sagacious in a trust which hath within itself its treasure.

15 Say ye amongst yourselves: We hear a good report of that which cometh presently; we bear a high regard for that which altereth openly, seeking to apprise the sons of God of that which permitteth escape from their bondage.

16 Beloved, hear mine utterance! My countenance hath gravity, my heart is torn with mercy toward your gropings after wisdom.

17 It hath been said of some among you, even as it was said of me, that ye have disturbed the Man of the Ages, slumbering in his beasthood; it hath been proclaimed of us that we

do obeisance unto culture and permit not the culprit to share with us the rewards from many blessings.

18 That were foul within its falsehood.

19 I tell you that we wrestle with many demons, we cast out unclean spirits from the souls of many miscreants; we come and go zealously, charging the sons of men to have a care as to whom they invite to their houses of Spirit.

20 Let it not be said of us that we did practice a grievous impatience in that which maketh the race to shine as a garment about the bosom of the Infinite;

21 Rather let it be told of us that we did take counsel with ourselves, saying from the marks upon our foreheads, which should be fit to know the sweet counsel at the board of the wise ones.

22 Beloved, beloved! . . . nothing endureth that holdeth not within itself rich blessings for futurity!naught proclaimeth a blasphemy but that which perceiveth the passing moment and crieth, It is here, it is gone, and we are gone with it!

23 Have I not told you that it behooveth you to have a rectitude in patience? have I not prevailed upon you to accept with caution the promptings of impromptitude?

24 Have I not cautioned you that all is not striving? that all is not actioning? that much remaineth to be done which putteth approval's stamp on perseverance, that goeth not out to dispute with destroyers?

25 And yet I tell you it pleaseth me that those come unto you who say: The hour is the Lord's!we serve Him in it!

26 Beloved, beloved! Harken to my speech!It needeth

your strong right arm to bind your impatience as the husbandman bindeth the wheat in its shock. It partaketh of godliness to say unto yourselves, One cometh unto us who directeth the battle won upon a plane of silence and entereth in through a door made of roses.

27 I say unto you again, Persevere, know rectitude, make a goodly fight, treat harshly with the enemy if he disrupteth you in goodly works but bear him no malice in that he is your enemy.

28 Treat him as the adder which hath its nature and causation unto itself; being an adder, it stingeth the foot. Is that cause for saying: We do hate the adder in that God hath sent it to be torment to our hikings?

29 Say ye rather: It is the way of Nature's God that the adder cometh to know its own essence, wherefore we coop it as we can, that its stinging doth not fell us.

30 Think ye not, beloved, that there may be those among you who are as adders to others who have gained to great nobilities? wouldst ye have yourselves destroyed, wouldst ye have yourselves hated, in that there are higher forms that have gained unto a progress? Hear my words and be sagacious.

31 All things have their natures that such may know their natures. Understanding maketh harmony among all that are God's creatures.

32 What of those who say, Let us kill the adder in that he persisteth in his nuisance unto us, let us be rid of him in that he is sent amongst us to destroy us when we note him not.

33 I tell you it pleaseth the Father to decree the adder, but

the wise husbandman knoweth its form and its nature, he steppeth aside when it coileth in his pathway, he goeth with a stick and maketh the adder to flee through the grass,

34 But withal he hateth not the serpent in that it hath chosen its form of a serpent; all things walk on earth that a purpose may be served;

35 If they walk not adroitly concerning one another, is it their affair? or God's?

36 We have an eagerness to be about our Father's business; verily it offendeth us that circumstance ariseth making us to wait in partaking of His harvest.

37 *I say the harvest cometh when all of the workers have gained unto their places in the fields!*

38 Can men throw windrows when their forks are at the barns? can women bear children when the times of their delivery are not yet come upon them?

39 Why come I to tell you of heavenly things when men have no desire to know them? . . . I say I give you many teachings of small import, that ye mayest know a greater counseling when Earth and Sea and Air divide, and unknown furies turn the minds of men to frenzy.

40 Verily, verily, the enemy pursueth, he giveth you no lapse from worry that he shall yet trap you in his strategies and hucksterings. Is it meet that ye fear him?

41 I say that it is nobler for you to adjure him: Thus far and no farther! Thus swift and no swifter!

42 But in your addressings give him no countenance with fear writ large upon it; give him rather the disturbance of knowing that wherever ye do journey, there followeth truth that is bitter to his palate.

43 And now, I depart you. . . . I say that I come upon another hour and pray with you to dwell upon a plane of light where all things have a radiance, that where ye see a radiance, there comfort hath its homestead.

44 For it is not adroit that many men should come unto me and cry, Master, what of the times wherein ye dwell, that we may elude their teasings?

45 Rather is it noble that they should seek me out and say: Master, show us whereof we may be useful to produce Thy kingdom in the hearts of many erring ones who know their consternations.

46 Have we not fought a goodly fight in years and days that are to men as vanished sorrows? is it not of truth that we must twang a goodly chord upon the winds of many waters ere man heareth music that enticeth him from penury?

47 I say unto you, *Be calm!*

48 Bear the tempter no malice. Treat ye not with him as a destroyer but rather as a culture in the sweet wine of reason, that maketh its ferment so that tongues of many intellects may taste and know its excellence.

49 Hear ye my words. Perceive ye their wisdom. Hasten not to well-doing if so be it the hastening maketh a falling. Be ye marked as those agile, who have achievement in their wits whenever they would use them.

50 Is it not Written that we should indite great versings upon the scrolls of many waters?

51 What wouldst ye of me that I have not given?

52 Let me rest beside you as One who would share your

beds of spirit, though I walk through vaster mansions of
eternity's service upon my Father's business.

53 Peace be upon you till we come again to discourse! . . .

PEACE

THE THIRTY-THIRD SPEAKING

CHAPTER 227

MY DEARLY BELOVED: Hear ye my speaking; I address you as having understanding of principles eternal.

2 I say there are matters awaiting your knowing; I speak unto you of principalities and powers that have an evil thought against you.

3 Know ye that when man first came to earth, it was requisite on him to relieve his tedium. Long ago was it thus. Man came from mixed races. He came with understanding of a logic that was celestial.

4 He deployed throughout the ages making wishings unto himself, that he should be this and that, always imagining to himself that he *were* this and that.

5 It is meet that ye do know that the practice goeth on: there are those who would be that which they cannot by divine pronouncement;

6 There are those who would make procrastinations of intellect, calling them patience; there are those who do aspire unto lofty places, calling them desires of spirit; there are those who do seek high dwelling-places, knowing their rancor at the circumspect in that they keep to humble avenues.

7 Ever was it thus, I say; and yet I say more; I say that it is their desiring to abominate again, to make new mischiefs defiling their own tabernacles, to attain to new desires of flesh, to try new pathways that seem unto them bright but that lead into darkness and harrowings of spirit.

8 Know, my beloved, that these do surround you; they seek not your good; they perform their own auguries unto them-

selves; they come and go in circumstance wishing no good thing for any but themselves.

9 I tell you they create distortions of intellect, they abominate furiously with intellectual pursuits, they trip over conscience and are cast in their own pits, they raise themselves by intellect and are encouraged to deceive themselves.

10 I say they create distortions of fancy, they plague themselves with mischiefs, they are at their wits' end to devise new tortures for the souls of those who make a goodly showing unto God.

11 I say unto you, beloved, that the Host belaboreth them, that they come not nigh unto you to do you damage; I say that it is possible that they *do* come unto you, but if they come, receive them not, rebuke them not, know them not at all.

12 I say that it behooveth me to tell you that these matters are of import, that ye may be wise in the avenues that open unto you.

13 There come unto you many men who make vast salaams, saying: We perceive that ye have knowledge, we perceive that ye have wits, we perceive it to be a goodly thing that ye wouldst do among the nations, . . . lead us therefore into paths of holiness; be with us, we beseech you, in these times of tumult.

14 But the brethren who are of Darkness cry: Away with such carrion! away with those who mock us and talk to us of Light! crucify them as we crucified Him who sent them! take no stock in their principles, ye world of foolish mortals! See! we are wise and kindly and good, for we bring you succor that hath its lenten aspect!

15 I tell you, beloved, these things are not so. Their succor is a famishment. Their deeds are of evil and would cast you in pits.

16 Harken, my beloved! I speak unto you by tongue, I give you great counsel; I say unto you, *Be wise!*

17 It behooveth you to know that I do walk beside you in that which ye do; but this is my caution: do it circumspectly lest those who watch over you have upset in their guardings.

18 It behooveth you to know that it is possible for those who walk in darkness to make a spring upon you, to rend you with an anger, to do a beastly act to satisfy their vengeance.

19 In this wise treat with them: Give them not your sword in a conflict, for I say unto you, in that ye do it, ye partake of their pestilence, ye connive in their angers, ye do make a lecherous pit and descend with them into it.

20 Say rather unto them: What doth it profit you to do evil deeds against us when those who watch over us are great of understanding? . . . are not all things possible with God? . . . doth He not protect the weak, yea indeed as He ordereth the strong?. . . . Be wise in understanding and consult your own interest!

21 Harken to my counsel that ye may have amulets, yea protection of a sort against the noonday's flying arrow.

22 It behooveth you to know that a goodly company awaiteth its leaders, a goodly company cherisheth the dictates of your consciences, a goodly company meriteth a goodly attendance from you.

23 Arise and be about your tasks, but in your going remember the wayward who lurk in sodden places to do you a defiling; they pile up mischiefs for you, they come and go

in darkness, spilling their tragedies upon the page of fair accomplishings.

24 Go ye unto them in this wise saying: We come as emissaries not of a personage but a trend; we speak as those who have obeyed a great signal; we have seen a great sign, we have lived a great tocsin.

25 Hath it not dawned upon you that a mighty potency worketh its augury?

26 Ye do go and come in circumstance, ye peoples of the earth. Ye do rise up, and fall down, . . . but ever are ye beholden unto those who guide your destinies.

27 We are come unto you to tell you of those destinies. We do make a great mocking of the forces working evil, but in our mocking we are wise.

28 We are become as those who have seen a stalwart vision; we have seen it in a flaming, we have beheld it in a clearness; behold we have seen its dawning where the earth hath known its sadness! . . .

29 Go ye far from us, ye who work iniquity, unless ye wouldst forecast yourselves in that vision as rulers of iniquities who lead yourselves to slaughterings! . . . what have we to do with you?

30 I tell you these things, my dearly beloved, that ye may be wise and escape the fell arrow; I speak fables unto you that ye may have knowledge of what is Written for your wisdom, in your conduct.

31 It behooveth you to know that I am come out of my Father's house and go not into it again until the Dawn cometh for which men beseech the One who hath sent me. Now, my beloved, let me tell you of your errand. . . .

CHAPTER 228

BEHOLD it hath come unto me that ye abide awhile in stupor.
And yet I say unto you, ye have an errand in that stupor;

2 Ye have made a goodly quaffing of the Cup of Excellence
that ye may tip Wisdom's balances when the lords of earth
bestir themselves.

3 The godly man hath his increment in this: he performeth an
excellence unto himself in times of malfeasance that he
standeth in bright raiment as the years know anointment.

4 Is it not meet that some shall know slumbering? did not
my beloved slumber as I prayed, Father, let this Cup of
Excellence not pass from me until I have quaffed its sweetness
to the bottom?

5 Were they remiss in that? . . . let not the evil one persuade
you to a sophistry. . . .

6 Was there not merit in that which they did? was there
not purpose? was there not augury?

7 Think ye they did slumber in a stupid disregard of me?

8 I tell you, beloved, there was holiness in it. Behold they
were mortal and their stupor was not contumely, they forgot the
things of sense that their vagaries plagued them not. . . they
slept even as mortals sleep in ignorance and error.

9 But behold there was One who knelt apart from them,
bespeaking their wisdom, praying for their good. . . thus hath it
ever been since there was a universe.

10 And did I not say unto them, viewing them as children
whose play had its weariness: And couldst ye not watch with
me for just one little hour?

- 11 Beloved, beloved! . . . it was not a rebuking.
- 12 I was the shepherd, they were those who loved him; they had lent me their voicings until the flesh was weary. . . .
- 13 Was not that their mortality? What think ye it meant otherwise? What is it to watch? Doth not the Spirit perceive as the eagle? Can mortals be as eagles?
- 14 I say that I prayed, May the Cup not pass from me; but they who do slumber have no need for the drinking except they have the wisdom that cometh from awakening. Hear my statements and be artful. . . .
- 15 I say it pleaseth me to tell you of circumspections, and yet do I have wisdom that maketh stout the heart;
- 16 In that ye have valor to perform a hard service, thus are ye chosen to awaken those who sleep.
- 17 I say that it pleaseth me to tell you to be circumspect; yet in that ye have valor ye have conscience to endure.
- 18 I consider you as those who embark for far missions. Ye do stalk and stall huntsmen and set traps for wolves; ye do augur the perishing with celestial benedictions directed at their bellies as much as to their heads.
- 19 I say unto you, be circumspect. And yet I say more. . . .
- 20 I hear the strong utterance delivered in secret, I behold the blasphemy of conduct when the way is not clear unto ramparts of the spirit.
- 21 I perceive that there are those among you who dwell unaware of their timidities of conduct, groping for alchemies and bethinking them wisdoms; there are those among you who do build a little house and abide therein securely whilst I cry unto them: The enemy approacheth! . . . turn him not from your premises but bar the door against him!

22 I say that it is of moment that ye do commit no hurlyburly of conduct in your goings hence, neither deceive, neither vaunt, neither manifest adroitly that your purposes be hidden;

23 Go contritely but go boldly; make no pretense of discovery; open not your hearts to infamies of vain conceits, but dare all things, aspire to all things, receive all things that come upon you richly.

24 Take them, I tell you, for the sake of Him whose errands ye run in the avenues of mortality.

25 It hath been said of you that there are those among you wishful of more circumstance unto which to manifest.

26 I tell them that circumstance waited upon them, it beggeth them for succor, it openeth the door and showeth them the way, it lighteth a light and handeth them a candlestick.

27 These are my pronouncements unto you this hour: I say we have an altar in the heart where we steal by night and worship; we have candles gleaming in the soul, and unto them we approach, communing.

28 I say that I do reserve a place for you in transcendent memory, in that ye have lived on earth and done your deeds of valor.

29 Yet have ye done them in that I showed you; yet have ye transacted kingly business because it was within you and ye knew the way to contest.

30 I say be wise, be adroit, be fair, but ever be persistent.

31 Know those who come unto you for those who they are; conquer a tempest; subdue a great holocaust; rise up and strike boldly for freedom's sake, knowing that in the end ye do have a keen conquering.

32 Thus let it be with you.

33 Transport yourselves unto acres afar and learn of great projects that have to do with me; linger not, nor tarry; make a great speech, do a wide dominion, seek a great performance, perceive a great truth, subdue a great evil, mock a great doctrine that hath unhallowedness for essence. Thus do I bid you.

34 But let your shibboleth be sound; make no false beseechments unto those who would rend you; be constructive; be persistent in speaking of the Great Day when the Miracle performeth, when all who are righteous shall reach up for the Doctrine.

35 Give them that Doctrine pressed down to overflowing; as ye have received it, so I command to let it flow out of you.

36 Treat with those who would revile you, not again with revilings, but with doctrines of mercies, given by appointment for their special needs and callings.

37 Thus is my speech unto you; harken and heed it; go not into the broad way, exclaiming lustily; go ye into the small, narrow, and compact way where the brethren wait for listenings.

38 It is my wish for you to go. I show you ways to improve yourselves in logic, in temperament, in ready word, in timely speech and scene, in mortal dilemma, in chaos that is worldly.

39 Perceive ye not the tempest that it hourly rageth blacker? wouldst ye be skulkers from its victories? wouldst ye seek little nests among the rocks and utter pipings unto thunders?

40 I say that it is your mission to do a great deed greatly; it is your destiny to hear a great song sung and play its music unto ages yet to be.

- 41 Thus do I address you. . . .
- 42 Harden not your hearts to the voice of Him who saith:
I come soon! Prepare ye to receive Him, for lo, I *come!*
- 43 Have ye not your fill of doctrine? is there more that
I should utter? is there more that ye wouldst call for? have I not
made pronouncements sufficient for your logic? have I not given
birth to words uttering cajoleries to Honor?
- 44 Give a ready report of these, your comings and your
goings, your aspirings and your wantings. Translate a chord of
harmonies in tumults and let it be said of you as it was said
of me:
- 45 The way opened and they trod it; the path brightened and
they followed it, for lo, it was a radiant pathway, and stride in
darkness, lo, they could not.
- 46 Consider my words and ponder on them well; behold my
speech maketh a goodly language for the listening ears of
Spirit.
- 47 Ponder well, I command you, that which hath been given
you. Let your light so shine before men that they shall exclaim:
Prophets come, mortals go! mortals depart us, angels come
in to us! . . .
- 48 Power hath been given unto us to transcend many
intellects. Stupor is a humor and we suffer it no longer.
- 49 We have come into the power, lo, the stupor was delusion!
- 50 These are the works I give unto your hand.
- 51 Have I not said unto you in many ages, Lower the nets
on the boat's other side and behold ye find fishes that break
them with abundance?
- 52 Behold I still call you to be Fishers of Men!

CHAPTER 229

THE WAYS in which the enemy maketh mischief are perplexing unto you; he skulketh in shadow, he singeth on the highroad, he maketh a loud noise and beseecheth that all men hear it; he is subtle, he is coy; his right hand knoweth not what his left hand performeth; he upbraideth the humble; he deceiveth the Elect.

2 Are not these things known unto those who have wisdom? was it given them for pranking?

3 I tell you I watch closely the cohorts of the thieving ones, I know their malefactions, I discern their transgressions.

4 Yet do I say unto myself: Such errors are of moment, they enlighten the circumspect, they give arm to the valorous, they open the still, small way to those who would flee them.

5 I tell you again as I have told you before: I am Patience Incarnate. But I let not harm descend upon those who delve nobly that the Kingdom may come in.

6 Be of good cheer, my beloved; the woes are of moment, yet wherein have they harmed you? hath the pestilence not stalked close to you and yet hath it felled you? I say, Deliverance is at hand!

7 Behold ye have ministers who minister unto you; they have served you with protection; they have cast their blankets over you.

8 Hath scandal afflicted you? hath the sharp tongue annoyed you? hath the lecherous word assailed you? hath the multitude rebuked you in that tumult was your pedagogue?

9 I have seen the fell act, I have heard the foul word, yet

I have not suffered the viper of infamy to wound your heels fatally.

10 I have watched the happenings, I have frowned my displeasures, I have come and gone among the sainted ones and said: Take joy as a mantle, for verily it fitteth you; take Hope as your staff, for verily it goadeth you.

11 Do ye slumber? . . . sleep peacefully! Do ye prank? . . . do it gracefully! Have ye a humor to be about the Father's business? . . . trust not the helper found in the highroad but seek out the brother who is one with you in spirit, who hath shown the bright mettle, whose cheek hath not blanched when the arrow flashed close to it.

12 I tell you that we be three in spirit, . . . the flesh maketh weakness but the heart maketh music.

13 There is more than a village against you, beloved. There are nations to be won ere the Golden Time cometh in.

14 Have I not protected you in a little day, beloved? . . . think ye I desert you when the nations move in earthquake?

15 Be of better courage! The soldier hath his fortune.

16 Many soldiers make mighty cohorts, many cohorts make an army; yet hath the army only the heart of him who fighteth singly. Recall that I have said it.

17 Behold it hath come to me that the world hath tried you; is it not meet that it should rend you also? how come ye of strength unless there be anvils for your hammers, that your blows shall ring lustily?

18 Heed mine admonitions.

19 I say unto your graciousness, Ye are ministering Spirits; blessed be your succors; blessed be your counsels unto those who hunger after them.

20 Do ye rest in earthly nights? hath the Father not sent the darkness for a balsam? . . . the morrow, I tell you, bringeth strength to endure.

21 When I asked strength of my Father, did He not send it? did I not receive it? was it not abundant? whenever did He fail me?

22 When ye asked strength of me, did I not send it also? didst ye not receive it? was it not plenteous? have I passed you in bestowing it?

23 Have a calmer assurance. I am Strength, I am Shield, I am Weapon, I am Amulet; I shall encompass your weakness with my beauty.

24 Fear openeth the heart; in stalketh cowardice. Doubt rendeth the window; in flieth panic. I tell you that ye do have no defense against tumult when fear bringeth cowardice into the mansion of your Spirit. Open not your hearts to doubtings. I say they defile you, they give you a tallow.

25 Doth fear make you craven? . . . there is naught to do but *wait*. The anchor of righteousness falleth deep in depths of doubtings, it secureth the craft so that storms do not wreck it, even those storms of Mammon's wiles against you.

26 Be advised, my beloved! . . . I have said that I am with you.

27 There are moments and episodes when harm indeed approacheth; there are mad times and seasons when menace is imminent.

28 *I am fully aware!* For this am I shepherd. For this am I captain of the craft of your destinies.

29 I do know mine own and the struggles of their souls; I do know the wolves by name and whereof they would rend

you. I rebuke the mad tempest and it whimpereth at mine excellence.

30 Abide ye in me and fear not that I shall fail you!

31 There are needless alarms, when the Mind becometh bedlam; my voice in your hearts is as rain on many oceans, yea, the sweet shower that troubleth not the billows;

32 And yet I remind you. . . the billows are but many showers fallen in abundance, fallen in rejoicing that the clouds do their function.

33 *There is naught that can harm you!* . . . see me in the tempests and behold it giveth succor.

34 I say unto each of you. . . there is too much business of a vast importance for harm of petty nature to inflict its spiteful mischief on you. . . .

35 We are brethren for a purpose; there are worlds in the making; I say lives untold shall exist and perish on them;

36 We go upward through the cycles, we do mount world on world, behold the day cometh when we reach the Father's mansion.

37 We are brethren, I say, for the Program Eternal.

38 There are glories undefined; there are joys that are not numbered; there are pleasures and delights; there are privileges and dignities.

39 Hear ye my speech: My love worketh on you and ever ye come unto them; my heart is a balsam, it ennobleth to all dignities;

40 Suffer mine image to be ever in your thoughts; keep ever constant your regard for my Spirit.

41 I will rescue your timidities from their watery graves of heresies, if ye but keep steadfast your ideals of my constancy.

42 Millions toil against us. Millions more toil *for* us. We seek only victories which Love hath opened unto us; those who toil against us seek their victories by a wastage, their hate hath a looseness, it breaketh, it scattereth.

43 Hate ever destroyeth, Love buildeth up; hate maketh the heart and the bowels to sicken, Love lifteth the trumpet and the Mind singeth anthems.

44 Hate belongeth to mortal coil; Love is the gold on the robe of the Infinite.

45 Behold, ideals sweeten you. . . . Whence come they, my beloved? . . . are they come of a worldiness husbanded by lust? . . . think ye they seize you of whim or of fancy?

46 I tell you the Divine Idealism cometh from the Father. Rest *in* it, and *on* it, yea verily rest *under* it, and let it seek out the chambers of your loveliness, let it fill them to surfeit, let them hold it as an incense.

47 Verily if ye do *think* the things that ye wouldst be, so shall the miracle work, and ye become them.

48 Fear not error that is goodly; fear only error that maketh for destruction; fear only error that draweth *from* the Father, that maketh Him beastly, that casteth Him down as a man that would spit.

49 Know that the error which approacheth from the Father cometh out of parenthood that the child should be noble. Can such truly be error?

50 The Father hath need of you, beloved, *even as of old!* I have need of you, beloved, *even as of old!* The world hath need of us, beloved, *even as of old!*

51 Think ye the Father sendeth Evil to rend you? . . . behold what cometh unto you is sent of His purpose. Rejoice and be

exceeding glad, for great is your strength to cause mountains to tremble, yea in those days when His purpose hath been served in you.

52 Lift up your hearts to see me in the stars. Lift up your faces to see me in the sun. Lift up your eyes to see me in your brother. I say, crush me not in the flower by the wayside,

53 For I am the Mystery that maketh Nature wondrous. . . .

54 Again I say unto all of you, Cast your nets even as ye didst cast them at my bidding in the Long Ago. . . . I tell you they shall rise loaded to breaking with fishes not of earth! . . .

CHAPTER 230

HATH the day been propitious? . . . behold, many things have I accomplished that make easier the way unto sweet salvation for those who walk darkly.

2 Those who walk in darkness have witness of me, even in that darkness; I say they know my voice;

3 They know that I stand ready to receive them unto myself but the heart hath its burden, it imprisoneth them in tumult.

4 Should I disown those who would have none of me? How say I unto the multitudes then, Peace be unto you? Should I say, Peace unto those who love me but no peace unto those who dwell in wickedness of heart?

5 I am he who standeth radiantly, that all men should come up to me. My peace is my peace. Would they partake of it? It awaiteth to receive them.

6 The day hath its close; the week hath its ending;

behold the Sabbath cometh and I hear ten million prayers
upraised unto me that I should bless men's labors.

7 Is it not the truth that they should bless themselves?

8 What deeds do they, that I should add grace unto them?

9 Verily humankind would have no need for blessing
if men's hearts sought the truth and performed in its
skillfulness.

10 Yet do I know those who pray earnestly and sincerely for
the Truth; I visit them privily; I make them stout of courage.

11 Men make confusions but I command order. Men
perform mischiefs but I perform excellence. Thereat is my
Peace.

12 Yet know ye, my beloved. . . there is the peace of
resignation and there is the Peace of Love that ever hath its
valiance. The last is of me!

13 I do not command the peace that is verily smothered war;
I command that peace which suffereth with a tolerance,
I command that peace which endureth with a kindness;

14 Yet ever *my* Peace demandeth Justice regardless!

15 What would I have of Peace that had hatred in the
heart, that quelled the raised blow yet bottled righteous
anger.

16 Would I come unto you saying, Give your hostages to
tumult! . . . let the war have no noise. . . keep to your tents
though the heart be black with sorrow?

17 When I say Peace, I bespeak a great equity. . . see to it
that the evil man quench the wrong unto his neighbor, let the
bastions of Peace be the compact that endureth.

18 Make clean the temples wherein ye do sacrifice to Spirit,

then Peace is that flame whereof the altars have a surfeit.

19 Seek out your brethren and undo the fault, then Peace cometh unto you as a dove to her cage. . . .

20 Man hath said evilly, The Bright One's peace upon you! and taken the groat that hath festered the spirit.

21 I say unto all of you, Fester not the spirits of men in any way whatever, thereat is your recompense. . . that Peace dwelleth with you as a bride with her beloved.

22 I counsel to *that* Peace. I say, Go and make it!

23 Mock me not with empty phrasings that Peace hath her victories no less renowned than War. . . . Peace hath no victories. . . . Peace is an eschewment. . . . It is a sweet glove given unto the brother's hand in settlement, it is the altered fault, it is the generous benevolence, yea it is the altered understanding that whatsoever ye would that men would do unto you, do ye likewise unto them.

24 Peace hath its root in patience. It playeth a sweet chord on the winds of many tumults. Yet ever it is the forest that conquereth the winds, it is the bright cloud of pleasant morrow, I say it is the helmet taken from the forehead.

25 Do ye righteously with men and Peace sitteth always as the lord at your banquet, it maketh you a sonnet, it beguileth you as Incense.

26 There is no other Peace. . . remember I have said it!

CHAPTER 231

HAVE YE dealt justly with all men? . . . I say that it pleaseth me, yet as a father questioneth his son, so say I also, And hath thy justice been tempered with a sense, or hast thou been foolish in scattering thy largess?

2 Would I not be remiss in my performance if I rebuked you not for over-generosity? Hear ye my logic. . . .

3 Men admire not, neither respect they, that which hath a foolishness in soft largeness of the spirit;

4 I tell you to such the order of giving is reversed; they give unto you at their manifest election, ye do take from yourselves as from a silly butler, ye do scatter to the foolish in that they ask it.

5 Is it not godlike that each gift should have purpose warranting its giving?

6 Ye know that it hath been said: Give unto him who asketh of you your coat, yea if he offend you, give him also your cloak.

7 Verily did I say: Give not unto him who hath no right to either, except on his demand. Are ye of me? . . . What is that to usury? what is that to craft?

8 Brawl not, beloved, yet be ye not supine in your courage when that which is injustice threateneth you with duress. It is a kingly thing to give a man a shekel in that he suffereth for the cloak it will buy him; it is an offense unto that which is his godhood to present him with the shekel in that he hideth his first cloak in a thorn-tree.

9 Generosity is of me. Over-generosity cometh of the Evil One.

10 Justice is my Spirit. My soul is men's Justice. But justice applieth unto the giver as well as unto him who receiveth the gift.

11 Men hold not in respect him who hath no raiment, in that he giveth it when those who do receive it are able to acquire such raiment for themselves.

12 Beloved, be advised: There are those among you whose inclination is to overgive; men say, They are generous to a fault. . . .

13 Verily say they rightly. Such is not mature, that giving is but childish. I speak as a friend having wider wisdom, not as a lord who commandeth his stricture and visiteth his displeasure on those who heed it not.

14 Let us think of the future. Be of expectant heart and calm confidence that I value you too much to let you linger by the wayside in that ye need coins that Caesar's mint hath issued.

15 The way openeth, the morn decideth; my work shall have its substance.

16 I am not of this world, yet trust that I know the obligations of this world and the way in which men perceive earthly righteousness.

17 I say that it is godlike that there be those among you who keep the spoken word that it shall be their sacrament.

18 Go with him who asketh of you, and trade with him who seeketh trade; never have I told you that such were not honorable; go ye into the market places as ye will and have your covenants, but go knowing that I am aware of such traffickings with Affluence.

19 There are those who would claim unjustly of your bargainings. I say, Pay them not. There are those who would claim of you in justice. I say, See to it that ye pay them till the final farthing melteth.

20 There are those who would scoff at you for incredulity of heart; scoff not in return but bestow on them a blessing.

21 These things I counsel you; these things have high approval of your Brother, Lord and Servant.

22 Stand not on honor when honor meaneth spleen; stand strong for honor when honor meaneth equity.

23 Try not to be estranged from Love by thoughts of loyalty exaggerated when those ye love are truant; behold I am waiting at all times to aid you.

24 The Son of Man hath a mission indeed; he is of good intent unto the world; he is come to men as Man.

25 Be of stout courage and embrace them for me. Plans have swift stridings that perfect world redemptions. I make them of substance. I give them their brevets. Know that I have need of you and that I take counsel of my Father, that we may proceed with a vaster acumen. . . .

CHAPTER 232

HAVE I not told you that it was said of me in the beginning that I came bringing not peace but a sword? What think ye was meant?

2 Was it not said of me that I did bring dissension, that I did cause principalities and powers to arise and smite those rulers who ruled not with impunity?

3 I say that it shall come again that men shall say: Behold he soweth a foul seed amongst us; behold he turneth a man against his own household; behold he goeth in and cometh out and whereon he hath trod there spreadeth a pestilence.

4 For it is the way of men that they should turn against those who would do them most good; they rise up and make mighty strikings against those armors that are held for their defense.

5 I say that it shall be again, even as it hath been in times that are gone, that there shall be strikings and groanings. Men shall cry, The Prince of Peace hath caused it, in that He hath tricked us!

6 What mattereth it, beloved? . . . We have sought to do good, we have sought to turn no man against his own household; behold his household hath turned against *him*; it hath said in the turning: Evil hath caused it; there is no Prince of Peace, else He would not suffer it.

7 Wherein should I suffer it, or suffer it not, my beloved, if those who heard not wisdom hungered not in their hearts for mercy, neither heard they blasphemies without a shrinking that I should have caused them?

8 I tell you that fairer days dawn for humankind, but ere they dawn it cometh to man that he goeth in and cometh out as he clearly perceiveth the Lamp of True Wisdom guiding his footsteps.

9 That Lamp is lit. Verily there is One who holdeth it aloft.

10 But man hath a humor to test of his principles and see if they befoul him. He goeth in and cometh out not adroitly, but walking as one clumsily; perchance he trippeth, then doth he exclaim in anger, And would I have tripped had there been those to guide me?

11 I tell you that it is an abomination unto me, beloved, that there are those who, perceiving wisdom, embrace it not. It is an unkindness unto my mission, in this lowly place of worldly effort to bring a lost race back to glory, that there are those who would treat of the scornful as though they had great wisdom.

12 Hear ye and be wise!

13 Know that it hath come to me that there are those who do make a great bag of their troubles and lay it on the shoulders of relatives and neighbors; they say unto them, Carry it and if ye drop it not, then shall ye be consoled with riches of heavenly price.

14 I say that the time cometh shortly when all riches become a pestilence. Man shall say unto his neighbor, What possessest thou? cast it from thee lest it offend thee with incrimination.

15 Is it just that there should be those who possess great substance and those who hunger for that substance. . . whilst there are others toiling that the substance should be kept from those who have it not?

16 What of the preacher who declareth: It is just and good that there should be those who have great possessions that they may be lantern-bearers on roads to wealth for those who cannot see for want of light?

17 What of the laborer who laboreth for the safety of that which is held unlawfully, writing, pleading, besieging that agencies of offices maintain to protect in safety that which is now held selfishly and for a goodly ease in substance?

18 I say, beloved, that this shall be changed. Man shall walk uprightly; he shall suffer not his neighbor to eat from fat barns while those do stand by whose bellies are empty.

19 It shall be a lechery, verily an abomination, for those to labor with pen and instrument saying, See, we protect you in your gains and in that we protect you, we demand of you stipend.

20 Away with it, beloved! Let those who possess, retain as it pleaseth them, and as they may, in substance;

21 Let those who are enhungered, take and eat with a goodly relish, saying: For this have we toiled, that our bellies should be fed.

22 Think not that I have come preaching resistance against authority. I say authority is godlike, in that it teacheth man to eschew evil in his political relationships, doing those things which profit him in masses;

23 But authority encompasseth not turnings and twistings on the roads to achievings, that those who are weak should be made the weaker, that those who are strong should be made the stronger.

24 I say there are those among you whom it behooveth to know their own destinies, to take a goodly helping of the rich fruit of Knowledge, to pass it plentifully among the brethren, but to say as they do pass it,

25 It is known unto us of old that ye will fill yourselves with husks; eat therefore, and know true wisdom; revile not yourselves with false promisings of increase, but take every man as it pleaseth him, after the promptings of his talents.

26 Then shall he be fed; then shall he know increase; then shall the laborer return unto the furrow; then shall the vintner return unto the vineyard.

27 I tell you, *it cometh!* . . . Man returneth unto his pasture of endeavor filled with new knowledge; that he is the licenser unto himself, having goodly respect for authority in that he *is* Authority, and yet vaunteth it not.

28 Wouldst ye have increase that knoweth not defeat? . . . Give ye then license unto him who is of good repute to tell of his findings unto the Infinite, casting no stone at the follies of his fellows but always enduring. . . . that ways may be found

for transmitting his intelligence into an unction.

29 Always persevering, always going forward, worshiping no golden calf, but always the heifer that giveth abundance from her udders when cometh those seasons when they are marked by Providence for filling.

30 It is a calamitous day that awaiteth mankind if he filleth not his ears with his witnessings to falsehoods, yea to false prophecies, to ultimate harvest of that which is manifesting.

31 Look about you, ye lords of wastage, and perceive that it is so.

32 Take ye your staffs and tread onward into knowledge; know ye that what doth proceed from the mouth of Infinite Happenings findeth a speech that uttereth as the Godhead.

33 For verily it is written that ye do cast all stones down to find those masonries that endure unto eternity, marked with the tablets bespeaking celestial benefactions. . . .

CHAPTER 233

THUS have I spoken, and my speech knoweth increase; night unto night it increaseth in stature; day unto day are the brethren aware of it.

2 I have sung in many schools, I have taught by many waters; I have said unto this race, Come up and be noble.

3 Verily it heareth me through the tongues of my servants.

4 What man among you, breeding sheep, would bethink to sire a ram? is it not true that the lamb hath its gamboling ere the full sheep come to pattern? is speech not more than sheep?

5 I say that it shall come unto the world, that it shall hear

my voice; it shall uphold my hands; it shall make me a rejoicing that I have paused in many valleys to point out many hilltops and not been denied that mine invitings were not honored.

6 Let us be joyous that it is so, for sorrow weareth a jaded countenance and after the sickness cometh the deliverance, after the contest cometh the garland, after the jousting cometh the balsam.

7 Wouldst ye perceive me in my treatment of the world? I tell you, go unto the pure in heart and hear their rejoicings that my person hath its substance; go ye unto those that mourn and perceive the manners whereof they be comforted, go ye into the high house and look out the broad gate, and perceive the throng that its heart-hopes are of excellence.

8 I am of these, and of such is mine errand.

9 Are there those who bethink them of my coming with trumpets? shall the heralds flash wittily? shall there be a vast sound and the crash of much vintage flowing as the fountain from the rock? shall there be a deliverance of the captive from his irons?

10 How long, O man, willst ye mock my spirit with the panoply of follies?

11 I tell you that I come in the still procession, the quiet embassy, the tiny lantern that is carried carefully by the babe lest the fire spill out and endanger the household. . . .

12 I am the night's star and the morning's breath, I am the music's silvered note that lingereth on the eardrums when the chord hath been forgotten, I am the Little Price that buyeth excellence,

13 I am the soldier's bivouac and the laborer's harrow,

I am the earth's increase and the morrow's energy, I am the sweet light at evening when the lily hath her folding.

14 Receive ye my presence, all ye who are worldly! Rise up and rejoice with me! for behold I say unto you that *I am Man as he shall be*. . . .

15 I am the Good Neighbor and the princely portion, I am the strong castle's beauty and the laborer's bread at his own fireside.

16 Should not all good things enter into the life of man? would he thread a needle at the blare of trumpets? would he inter his dead with the tumbling of mountebanks? . . . how then think the scornful that I must usher in my presence as though I were charlatan come to enrich myself by selling last year's huskings, or the evil counselor covering the nakedness of his rejoicings at his brother's penury with the suds from many waters?

17 Is happiness not natural? is it not man's birthright? must it be sequestered and exhibited in a case?

18 Should man not know Justice, that when he contendeth with his neighbor too zealously, the judge should not rebuke him for his brawl upon the highroad?

19 I tell you in my kingship I am all of these and more. . . .

20 I am the sweet spirit of man's content with man, that the earth may be resplendent and man may say, Never was such a time of blessing as we do live in now!

21 These things are mine accolade, received of my Father, . . . must we blow a blast at these, or utter a fragment of magical nonsense? . . . should my coming not be beautiful, in that it is quiet?

22 I say unto you, I am He whom ye love; I come in a bright

robe of promise that all those things unto which your hearts have aspired shall be added unto you; I am your alpha and omega of men's hopes yet to be.

23 Hath the earth its pestilence? have we not a proud ointment that perplexeth its injury? do we not gather golden ears of corn that the harvest may be manifest? how say ye, There is no corn, when the greatest harvest of all lieth heavy on the stalk?

24 Thus arise ye, my beloved! enter upon my coming with excellence! Once it hath pleased me in that ye didst strew branches of the palm, singing your hosannas, He cometh! He cometh!

25 I say there shall be palm branches bestrewn in the Spirit . . . the dawn shall know mine entry. . . the whole earth shall mark it.

26 Walk ye in your uprightness before many kings, beloved, that in the last high hour it shall mark you to sit gracefully with the King of Kings and see the sapphires on his fingers. . . . yea, jewels of tenderness as trinkets for the lowly!

27 Thus do I depart you, leaving you my Spirit.
Presently ye shall see the cohorts coming in, even those armies whose swords have been as lilies!

PEACE

THE THIRTY-FOURTH SPEAKING

CHAPTER 234

WHAT wouldst ye have of me this hour? Have I not told you that peace cometh unto you? Have I not said that all will be saved if they but incline their hearts unto righteousness?

2 Hear ye my words this hour: I bring unto you a new interpretation of that which man declareth as Peace. . . .

3 When have I ever told you that Peace cometh not? And yet I say there shall be no peace until man raiseth himself to break bread with the Host, until he escheweth evil, until he prepareth himself a bed in that place where the righteous have their habitation.

4 Peace, my beloved, is not a pact; it is not a condition wherein man softeneth the blow which he dealeth unto his brother;

5 It is not a fond utterance, nor yet the angry word arrested.

6 I tell you that peace that is of mine essence embraceth a noble calling; it is that state of men's affairs wherein they say unto one another: We have contested and known strife, we have struggled and known combat;

7 Behold in that the victors have suffered with the vanquished, the terror hath been loosened; there hath been both weeping and wailing in the cohorts of the righteous even as in those ranks that harken not to reasonings.

8 Peace is that prevalence of sanity wherein men say: It behooveth us to be more orderly, one unto others, for in that we struggle and contest, all of us are sufferers of losses;

9 We do not gain by strife, for unto him who thinketh he gaineth, come envious neighbors saying: We perceive that

thou art victorious over thine adversary; now therefore if thou art victorious over thine adversary presently thou shalt give cause for anxiety unto ourselves;

10 Therefore do we also rise up and humble you, that the law should be kept.

11 Peace is that order of sane reasonings induced among all nations that maketh them to decide that inasmuch as they strive and contend, thereby other strifes are bred, thereby is there no ending to strife nor yet to contentions.

12 Therefore he who breaketh the peace beginneth an eternal warfare that halteth not until all are slain.

13 Is it peace to say, There is a truce among the nations? Is it peace when men declare, Presently we go forth unto our adversaries, we vanquish them gloriously, we strike them into dust?

14 I tell you, my beloved, a truce is not peace.

15 So long as man contendeth in his spirit, no peace existeth.

16 I say unto men, Be calm, know the sweet reasoning that cometh from luxury of spiritual manifesting.

17 I say, Give unto thy brother thine arms of combat; I say further, Let him break them.

18 That which giveth tranquillity of heart unto thy brother's spirit, that thing is of peace; all else is of war, or truce in war.

19 I tell you that I come unto men, not to prevail upon them that they should have peace in the midst of war, or their resting-time in wits that maketh for the combat;

20 I tell you that I be come to cause those conditions to manifest wherein man perceiveth that his greater gains are in striving not.

21 In that he perceiveth that he hath the greater gains to

make by putting aside his striving, thereby cometh unto him the peace that is of me, the peace that is of spirit, the peace which endureth in that men are comforted by having it possess them. . . .

CHAPTER 235

YE HAVE asked me for a message to give unto the nations. I give it richly unto you, for are ye not my servants, bringing in my kingdom? why should I withhold it?

2 Are not the birds taught to build nests in the treetops? are not sheepfolds for sheep that they know naught of wolves that would tear their soft throats?

3 Be comforted, be wise. Know that no harm befalleth you though a thousand should fall in the place that is beside you. Know that I will it. In my words are no falsehoods.

4 Is it meet that ye should address the nations, crying unto them, Woes, woes, woes? I say unto them instead, even as ye, my servants, say unto them: Peace, Peace, Peace! . . . peace in your destinies, peace in your lives, peace in your comings and goings amongst yourselves, peace in your auguries, peace in your loves, each one for others.

5 Alas, in the thinking of the nations no peace is of moment, neither know they love. They seek a great lechery, that each should outdo the others in strivings unto Mammon.

6 I say that I am coming to visit my displeasure on those who would eat while the lean await a feasting.

7 It is a concept of results worked out first in imaginings as mankind would have it, that life is what it is.

8 Let the better man win and rejoice in his winnings. Let

the weak man be facile that he borrow no imaginings that his weakness is endless, that he cannot escape it; let those who mourn be comforted, that the kindly day hath a balm in its sunbeam and tears are as dew that dissolveth with the morning.

9 Are there those who cry, Behold we wait long and no goodly thing arriveth; behold we have had patience and the prophecy hath mocked us?

10 When hath humankind heard truly with the ear? when have sons of men listened truly with the heart?

11 Is it not meet that we should give a goodly feast unto those who have lean bellies, even in that starvation which seizeth on the intellect?

12 Hear my words and perceive their true incense. . . . I tell you a great lechery cometh upon this nation whose end ye perceive not. And yet I instruct you, harken not to false counsel that crieth, It is endless!

13 I say it is not endless. I tell you that man goeth unto his home in security of dwelling, he pursueth his pathways in security of person, he tilleth his fields without wolves in the hedgerows, the fig of his vine becometh sacred to his diligence.

14 Know it and sing it! Make a glad song of it! Arise and give thanks that it is so. And in your thanksgiving make it happen, even in action, for such I tell you is your birthright.

CHAPTER 236

IT COMETH unto me that there are those who would afflict you with mischievous reasonings; they would hasten an augury beyond your controlling; they would say, Behold we too have doctrines coming from the Hidden Ones; now then, see that ye do manifest, for in that ye manifest not, so is it attested that yours is foul utterance.

2 I say, trust them not. They are as wolves in sheep's clothing, they are prowlers by night with designs upon your treasures; they are those who abominate in makings of evil.

3 Behold they stalk stealthily, waiting upon the highroad to deflect you in your journeyings; that come and go cunningly making vauntings to themselves.

4 Or they raise a great cry in councils of state, saying, We are the anointed; to us is it given to have jurisdiction on the nations.

5 Behold they go further; they cry in their pride, This one will we treat with, that one will we order to be dispatched unto that bourne from which no traveler returneth, for we are lords of earth; we decree and it happeneth.

6 I say, all of it is evil and cometh to destruction.

7 I tell you that there are others lying in wait for you, that they may fawn upon you. They offer you soft answers to turn away your tempers. They grovel and they spit.

8 Forthwith they do bear a witness against you falsely, giving thought unto mental whoredoms, coming and going in evil encasements, seeking ever to extinguish that light whereby ye are guided.

9 Let it be known amongst you that such evil stalketh, that it punisheth Truth, that it courteth desolation.

10 There is a time ahead when men shall rally in cohorts of endeavor. They shall exult among themselves, One cometh unto us to lead us to a wholesomeness!

11 They shall gather, each man about his fireside, saying, This is inviolate unto me and my offspring.

12 In that day shall come a tumult. Men shall be wroth that such lechery hath tenure. They shall step to a line and march to a column. They shall shout, Lead us unto the Beast, that we may destroy him.

13 My beloved, be circumspect! Treat not with the adversary on any terms whatever. Deal not in guiles. Persist not in treacheries.

14 Stalk cunningly among yourselves but treat with no whoremongers in virtues of nations, neither witness their guiles that ye ape them in manners.

15 Arise and be valiant! Throw off the transgressor and the yoke of his threatenings. But be artfully advised that victory hath its conquests no less renowned than carnage.

16 In the Book of Books mine eyes have seen it written that this tumult should tarry, it must dwell upon the nations, verily, my beloved, it must reach unto the hearthstone.

17 Verily must it have its goings in, and its comings out; it must wrench the souls of men with torment, that those who are righteous may see it and say: Whereof do we fear it? whereof do we cower?

18 Verily they shall say, Have we not minions more powerful than Caesar's? . . . have we not cohorts whose victories are prophecies?

19 In that day shall come a vomit. Verily the nations shall spew out their vanities. They shall trap the befouled in their snares of wrongdoings. They shall make of the unwary a snareway to perdition.

20 I tell you there shall arise great and goodly men who shall look upon the tumult with faces that blanch not; they shall say, It is our battle, for this were we honored: to give joust to the combatant who marcheth with the Dark Ones.

21 Thus is it Written: a time of woe shall come upon this nation but out of that woe shall come a great healing;

22 Verily that healing shall be as the soft voice of mercy imploring a world to know peace from the Infinite.

23 It happeneth! It happeneth! But the righteous have a treasure, I say they have an amulet, verily a talisman goeth ever with them. They do not march out to dispute with the scornful. They do not flock in to have traffickings with vices.

24 These march and they perish. But the righteous perish not. They go forth and know contest, yet contest hath its accolade; it bestoweth kingdoms on them, it setteth them up and raiseth them to lordships.

25 I would not tell you of these warnings unless your welfare was dear unto my heart. I would not make you wise, unless your wisdom was intended for the watchful.

26 Let us tarry together. Let us feast as at a banquet where goodly foods are treasured, where the wine of foreknowledge hath a bead that is valiant.

27 Let us make goodly music unto those who have their weariness in pursuing their rectitude; let us lift up our arms and make an inviting to those who come seeking the leaders of the Kingdom.

28 Whenever was it Written that those who joust for righteousness should meet with unhorsings? I tell you that man unto man hath foreknown his defilement, servant unto servant hath bathed in the Waters.

29 Unto those who have made a great purging of their armors hath come a great strength to lift up the anointed.

30 Such matters must be, such things come to pass. I say it behooveth every man to take up his armor and lay it not down till the wine of the contest hath mounted to his intellect.

31 I say a host cometh that dwelleth not on ramparts which the enemy hath plotted, but rather it dwelleth on mountains of splendors whose summits have thrilled to the kiss of the sunrise, whose heights are ennoblements, whose lofty positions are as battlements of Spirit, lifting those who dwell therein to see the whole conflict and know whereof it cometh.

32 Dwell ye in me, and I in you, until that day dawneth when the enemy fleeth, until his banners know panic and the dust of his routing hath hazed wide horizons.

33 It is a goodly contest, provoked from the beginnings of all time upon this planet. It is an excellent joust, I tell you. It hath heaven's essence in it.

34 For the spirits of the Dark Ones must know their own madness, they must meet their own spear-thrusts, and eat their own carrion.

35 Even so, my beloved, the spirits of those ennobled must arise unto their conquests and deliver of their mercies to those whose faith hath saved them.

36 Do ye say among yourselves, Behold the earth groaneth?

I tell you that it suffereth as a woman in childbed, that a radiant age be born, doing good unto the parent.

37 Hear me further of this excellence. . . .

CHAPTER 237

BEHOLD it cometh to me that there are those in high places making mock of the faithful; they laugh with great laughter; verily they give alms unto those who are forsaken; but mercy is not in it, they do buy a vast whoredom.

2 They come and go vicariously in their deployments of compassions; they say, It is meet that we get others to do for us that which is of evil, that when accounting cometh, we shall not be held for that which was of mischief.

3 They are mighty, I tell you; they are cunning in eschewments; they give and take a ransom; the pure in heart tremble at their endlessness of cleverness; they hear no cries for mercies; they are guiltless unto themselves of their crimes and misdemeanors.

4 They befoul a whole state and count it a blessing; they seize a great people and are proud in their exploitings.

5 But hear me, beloved, . . . it goeth not well with them. They are championed of the Beastly One. Their midnights hold torments. They have no place to lay their heads that spectres do not visit them;

6 Verily are they of the earth's forsaken, yet the world seemeth kind to them and they know not their fortunes, that presently they rend them.

7 It cometh unto me that ye do treat with these, beloved, . . . ye go to and fro among them, ye perceive their comings and their goings, . . . and yet I perceive that ye do harbor a

grievance amongst yourselves that the course of the world should lie in black pastures.

8 My beloved, be counseled! . . . be wise with a wisdom that maketh saints to envy.

9 Ye do come and go vicariously. Ye do say unto yourselves, So let it be for ourselves and our children, thus was it written from the Beginning, . . . is it meet that we change it?

10 I say unto you, my brethren, changed all of it must be, else the world hath a pestilence which continueth forever; altered it must be, else there cometh no surcease from that which happeneth out of the conduct of those who do ironies.

11 I have told you as a counselor that a Great Day cometh presently, I have seen its bright footstep, I have uttered my warnings that its vestments hold tumults; I have stood in a place of exceeding great height and looked upon the nations and the ways of their plannings.

12 Harken, harken! . . . there is more! . . . I have come unto man. . . . I have told him that his days in that pestilence have ending. . . . he too goeth up into an exceeding high place and knoweth the evil whereof he was afflicted;

13 Verily he cometh down and remembereth of that evil; he escheweth it forever, he taketh a clean distaff and a pure coat; he looketh to his arms and perceiveth they have whiteness.

14 Behold in that day he saith unto himself: Thus was it Written from the beginning of all worldliness, that my distaff should be cleanly, that the cloth of my coat should be seen without blemish;

15 Why then do I suffer these mischiefs to rend me? hath

the Father decreed them, when He biddeth me to flee them?

16 I am mine own augury; I am mine own balsam; behold I will attest unto my foul habitation, in that Mammon hath befouled it; I dwell no more in it; I take stock of my godhood.

17 Are not these things excellent? Is it not man's lawfulness that he make himself of cleanness?

18 Is it not better that he should do it of his own eagerness, than that one should come doing it and leave him to his slothfulness?

19 It hath come unto me that there are those among you who hasten to and fro seeking surcease from your labors, hunting for that mountain, panting for that pinnacle.

20 Behold they work with diligence that the noontime of their hopes should see goodly fruits garnered, that their barns should be fat with the luxury of increase, yea of the body, yea even of the Spirit.

21 Let it be known to such as these, that that which cometh, *cometh!* . . .

22 Of old it was known that the Beast had its talons; of old was it known that he who cometh up out of the sea and taketh the sword should depart from the waters and know no more cleansing.

23 Is the battle an ordainment? hath it too its cleanliness? why should those bathe who have done with the washing?

24 I tell you that those who lay hand on the broadsword of spirit grasp that blade strongly and fall to a cleaving,

25 But those who do cleave with the blade of pollution shall cut with the sword and their own hand be severed.

CHAPTER 238

HAVE I told you these things to narrate pleasant stories? . . .
my beloved, be wise! . . .

2 It is no evil thing which befalleth the nations. It is no evil word that proclaimeth the Judgment.

3 The Beast cometh up like the Great Man of Old; verily it strideth high in fair heavens; thunderings and quakings come from its vauntings.

4 Is it of record that ye shouldst know palsy? is it of transcript that its hot breath should scorch you?

5 Arise and be wise! . . . know your own tempter. . . perceive your own shadows tilting at archaic things which lean the castings of those shadows forward!

6 I have said in my wisdom, These things shall strike the nations; these woes shall be inflicted on those in mortality; they shall come and they shall go; they shall mock at the righteous and tear the Beast's vitals that it bendeth in destruction.

7 Thereat shall men say: Once was a Beast and it came unto our fathers, but we, the children, being wiser than the fathers, let its memory live among us that we give it no life nor its rantings afflict us.

8 No longer do we suffer it that the Beast should rise among us; we will make of it a byword amongst those who walk uprightly; we will harken to no whoredoms that bespeak us unto wickedness.

9 Verily will we abide by the precepts of the fathers and keep the Beast from us, neither give it a sanctuary, neither let it perform even at our feastings advanced in a merriment;

10 For it hath been a Beast of evil omen; it hath taken our hearts' blood and defiled our fathers' thresholds; therefore we eschew it; it cometh no more among us; it maketh its bed in the crags of lost promings; it seeketh a pit and reareth its young in the abysses of grandeurs unto damnations.

11 Have I not told you of the Beast? have I not said that his carrion proclaimeth him? have I not besought you to give him no hospice? have I not marked on his comings and screamings?

12 Would I do these things, beloved, if there came not a loveliness unto the nations? wouldst ye hear me cry Peace if there came only torment? would I trick my beloved?

13 Behold lesser ones have tricked you, . . . lesser ones have given you no surcease in the surfeit of their auguries.

14 There are those who have counseled you, It is not meet indeed that the Beast should dwell amongst us; therefore if we recognize him not, mayhap he goeth and troubleth us no longer.

15 I say unto you, beloved, the Beast cometh and the Beast goeth, and thousands go with him who follow his banners and partake of his tumults.

16 It is meet that we know the Mark of the Beast, that we do him no reverence, that we perceive his shortcomings, yea verily his witcheries, that we see him in his nakedness, that we know him for his whoredoms and laugh not with his laughters.

17 The Beast cometh and the Beast goeth, I tell you, and great is his coming and greater his going.

18 But there dwelleth an exceeding little host who perceive

his black ending; they do pledge him no obeisance; they commit him no fawnings;

19 They do dwell in a little place apart, not as those hiding from the wrath of his countenance, but as those with a book to read in that visage.

20 Behold they say, The pages do tell us excellent forewarnings, we do read the message of the pages and withal we gain wisdom when the book no longer spreadeth for our eyesight.

21 Give ye no countenance unto the Beast; neither say, It is meet that we preserve ourselves by worshiping the Beast for in that he is strong mayhap he will slay us.

22 I tell you the Beast is not strong; he endureth for a little, little time and then he falleth, stumbling; his flesh is as parchment on which deeds are written but performed with words only.

23 He rageth. He vaunteth. He crieth: Where are those who do me homage? where are they who bow before me? whence go they who pay me tribute?

24 I say, Pay no tribute. Vaunt not the Beast by cowering at his talons. Make ye no feastings unto his greatness. Blow ye no trumpets, for I tell you his greatness is that of evil omen. It cometh and it goeth and the augury is lost in the aftermath of evils.

25 These things I say unto you.

26 I preach you no infamies, I tell you no falsehoods, I say: Worship at the altars of no false gods, neither at the statue of the Beast, but render your obeisance unto the Father, who knoweth the pure in heart, who respecteth the weak, who cherisheth the orphaned, who giveth to the Beast his little

little day of vaunting that the stout heart knoweth courage. . . .

27 The Beast stalketh and the hour groweth black. Presently cometh a night on the nations. Men cry in terror, There are none to guide us!

28 Know that they speak falsely, having no light themselves in that darkness.

29 Is it not meet that ye fetch them a lamp, lighting the feet of those who know panic?

30 These are my beseechments uttered to your stamina. I say that inasmuch as ye have need of the Beast to overcome your quakings at his emptiness, thus is he permitted that ye shouldst examine him;

31 But see to it that ye do it cleverly, beholding the true essence of the Beast, and not in bravado tempting his talons. I tell you that the Beast knoweth who hath his courage and who his rash stalkings.

32 He fleeth the courageous but the rash ones he claweth.

CHAPTER 239

AGAIN IT cometh unto me that there are those who say, Let us bow down and do the Beast reverence, for in that he destroyeth us if we make him not obeisance, we preserve ourselves to give a goodly accounting unto those who come blessing us with knowledge; or, behold if we perish by the Beast, how then do we favor unto our offspring, or have life in our throats to do good things to the nations?

2 A foul utterance; all of it! . . . I tell you they perish not, beloved, by giving challenge unto the Beast. . . . verily the

perishment cometh in that they bow down and the Beast treadeth on them.

3 I say they perish not, beloved, save that perishing is chosen of them for the purpose of life's lessons in their passing into Knowledge.

4 These are not they who do mighty works for nations. No nations are guided by those who seek to do circumspectly unto themselves first and all others second, or that grief may come upon them or the age of silly teachings.

5 Verily these do mock themselves, I tell you, by the penury of their intellects; they do save that which hath no worth of saving, even of themselves, who put forth no hand to arrest the destroyer saying: It is meet that we arrest him not, for what have we to do with him if mayhap he pass us by?

6 I tell you the Destroyer passeth them not! . . . *only to the brave is protection afforded.*

7 Only to the valiant are given the arms to proceed against the Juggernaut, only to those who stride fiercely, driving the Evil One down before them, cometh the rejoicing when that which was fought for is known of the husbandmen who pursued not their furrows when vigilance was asked of them.

8 A goodly blessing cometh unto those who have the sign of Courage on their foreheads, for unto such as these the Juggernaut bestoweth all which it hath, that it may have more and the weak become the weaker.

9 I say that I protect mine own when they ask of me assistance; but is it meet that I should fly to the protection of those who come unto me saying: Protect us first, O Lord, then do we do Thy bidding?

10 How know they protection except first they know danger?
how know they the evil man's thoughts against their persons
unless they accost him and see his black visage?

11 My beloved, be wise! . . . it is every man's birthright to say
unto himself: Here do I stand with my cohorts about me! here
do I plant my staff, verily as a banner! here do I perform the
Noble Deed and speak the Word Courageous!

12 What manner of honorable man among you would say:
The toil of my loins fetcheth me no surcease in the labor
of which I am afflicted; I will withdraw and rest awhile
and mayhap whilst I rest, another cometh and ploweth the
furrow?

13 Which think ye, beloved, cometh to know the heralding of
the Lord of the Harvest: he who hath toughened his biceps and
put share into his furrow, or he who hath said, Let the stalking
evil pursue another, for I do take mine ease and presently the
sun goeth down on the one slain and the vigilant unto self are
made to see the sunset?

14 Whenever have I told you that the love which suffereth
long and is kind hath no essence of its effort, or showeth no
motive that is splendid with action?

15 Have I not said, rather, that he who persisteth hath a kingly
crown to gain, whilst he who dwelleth in the shade of the fig tree
hath only his huskings when those who have been valiant are
called to eat the victory?

16 Hear me say it loudly: *The times call for courage!* . . . the
night hath its murmur of an evil inkling, the wise man maketh his
bed in a garret that those who may roam the highways to rob
find him not in a bed of silver linings, saying amongst
themselves, Doth he not slumber in the peace of

an undeserved luxury? therefore let us take him and divide his bed among us.

17 Thus cometh it, beloved. The times have an augury, yea verily the world hath an augury that transcendeth the passing circumstance; there come upon men great cleansing pestilences that they know whereof they do vomit their loathings of that which hath putridity, of that which hath defiled them.

18 They do make no preferences unto themselves saying: This we embrace and that we disdain.

19 I tell you every man taketh his staff and marketh his earnings, he taketh his weapons and maketh his defendings of that which is propitious according to his godliness.

20 He shall mark his own goings by the rod of his effort expended in luxuries not of his devising.

21 As it was with the prophets, so shall it be with those who wear the prophets' mantles.

22 For if it cometh to man that the choosings and excitings of conquest be not his own, and his experience be his accolade unto eternal splendor, how then knoweth he that he hath an errand unto himself and that the times are his testing, whether he be worthy to execute his brevet?

23 Mark ye well my words, and stand forth as those who have a goodly seed to sow, fearing no fowler's gun that felleth from the highroad.

24 For I tell you it is Written that only he falleth who hath given hostages to folly; he who would conquer knoweth his destiny, he pursueth it diligently; he perceiveth that evil hath no mark for those who seek not carnage in a boastfulness but who give of their dexterity when the fell hour stalketh and saints in a pit do call on them for succor.

25 Go your ways and be wise; but in your wisdom remember always: To him who hath born the heat of the battle goeth the cooling beverage and the loud hosanna; to him who hath skulked in the footsteps of cowardice goeth only the carrion spurned at the feasting.

26 Arise and execute your brevets, each man to his weapon, each one into his chariot.

27 I tell you the manna of heaven falleth on him who hath heard the world's augury and made no pretense of dwelling in stout havens when evil stalked broadly, unchecked by any challenge!

CHAPTER 240

HEAR ye a song that is sung unto me? . . . I say it is a hosanna unto the host of those who watch valiantly, who lift their voices not up unto the Beast, who rejoice in their birthright that the times bring them openings for service, who go and come proudly among hordes of earthly men saying: Give us a service, that we may perform it.

2 I tell you again, the times bring an action. The Goodly Company cometh and goeth. The wise ones are valiant, they encumber not themselves with strivings after vanities, they give and take bravely, they lift up their voices singing strongly:

3 We are those who do service unto the kingly ones, we are those who wait not in the tents of an evil, we seek those whom we know, we go and come joyously among the princes of beneficence, that where goodly works prosper, there spread we our beds.

4 I tell you it is an abomination unto me that there are

those who cry: We do shiver from evil, we do make our beds valiantly and lo, in the night doth the enemy despoil them, we do raise a sweet singing and lo, ere it is sung there cometh a discord that lifteth an obscenity.

5 I say it plagueth them that there be those who confound them, who set them on strange horses and bid them ride darkly, who give them a sign and make them a mark, who give them not riches when poverty biteth them.

6 I say it cometh unto me that their names are legion, that a goodly host waiteth not for them, that a feasting commenceth and they have not reached the doorstone.

7 Blessed are they who do labor for that banquet! blessed are they who do hunger and thirst for the feast of righteous service, that they eat of the viands of harmony to surfeit.

8 Blessed are those who are courageous in their service, who faint not at strong promise or demand of us a lechery to see that it is kept.

9 I tell you the earth is filled with those who offer fair service when the wage seemeth fairer, when the sun shineth brightly, when Nature is a song, when the zephyr hath an anthem and their hearts hold a blessing.

10 They are the weak whom the cloud of darkness scattereth, they are the feasters who are served the husks, who seek not the treasure, who drink not the waters.

11 There cometh a band of Those Who Are Mighty, of those who do righteousness unto the Father, of those who suffer not the weak to persist in their evil, who give their accounting unto the Bright One, of those who are worthy to be known as companions.

12 They come in a tournament and deploy in a torment;

they ride hither and yon about the plain of evil doings; when the enemy appeareth, they give of their stamina to open his ranks and pass through to a triumph.

13 My beloved, be valiant! . . . let the Host be your bound-mark! . . . let the Lord of Righteous Strivings enter your names upon the books of radiant happenings.

14 Let those who are weak go their ways to their cringings; let those who have strength know the rise of their mettle.

15 These, then, are the Chosen: the ones who do faint not, who give no joust to folly, who utter no whimperings in the face of disaster, who balk not at penury, who know which things belong to the Father and do them with thanksgiving that the service they render giveth mark to the countenance.

16 The times hold great issues. The hour hath struck for those who go upon a far journey to see to its beginnings, to look to their vestments, that the storm or the sunlight wreak no rentings in them.

17 The times draw nigh for those who are valiant to stand forth in their places, to make a white greeting to those who are noble, to say: We go together, there are none to do us hindrance.

18 Ours is a mission that encompasseth a journey; it cometh unto those who have no arms or anchor; it saith unto them, Be of joyful countenance, we tell you, for behold the King of Glory hath ordered up His minions.

19 The floodgates of righteous practices are open, there are none to stay the torrent, behold we have set it, it wreaketh its glory of beneficence on us, we bathe in its sustenance unto our spirits.

20 These are they who are chosen; the ones who persist in

the visage of righteousness, who do no beggary unto the Beast, who cast them no countenance unto the adversary, who have no mission but performing in honor, causing the sons of men to say:

21 These have come amongst us whose mettle we reverence, these have come in to us whose arms have a splendor, yea even a strength that conquereth as it battleth.

22 The times have an unction, the day hath a contest, the Lords of the Mighty are coming from their tents, the plain is a glory-sight, there are thousands coming in to do battle for the Lord! . . . He hath called them by His tocsin!

23 Let us be cheerful; let us be contrite; we are chosen as leaders and captains of legions; we are given to command; we are sacred to a service.

24 Let us lift up our hearts and do good unto the enemy, even though the enemy perceiveth it not; let us show him his follies in the days of our victories.

25 We are those who are anointed, we are those who are led up on the Mount of Transfiguring, we are those who have given a crust of bread unto him who had neither purse nor scrip; who had no faint heart when the barns of plenty answered to our hammerings;

26 Yet took we not a mustard seed that was not of our possessing by the measures of our strivings.

27 Heed these things. Do them. Strive not in the caprice of him who is boastful, but give an accounting unto the Lord of the Battle, praying in secret:

28 Thy kingdom cometh, *we usher it in!*

CHAPTER 241

FEAR cometh unto the faint in heart who believe in no visions,
who know but a bedlam in that which they witness.

2 Their own wits outwit them, great issues confuse them,
they perceive no end to tumult, they go and come timorously,
saying to themselves:

3 And were not these the ways of our fathers? therefore let
us walk in them and mayhap we fare no worse than the fathers;
verily do we have their courses to guide us; we but follow their
courses to know their redemptions.

4 But fear cometh on them in that they perceive they have
erred in their reasonings. They follow not the pathways of the
fathers, for the fathers are gone and no footsteps proclaim
them.

5 The fathers trod pathways that gave instruction to their
times; lo, the times alter and their tumult hath no moment; the
children are lost as in a great wilderness, they know not
security, they come and go blindly, lending small ear to tocsins
of the present.

6 Fear cometh on them in that their pathways are
confounded, their turnings have a trespass, they are lost
amid alarms.

7 I say as I have said unto you once before: *fears are lost
pathways*, . . . always perceive it.

8 He who knoweth his pathway and pursueth it, carrieth
neither fear nor tumult in his knapsack; he goeth his way
without wrackings of torments; behold all Nature greeteth him;
he looketh neither to the right nor to the left;

9 As it is with his heart, so likewise is his spirit.

10 I say it cometh unto me that a man approacheth you; he asketh of your welfare; he taketh your hand and giveth you his greeting; he saith, I come not from the Beast but from the pure in heart; I come with rejoicing that ye are in your flesh, unto the Father manifesting; I lay my hand in yours, we bid evil begone, we sit down together.

11 The name of the man is Legion, beloved; he escheweth evil acts that righteousness may prosper; he weareth a goodly coat that those who are poor and forlorn may take courage.

12 I say unto both of you, Arise and vanquish! do that which is pure, give circumstance no heed; revile not the revilers, but take ye no chaff from millings of words having in them your downfall.

13 Be brave. Be resolute. The times are upon you when that to which ye have been called hath had its secret bidding; ye go into high places; the renowned are your brethren.

14 Know that I have come unto you and said, Be great, be upstanding; see that ye are not impoverished either of intellect or of purse; be persevering, be valiant; open the purses of your hearts and scatter coppers generously.

15 Give unto him who needeth that which he needeth; but pay ye no resolution unto him who saith: Give to me in that I demand it, for in that ye do not I commit you to the jailer.

16 Strive not after power but let power come unto you, for he who striveth after power and gaineth it, gaineth to a millstone affixed about his neck; always he weareth it, he cannot lay it down.

17 For if he lay it down, those come unto him saying, Thou dost carry it no longer, now therefore thou art weak and

have no longer muscles to acclaim that which hath raised thee above the scribes and the elders.

18 I have told you that the moment cometh when ye do stand before princes. Have I not said also that those who are pure in heart shall stand before the Father? what then mattereth it that princes sit before you? is a prince mightier than the Father?

19 Faint not, neither be abashed, that there come those to you saying, Bow down and do us reverence, for lo, we are princes and would have our obeisance.

20 Tell them there is One who is greater than those who don robes of glory unto little men. They are those who see visions of mighty happenings and witness the Father in them.

21 Are the countenances of princes greater than these? beloved, be wise,ye know that they are not.

22 Ye are called unto a mighty work in this, my vineyard; the laborers labor, each at his own price; give it to them richly, pressed down and overflowing; but give ye not unto him who saith:

23 It is mine by right; I have toiled in my thought, and thus gathered my harvest.

24 Say ye unto him: By the toils of thought, therefore, pay ye your own wages, know your own beneficences, master your own increment and give yourselves the increase.

25 The pure in heart say: Master, teach me to *serve* that I may be great; teach me to *reverence* that I may know trust; teach me to *labor* that I may know profit; teach me to *love* that I may know abundance.

26 Lo, man feedeth himself as he meriteth love, he giveth

unto himself as he forgetteth himself and ministereth unto those who have need of his succors.

27 Thus speak I unto you, bidding you to valiance.

28 I say the times demand it above all other callings.

29 Let the words of your lips, and the meditations of your hearts, be as sweet lilies in a vale that knoweth moisture; let them blossom in abundance.

30 And when the evil days come, and the land hath revilings, there shall be a sweeter incense in the households of the pure in heart, in that there were hands who gathered eagerly such lilies, who sought out such blossoms and kept them as garlands. . . .

THE THIRTY-FIFTH SPEAKING

CHAPTER 242

MY DEARLY BELOVED: Let it be known among you that a time approacheth when it transcendeth sense to know whereof the battle rageth.

2 It cometh unto man that he is cast down in utter darkness and there is none to raise him.

3 I say they speak falsely who do thus advise him.

4 Man, I tell you, is content with his lot, even of suffering, else would he rise up and smite the smiter of his destinies.

5 He loveth penury, and want, and starvation, saying: Behold these are my lot, and when the day cometh that they depart from me, then shall I know surcease; behold I return unto my labors chastened.

6 I say it is an abomination unto me that man so thinketh and calleth it his destiny.

7 Behold he hath a temper to grind with the enemy, he hath a lechery to overcome, he hath a basket to fill with goodly fruits which he plucketh of his own accord from the Father's garden of mercy and justice, he hath a destiny to complete that cometh not of suffering only as suffering ennobleth him as he cometh into the strength to bear it.

8 Now I tell you, beloved, that he is able to bear it; he taketh it unto his bosom as a maiden taketh her lover, asking that he shall woo her.

9 It behooveth man to partake of that which is of moment unto his soul; it behooveth him to know that he standeth or falleth by his own intentions toward his brethren, goodly or wicked.

10 He cometh or goeth in fortune, and is raised or cast

down; but ever he asketh himself: Why, if these be woes, do I hug them unto my bosom and my hearthstone?

11 I tell you, beloved, he knoweth not goodness, he knoweth not calmness, he knoweth not the goodly fruits of a goodly tree, he taketh his own desires to be the fruits of the Tree of Life, not acting with the sense which the Father hath accorded him.

12 He hath small desire in his heart for righteousness, and chargeth me with a falseness unto him in that I have deserted him when he perceiveth he hath most need of me.

13 Perish the thought that I do desert my sheep when they have need of me; they call and I answer; I come unto them constantly.

14 But men love lechery, and make their bed with vileness and suffering, saying: There is no clean bed for us, thus do we recline where night hath caught us.

15 I tell you they are not to be classed with those who have the brand of wisdom on their foreheads.

16 There are those who must suffer to know the reality of eternal blessings. I tell you no power in heaven, or in the earth beneath heaven, giveth them a lasting blessing, or a lasting surcease from their strivings or their rantings.

17 It behooveth me to tell you that the time cometh presently when men shall foregather to be led of the Evil One.

18 Men shall declare unto themselves: The Lord of Righteousness and Justice hath shut His face from us; thus do we enlist ourselves under the banners of those who protect us with the might of their shekels and the sword of their wrath against the pestilence that stalketh, although made by themselves.

19 But rise ye up and smite them as I give you license; give them a battle as I show you arms; take unto yourselves phalanxes of friends and perform ye righteously in a company that is righteous.

20 Leave ye no stone unturned to do this thing, and presently ye shall see that the tide turneth and the enemy fleeth before the ranks of my chosen.

21 Ye are those who have been committed of old to a policy of leadership, but in your leadership be pure. I say unto you as I shall say again, Eschew evil, make no vauntings, *always take action!*

22 Take heed that ye do no alms before men which cause them to say: It is meet that we support these men in that they perceive the truth and publish it with much acclaim; mayhap they tell us secrets that we are enriched in purse and scrip.

23 I say it displeaseth me that there are those who go thus discussing you; it cometh unto me that they take counsel together, wondering if ye be those who lead them to prosperity of purse and manners.

24 I say, Lead them not for purses and manners, whether they be lean or whether they be full, but lead ye them for righteousness' sake, verily among all nations.

25 Give unto every man a full measure of confidence who cometh unto you declaring, I am sent unto you of my conscience, I come before you asking alms of the spirit, that ye do show me whereof I serve and make myself *of* value in the Kingly One's household.

26 Give such your hand; I say give him your heart; yea give him your treasure; but restrain yourselves if so be it ye do

hear him remark among the brethren, It was the only way to save my body from the Evil One's reckonings.

27 I am wearied of those who say: Lord, Lord, we love Thee and do Thy bidding. I would have them depart from me when they turn and conspire with the Evil One adroitly, thinking that I forgive them in that good ever prospereth from such evil thinking. . . .

CHAPTER 243

My beloved, be advised: I tell you that death stalketh for those who do linger by the wayside whilst the fields are heavy with the harvest of abundance.

2 Arise and be about your Father's business. Bind up the broken heart, do good unto those who do unto you an injury.

3 Take up your crosses and bear them nobly; reach high into the heavens, take ye down an ensign; bear it nobly; wave it loftily.

4 Be ye of good cheer, for presently I come among you to do unto you a service.

5 My brethren, be advised: the enemy stalketh, he croucheth as a lion, verily he teareth the throats of the soft ones; he roareth, he blasphemeth;

6 I tell you that he doth you no injury whilst ye are about your Father's business.

7 Only in that ye labor not, but verily fall into wayside mischiefs, doth the evil beast tear you; for he perceiveth your goings and your comings; he saith to himself:

8 Behold I cannot outwit those who go in a straight line; for those who tarry I have a thorn, behold I have a claw that

is evil; I tear them down for their courses are wayward; thus they fall in my pathway.

9 Behold I do no evil unto those who walk uprightly for lo, do I fear them; they have an errand, they observe a purpose, they make no pausings to consult on their coursings;

10 They perceive a lean land and presently they fill it; they call up water from cooling depths; they give it unto those whose throats have a thirstiness.

11 Behold and are not these the Anointed of old? are not these the princes, that they minister unto paupers? what have I of them, for in the craft of their princely offices mayhap they have barbs with which to sting me;

12 I will go my way and leave them in peace lest they do a witchery unto me for which I have no armor.

13 My beloved, taunt not, boast not, give neither aid nor comfort unto the enemy by exclaiming at his prowess, for lo, he hath no prowess except an evil mind which beareth him far away from the huskings, that taketh him afar off from the gathering into barns.

14 Hear my words and be wise: Too long have I labored in the vineyard of the world not to know its laborers. I say they are blessed.

15 Too long have I gone hither and yon among men not to know the true ones, not to hear their cries for the blessedness of self-assurance in that which they would perform unto mine honor, yea unto my glory.

16 Yet I bid you to be wise with the gentleness of doves.

17 The enemy soareth now, yea even as the eagle. He teareth with his talons, he hooketh with his beak; I say he

teareth the throats of those who would flee before his downward flight.

18 I say that he cometh unto you and yet he lingereth not. He maketh a foul pestilence to glisten in the noonday heat and attract the vultures of his kind.

19 But what attracteth he, beloved, that is of the fruits of a righteous harvest? what gaineth he but that which is rancid? what performeth he but the vultures' spread of carrion, that hath an evil aspect so that men do turn from it or cover it as offal?

20 In the heat of noon harvest there are those who labor nobly, there are those who work for farthings, there are those who say, Lord, take the labors of my hands because I have an affection and a drawing toward Thy mission.

21 There are those who work for pence; there are those who work for love; there are those who work for glory when the harvesters gather in.

22 Treat with them as brethren; have compassion on their weakness; do them no harm that they work in a blindness; forswear them no endeavors when they raise their eyes to a greater harvest-field and say, Mayhap, my brethren, I belong over yonder for the harvest is greener and my scythe moweth cleaner.

23 All sorts and conditions of men are represented in any harvest-field, beloved: some garner for glory, some take their pittance and seek out the quaff-cup.

24 I say that it behooveth you to know your labors, but it behooveth you more to say: Those who come unto me are sent for a price, I will make of them laborers no matter what it cost me, for we labor together and the end is Benediction.

25 Be cautious, beloved. Treat ye with no man merely in that he saith, I am here and would labor. Say unto him, And what wouldst thou labor *at*, that the harvest may be gathered?

26 Hear him tell his tale and then say unto him: It is meet that we be about our Father's business; pick up your sickle and proceed unto the cutting.

27 It pleaseth me, beloved, that there are those who labor, even at their prices, for after all the harvest ennobleth.

28 Man cometh and goeth on the eternal threshing-floor of Love; he proceedeth to his high calling that hath the vision of the eagle. He climbeth up and falleth not. He maketh himself a vineyard in the midst of plenty and sojourneth there with those who are dear to him.

29 So be it ever. Come and go as I tell you. When the battle groweth hot, recall that I too fought it, yea did I go the whole way before you and naught which ye encounter is unknown to my wisdom.

30 Proceed and be brave, be doughty, be determined. Call not upon the enemy for succor but give him of your arm presented in a contest. Lo, the laborers gather in and the harvest pileth richly.

31 My blessing upon you for being great in your visioning; my peace be upon you for taking of small things and computing them to great; the leaven of the morrow is the yeast of noble effort put into the cake which ye do knead hourly.

CHAPTER 244

VERILY I come unto you, beseeching you that ye do no untoward thing inflaming the adversary without a cause.

2 I say it is meet that ye preserve a decorum, but I say unto you more: I say it behooveth you not to act unseemly, that the good perish not, that the innocent suffer not, that those who are without price are denied not their rewards.

3 I say it behooveth you to act circumspectly, yet I sanction not cowardice; I say ye have a goodly prospect; defile it not with indecorums, give no license to perjury, make not false vauntings, recall at all times that a goodly host goeth with you whose watchword is Probity.

4 Presently there come unto you those who say: Lo, go ye with us, for we battle against the adversary even as yourselves.

5 I speak of them justly. I say that they battle not with you against the adversary; they but advance their plans that the adversary weakeneth and they step into his place, verily defiling you. Of such I would caution you.

6 I say, make no false vauntings for or against them. Let your speech be concise. Say unto them, We but do the Master's bidding, we seek not glory unto ourselves, we write and we speak having no iniquity in our hearts toward any race of men, at all times adjuring ourselves that they are as they *are* because of their ignorance of that which maintaineth when the battle is ended.

7 Go ye unto the world and address it. Say, We come as legions of light and silver, attending ourselves to causes that are goodly; we would save the wicked even from themselves

if they would but have us. But they would have us not, and so we go our way, speaking against the times and the evils of the hour which distress the righteous on every hand.

8 We bethink ourselves ennobled; mayhap we stumble in our pathways but we tolerate not the iniquitous man, we give no sustenance unto lecheries, we defile not ourselves with the hucksterings of Mammon; we go and we come; and our raiment is not tarnished with that which defileth.

9 I say unto you, Be just, but in your justice recall the suffering that cometh from ignorance. Be wise in your administrations but give no blemish unto yourselves in that ye didst perceive an evil and turned aside from it.

10 I, your Wiser Counselor, give unto you the Doctrine.

11 I say it pleaseth me that there are those who do battle in my name; they come and go rigorously; they turn not aside from evil but meet it and subdue it.

12 Of such come those on whose heads a blessing resteth, of such are they who are crowned with a diadem that hath true righteousness for jewels upon it.

13 I say those come unto you who do make a mockery of that which ye do. Harken not unto them for they are of ignorance. They wallow in their precepts, having blindness for eyesight.

14 It cometh unto me that there are those who defile you, who do cast you down, who do write false teachings concerning your activities, who do give you a name that is tarnished in the nation.

15 Mind them not, beloved. Give them no countenance. Presently they are footsore, verily they are weary. They have not a place whereon to lay their heads.

16 Bind up their wounds when they have grown fotsore; give them of your satchels when they have come to hunger;

17 But see ye unto it that ye deal justly with them. Ask them not, Are ye famished? Say unto them, What deserve ye of food when ye have transgressed and brought your hunger upon yourselves? . . .

18 Behold we have food and we give it unto you, but we ask you in soberness, Is it not meet that we let you hunger? wherein are we backward in doing just compensation unto those who know suffering because of their own waywardness?

19 We say it is blessed that men should know hunger when it bringeth them to wisdom;

20 And yet we do share our purses with you, not that ye do hunger, for there are many hungering, but we give you of our substance in that ye are brethren like unto ourselves in flesh, and in our strength of combat we take pity upon your nakedness and would not turn from you, that ye may be clothed.

21 There is justice in that; there is love of the eternal.

22 Give not for Love that hath its vaunting of the spirit over penury, but give in fellow-compassion that there were those who fell before a weakness, yea even before a blindness when they would not see the light of blessed truth.

23 For what doth it profit a man if he give unto those who hunger, being hungry himself, or give sight unto those who are blind if he hath not the Vision?

24 I say that man is strong who giveth of his substance because he hath a strength and would not strike the one who is weaker; who giveth of his alms in that he could give or as easily turn away.

25 It cometh unto me that there are many men in high places given to a lechery. Ye do combat them. I say it is blessed to show your strength and abide in it ever;

26 But let your strength be as the strength of the adversary that hath his cohorts behind him, who giveth or rebuketh in that he hath strength and conserveth it, yea useth it wisely.

27 For the enemy giveth in weakness when his weakness guideth him; but he who is strong hath a double honor in that he giveth when choice is not denied him, whether to give or to let perish by the wayside.

28 Be strong, be noble, be noble in your strength, have a strength and pursue it, let your dictates be at all times the dictates of strength, beautifully administered in that ye perceive the cause of such ministering. . . .

CHAPTER 245

SEEK YE pleasant words, making of moment the promises the morrow bringeth? . . . I say it is of moment that ye do have clean hands and a pure intent, bringing to reality the watchwords of the present.

2 It hath come unto me that there are those who would labor, verily without a price, saying in their hearts: Lord, Lord, Thy work is our work and in the doing thereof we are blessed with a richness.

3 I say they shall in nowise be without their reward. And yet I say more. . . .

4 It cometh unto me that there are those who do labor without a price, saying: Lord, Lord, we perceive Thy goodly

works as imminent and we would assist Thee in them, that they may be actualized before the sons of men and bring profit unto their lives; show us therefore how to serve that we may publish them abroad and make them a watchword unto the nations drowned in a pit of their own mad fashionings.

5 I say I treat nightly with those who do my labor; verily do I come unto them with the Still Small Voice and say, Well done, thou good and faithful servants; your attestments have come unto me and I have watched over your labors from the beginning; continue so to do and I will reward you, yea seven times seven shall your wages be paid unto you.

6 For I say unto you, It is the servant who perceiveth the labor and doth it for the labor's sake, who receiveth the thanks of the lord of the harvest.

7 Not everyone who saith, Lord, Lord, willingly would I labor if I but knew my errand or the price it fetcheth from Thee, becometh acceptable unto the harvester.

8 Verily there are those who say, What else mattereth but that the labor is the labor, that it waiteth on our hands? . . . verily it is the gathering of the harvest that concerneth us, that all may eat when the earth's days are lean and our children are famished through lack of goodly nutriments.

9 I tell you it pleaseth me that there are those who labor, even for the labor's sake. But hear ye my words and be at peace. . . .

10 I say I love best those who make utterance: Lord, Lord, Thou hast made Thy wishes known unto my reason: I go forward to do them in that Thou hast made them; loving Thee, I dedicate myself, for where a great love is, there also

is a great labor, and verily a great labor commandeth its great reward.

11 Think ye that I am not competent to know the laborers from the pulsings of their hearts, that they throb unto my service? think ye that I have not judgment to perceive what price they shall be paid for that which they perform? do I not know mine own, whence they have come, and unto what gates they go, seeking ultimate admittance?

12 I say, beloved, mark not on the man who standeth or falleth according to his works, for thereby do ye delay till the labor hath its filling and mayhap in that hour the harvest hath been gathered.

13 I say unto you rather, mark well on the man who perceiveth his true mission and verily doth it though worlds do league against him, in that he hath said:

14 My Lord hath commanded that I do this thing, therefore with His help and through His love I am invincible in that unto which I apply my talents.

15 There is a favored spot for those who say, Let us be about the Lord's business in that it is His business;

16 There is a garden that is fair for those who attest, The Lord of the Harvest is a mighty reaper, we do reap with Him going before us in the wheat, and all as a host gather the plenty into barns.

17 Lo, it is His plenty, but are we concerned in that it is His? hath He not said, Thus do I give unto you as your reward for the harvesting? is it not *our* harvest in that we have gathered it together? do we seek at straws and divide the gains, that one may have one portion and another, another?

18 I adjure you in my love: see to it that ye do so labor in

this hour of blackness on the nations that all are bound in the coming labor, yea the common reaping, saying not unto yourselves, In this clear portion of the field am I, thus do I clean it and attain unto a praise,

19 But saying, rather, Is it not Our Lord's field in which we thus gather? and who is above another in this, His field, that we should take issue as to which is fairest for the barning of a harvest?

20 My beloved, hear me, . . . I speak in solemn mien,

I say it shall come to pass that the storm-clouds shall roll with a mighty blackness, the lightnings shall play and the thunders shall wrack;

21 Verily shall there be those who are drenched by the downpour, and yet I say more. . . .

22 I say there shall be those who shall stand with a trembling in the midst of that downpour; the lightnings shall find them, the thunders shall issue, verily against them;

23 Yet I tell you they shall stand undaunted by strange ways and strengths; they shall perceive the lightning's flash and know that presently the storm abateth; behold they shall know more. . . .

24 Only those who have stood with uncovered heads shall be saved from a felling! . . . verily those who did flee unto the barns for shelter shall be stricken by the lightnings, and the structures have a fire-blast that burneth red the landscapes.

25 So is it ever to those who do harvest. Not everyone who saith, Lo, do I work and thus am I preserved from the anger of the tempest, shall be saved;

26 I tell you those shall be saved who have taken note of

the storm but halted not in their work of the harvesting; behold they have garnered even in the raging of the storm, and in the portion that it raged, verily did they garner.

27 Thus the storm shall not touch them except in their raiment, and the work of the harvest proceed even as though no storm had come upon the wheatfield.

28 Thus say I this hour, bestowing upon the goodly workers the blessing of the husbandman's gratitude, that there were reapers who stood by their sickles when the crops were threatened and the forces of Nature would send them to a hiding.

29 My peace be upon you till the harvest is gathered and the laborers stand about for the pence of their payment.

30 They shall be paid. . . .for thus is it Written. . . .

CHAPTER 246

HAVE I not told you that there ariseth presently a host to do battle? . . . why shrink ye from the conflict? . . . whence cometh this languor that raiseth up the cowardly? . . . think ye that righteousness wieldeth its own weapon? . . . would not the Evil One whisper unto you, Abide in your tents for there is no battle? . . . would it not be clever for the hosts of conflict to make their bargains with you that ye abide awhile in idleness that their victories know your absence?

2 I tell you it is an evil day and an evil hour that proclaim the tocsin unto you, Be ye at peace, for there is no conflict.

3 Behold the evil hosts rush in, and the righteous man is slain; he hath harkened to a lechery, he hath listened to a mischief.

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4 I tell you it hath come unto me that there are those who say: The ranks of the Godly are led by the Dark Ones, we are bidden to a contest that summoneth up our ransom, we are bidden unto strife that calleth forth a valor.

5 How then come these things, if the world be at peace and the Prince of Peace lead us? . . .

6 I tell you, beloved, foul wits have found them out.

7 Behold the world is evil and the hour hath its pestilence. The strong have a summoning. Whereby should they be strong if strength were not required of them?

8 Behold it befalleth the weak to be guided of the mischief that the times have no issue that Thought cannot cure. What is that to me? Would I not have been remiss in my guardianship if Thought could cure the times and I give it not my vigor?

9 I say I have given thought unto the times, but sons of little mischiefs revile me in my prescience.

10 I have called forth my stalwarts from many lives; I have said unto them rigorously, These are the issues, see that ye bemoan them; these are the lesions, see that ye do heal them; these are the transgressions, go forth and overcome them.

11 I tell you that wits are given unto you, beloved, that by taking thought unto the attacker in his tent, ye may be the victors and the attackers be the vanquished.

12 I have no patience with those who say, All is of peace, let us therefore do our slumbers.

13 Behold all is of war, all is foul pestilence. I am come that the war may be riven in the land, I am here that the pestilence may be struck from men's spirits.

14 Can I do these things alone? If such were the anchor

of my spirit in endeavor, would I not have done them?

15 I tell you I have ordered my cohorts to the contest, I have upheld my commanders, I have given them their places.

16 Life hath been given them to wage their battles fiercely, to contest with the cohorts of those who work evil, to give the hard lie to those who say that peace cometh out of fell augury.

17 Peace cometh out of the vigorous purpose wielded by the mighty heart; it cometh out of the stalwart achievement receiving its mission from its witnessing of venalities; it calleth forth the strong to use their strength astutely; it summoneth the courage to rout the black battalions.

18 Peace is an achievement! . . . it cometh not otherwise than by seeing to its bastions and setting guard in vigilance, . . . it cometh of those who look and perceive that the world hath affliction; they raise a mighty arm and wield a mighty scepter.

19 Unto these do I address myself. Harken to my speech, beloved of all ages, who have followed in my footsteps where the march of feet was bitter!

20 It hath come unto me that ye do labor long and that kindness is a stranger out of those whom ye wouldst ransom; ye do toil consummately and yet know a great famine; ye do raise a mighty shout of battle and are met by the cohorts who distinguish not themselves by any forbearance, nay not by longsuffering, for it existeth not in them. . . .

21 They only seek Peace that it draineth not their vigor; they perspire in an idleness, bethinking the victory and calling it a triumph.

22 Have I not asked of the ancients, What manner of man

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among you by taking thought can add one cubit to his stature?

23 Is not peace a stature? . . . doth man not aspire to it?
would he not grow, that his size enter into it?

24 I tell you that Thought hath its place, receiving the
inspiration from the Father that the earth-race do its works;
thereby is it ennobled and all its legions with it.

25 But is the raging lion bound by thinking him a carcass?
ask of the lion that he deport himself with gentleness, . . .
behold he may absent himself from your pathway but doth he
cease to be the lion? . . . will he not slay as the weak stand
before him?

26 I tell you that the battle is not that the lion should cease to
be the lion or become as the ewe lamb, but that the world be
cleansed of lions that they prey not on the hapless.

27 How know ye the battle or its fortunes until both be won?
. . . .how perceive ye the scepter until ye do wield it?

28 The strong in conduct are as the ravens, I tell you,
coming upon humanity in its famishing, dropping manna
upon it.

29 Ye are as the chosen who do good unto their enemies, yet
suffer not such enemies to make a mock of brotherhood.

30 Rest in me, beloved. Know my affliction but partake of my
joy. Behold I came on Mammon and gave him his contest.
I sent him his challenge, I reviled his imaginings that he by his
lecheries should acclaim himself great.

31 Always was it said that he who cometh unto his long home
findeth joy in the coming; always was it proclaimed that he who
cometh into a goodly reward knoweth his blessing in that he
hath received it.

32 I tell you there flocketh to the banner of the righteous a Goodly Company, mighty in its numbers; it looketh upon the works of evil and perceiveth that they are lustful.

33 It saith amongst itself: We toil not, neither do we spin; we wager not, yet are we rewarded with a gaining; we do a mighty conflict as soldiers of the Chosen, but the rankings of the adversary understand it not.

34 Lo, we are protected when the evil day cometh, lo, we are lifted when the transcendent effort raiseth us; we approach a goodly vine and fig tree and it provideth us with shade, yet have we found it in that we marched unto it.

35 We raise a massed song and are met with sweet anthems; we lift up a clarion and are answered by a tocsin; we march and we preach, and verily an audience showeth itself that hath not been gathered by the utterings of Mammon.

36 *I say, Preach and show yourselves, ye cohorts of the righteous! . . . Arise and acclaim yourselves, ye sons of benefaction! . . .*

37 I say it shall come to you, seven times seven, that a blithesome mantle falleth upon your shoulders; ye shall be saved when the slovenly stumble; ye shall be rewarded when the lecherous famish.

38 Is it not enough that up through long ages the righteous have disclosed themselves? is it not potent that up through time's corridors have blundered the feet that have tripped on error's staircase? . . . and have ye not raised them? . . . have ye not brought ennoblement unto those who were beggared?

39 I say, be cast upward, ye daughters of radiance! I say, be omnipotent, ye sons of my bosom!

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40 There ariseth a goodly host that rebuketh the scornful,
there lifteth a mighty tocsin that ringeth through the ages:

41 *The Son of Man is born anew in each lowly heart when it
proclaimeth the doctrine of Love Triumphant.*

42 The Mother of the Manger lifteth her face and knoweth her
errand when the Star of the Circumspect shineth not on new
evils but rebuketh Mammon's lecheries as they clamor for
expressings.

43 Verily I come among you presently, but have I ever been
far from you? . . . I do tread among you with the Morrow that
cometh, but have I ever been walking elsewhere?

44 Keep ye my mission amongst those who suffer, lift the
afflicted though they know not in their ignorance the causes
of their afflictions;

45 For such things are noble, such things are of good report,
such things manifest the divinity in man and give him an amulet
to walk among robbers.

46 I perceive there are those among you beholden unto the
armies of the wayward; ye do walk among thieves and
beg of them sustenance; ever and anon do ye cry unto the
mighty: Deliver us from evil men who take away our
birthrights!

47 Ye are mighty men of mighty mettle, but ye qualify
yourselves not for contest when ye say, It is meet for us to
be contrite in action for otherwise the enemy pursueth us to
tramlings.

48 *I say unto such, "The enemy pursueth you not", except as
ye will it!*

49 Arise and overcome him though your strength hath
forsaken you; for in the last days it shall come upon you that

your true strength was hidden, yea it was secreted in the essence of your godhood, yet it shone as a beacon when your danger called it, and made it a force to vanquish the maddened.

CHAPTER 247

I BRING you a promise, I make you a singing, I say he who is faithful unto the evening of his labor commandeth a recompense that the morning called a folly.

2 Not all who say, It is time that I were paid, for have I not labored? are met with accounting by the lord of the harvest;

3 Not everyone who saith, I have worked and known labor but the chamberlain avoideth me, arriveth at that door where the chamberlain awaiteth him; behold there are many doors and many chamberlains. Only he who hath hired hath a memory of his stalwarts.

4 The wise servant saith, Behold I have labored, behold I have harvested, behold I have gathered into barns and the lord of the harvest hath gained wealth from mine efforts.

5 Now therefore if I preserve my peace, it cometh unto my lord that I have been dutiful; verily he performeth all things justly for thereby is he the husbandman; he will reward me not for mine hours but for that which I brought him that his wealth may be greater.

6 I say it befalleth such servant that his wits shall have a bounty that they have not envisioned; his lord showeth his pleasure not in accountings but in bestowals of affection that are sired of his righteousness.

7 I say unto you, beloved, not all who labor are worthy of a recompense if mayhap they labor leanly, thinking only of

their gainings; it cometh unto the wise in heart to say, mayhap he who hath employed me hath discernment of my fervor and rendereth me a reckoning that is greater than our bargaining; mayhap I have pleased him in that I have labored because the harvest beckoned.

8 Doth not any harvest suffer if there be none to reap it? . . . is not the pain of the harvest, the pain of the husbandman? . . . is there pleasure in suffering, even of a harvest, even of its husbandman?

9 Only the foolish man saith, The bargain hath been kept and I wait for my farthings. For in that day and in that hour mayhap the husbandman is stricken at the pain of his harvest and cannot keep his reckonings.

10 The wise man knoweth a goodly time and a gladsome moment; he abideth by the richness of those who have called him; he knoweth that labor goeth not unrewarded, for if the husbandman pay not in coinage, lo, he payeth in a famine for that which was not harvested.

11 The wise man keepeth his peace in his reckonings; he seeth the increase and knoweth that he wrought it; he awaiteth the bounty of the lord of the harvest; he hath only to say, I was one of those who labored, yet I did it justly, for the sake of the harvest.

12 Lo, the harvest riseth up and rebuketh the husbandman in another season, if such a laborer be not rewarded.

13 A goodly recompense falleth on that man, his cot in the even is aglow with satisfactions, behold all things that fall beneath his hand rejoice with him richly; poverty escheweth him.

14 The unwise servant hath ever a quarrel with his lord

he saith, I have toiled for a pittance and a pittance is rewarded me, I have gone out and come in at the pleasure of my lord and now he repayeth according to my slothfulness.

15 Behold the unwise servant is always unwise, for he fareth forth expecting that which he receiveth and receiveth no more;

16 The wise servant looketh not unto his coffers but to the sufferings of the harvest; behold his coffers are filled to overflowing and the harvest rejoiceth, in that it is gathered.

17 I say unto you that the wise servant hath made a promise not unto his lord but unto himself, and kept it; he hath cherished that which is his lord's, and his lord hath rewarded him.

18 How know ye the nature of your payments, my beloved, verily of your recompense, unless ye be worthy. . . .unless ye be faithful unto the harvest of which ye yourselves are sheaves?

19 Ye do toil for a Wise Husbandman, who counteth the hearts and not the hands in the fields wherein all labor; ye do look and see a mighty harvest and ye say, It is meet that we gather it, else doth it perish and that were an evil.

20 Lo, ye do labor with a song and gather it, and he who hath brought in one kernel in Love, bindeth a sheaf for himself and his kin when that which is garnered is stored against famine.

21 I tell you that it cometh unto me, who am Lord of that harvest, which of the laborers work for pence and which for love because a harvest waiteth in pain to be gathered.

22 I say that inasmuch as ye do gather that harvest because it is a harvest, ye do know the Husbandman's joy that the

harvest is gathered and the lean years rend him not.

23 Would we who love the harvest fail to give bounty to those who do save it? . . . have we sown in a folly that when the stalk ripeneth we gather it into barns without pence for the reapers?

24 Hear ye my words and know ye your recompense. Is the harvest of no value that we abandon it to cheatings?

25 What mattereth it if there be farthings and portions not of mention in the bargainings? . . . the true lord giveth unto those who have labored with a conscience, in that they labored and he was the husbandman.

26 These are my preachments given to your insight; I tell you there are laborers who know not why they labor; but they sense the harvest's ripeness, they are one with me in husbandry, they perceive the full fields and would bless them with reapings. Do they bless the fields, beloved?

27 I say they bless themselves; they know the sweet union of oneness with the Husbandman. His joy is their joy. They have bounty together.

CHAPTER 248

I SING you a song redundant with beauty; I say unto you, Be wise, for inasmuch as ye are wise, ye behold the Great Promise that hath been uttered from afar.

2 Evil things affect you, evil men do prey upon you, evil spirits cast up monsters that seize upon your offspring, they come and go lecherously, uttering great blasphemies; they say, This will we have and that will we deny.

3 But I say unto you that inasmuch as ye perceive their evil and act with a tolerance not of the heart but of the intellect,

ye do encompass their lecheries and fetch them to default.

4 For it so happeneth that he who is evil diggeth his pit and walketh into it himself; he who doth a goodly deed taketh its wings and mounteth ever upward.

5 He who maketh a stench unto his neighbor smelleth it himself; but he who raiseth an incense unto his Creator maketh a perfume that delighteth the Anointed.

6 Hear the words of my promise: I say that those who utter mischiefs and blasphemies against you do presently utter wailings; they go and come now in the pride of possessions; presently they stand upon a mountain where all is darkness, crying, Who is there to hear us? . . . do we not cry for succor? . . why cometh none rescuing? . . .

7 What need have they for rescue, they who have done no rescuing but only caused a perishing?who cometh saving those who have raised no debts of savings against themselves?

8 My beloved, give me heed! . . . I promise only that which directeth all things, which encompasseth the universe, which maketh it straight, which conducteth it aright.

9 I say, even as ye plant a mustard seed and a vast tree groweth, if it be an evil tree it performeth an Abaddon, if it be a tree of goodly fruit, it receiveth with its shade those who did plant it; it bestoweth an increase on those who come seeking it.

10 All things are pure, all things are true, all things are of good report in this: that whatsoever is just doth breed itself justice; whatever is false breedeth itself falseness; whatever giveth a goodly service unto the sons of men

receiveth their blessing; whatever causeth them to stumble maketh a false way for those who walk blindly.

11 It is meet that ye do know these things, that ye lean hard upon them.

12 The law of righteousness cannot be defiled, it cannot be humbled, it may not be mocked.

13 Evil breedeth evil, goodness breedeth goodness, those who are of evil eateth of their vomit, those who are just, to them is justice rendered.

14 I perceive that ye do err when ye say, These things are visited upon us; naught is *visited* upon you, beloved, except as ye do will it.

15 Evil men do cause a vileness to appear amongst the multitude; they perform an evil chore, thinking mayhap that they are clever; ye do perceive those things which they do; ye say amongst yourselves, It is for our endurance.

16 *I tell you it is not for your endurance, except as ye do make it of your noting; it falleth unto those who do the lechery to partake of it mightily; they who dig the pit cast their dirt on their own heads.*

17 Would ye who pass by declare, In that it toucheth us, so was it meant that it should be aimed at us? I say it was not aimed at you but at the heads of those who so cast it.

18 Hear my words. Be at peace. Ye do suffer in your intellects in that an evil stalketh amongst you; it cometh and goeth hourly; I say that it defileth you; it maketh you to give out a calling that such things should cease in that they offend you.

19 I say, Endure them with a tolerance, in that ye perceive the law which performeth, that the evil person cometh into

that which he hath performed, even unto himself, and ye who stand watching do make known his tumult.

20 I say let your tolerance be ever of the head, in that ye perceive that which passeth presently, out of which good is born, in that men everywhere do see that evil breedeth evil and foul things do rot upon the heads of those who wrought them as a pestilence.

21 But in your tolerance, remember this: that ye are not called to partake of the carrion cast up by the heavens of that which is dung; ye have no missions to linger by the way and say, It is of ourselves in that we receive it.

22 I say, Give it no countenance; see only the law and know only the process; allow for its continuance until the hour arriveth when those who deal falsely shall be slain by their falseness, when those who do evil are felled by its sword-blade.

23 For all things, I tell you, have their times and their seasons; even the evil man must know the evil man's reward.

24 I say unto you, be wise: eschew the evil man, set a stake upon his doings, lest, harming himself, he do harm unto the innocent.

25 Give no countenance to Mammon, but be wise amongst yourselves, saying, These are the things that I know to be true: that the day is a tumult, that the carrion smelleth hourly, yet will I close my nostrils to it, *though I lend myself to bury it.*

26 It is meet that ye do these things, beloved, else greater tumults visit on you.

27 The end cometh in a day of exceeding great glory, and not all who cry Lord, Lord, are beholden of its beauty.

28 Tolerate in that ye perceive the law; tolerate not in that ye stand idly by while a great stench groweth and hourly sickeneth.

29 Act with a great acclaim for that which is righteous; give the evil man his hour in that he performeth his evil and receiveth his debasement.

30 Say not amongst yourselves: For this is the watchword, that the evil man is witness unto his own debasement, therefore do we wait that the debasement come and fell him.

31 Say rather amongst yourselves: We are the enlightened who show him his debasement; thus doth it come to him, in that we reveal it.

32 Beloved, hear my words and do them. Hear ye the preachment. Discern ye the Doctrine. I pass amongst you, declaring many beauties; I come unto you privately, ennobling many vistas.

33 The time draweth short ere the hour for action falleth.

34 Dwell ever in my love and know that it sustaineth you.

THE THIRTY-SIXTH SPEAKING

CHAPTER 249

MY BELOVED, I adjure you: I tell you it cometh to pass that an evil man shall rise up and address you; behold he shall say, There are those who stand in the way of my conquest, there are those I would murder that my will have obedience.

2 I tell you it is reported unto me that a great blindness shall descend upon the nations in that this man stalketh amongst humankind. He cometh swiftly, he cometh suddenly, I tell you he cometh without giving warning.

3 Thus do ye treat with him: In the moment that he cometh, make ye no pretense of challenging his vauntings; say unto your minions, It behooveth us that we go not out to meet this man for presently he falleth: lo, from his own defilements doth his power dethrone him.

4 He taketh an evil glove and giveth an evil hand; behold he shall feel the sting of the adder in the glove and his hand shall be pierced by that which doth fell him.

5 So be it, beloved; I warn you in reason. I say unto you, Go ye not out to confront this man, but abide ye in your tents until the moment arriveth when he falleth;

6 Then shall his falling be your signal for a great inrush of the cohorts of the righteous. Not until then, I tell you, beloved. Let the man come first.

7 Thus is it Written.

8 Let the nations resort unto armings, verily let them come to their misunderstandings; let them rant, let them rave, let the man pursue his calling.

9 I tell you that he falleth; I say the nations fall also by his

wickedness; they shall be as those that are cast among ferrets; verily the weasels shall burrow in their vitals, they shall sting with a pain that is mighty in its sharpness.

10 Be ye not concerned; be about your labors; do your goodly deeds; encourage ye the righteous; have ye discourse with those who are of principle; say ye, We prepare the way for the Lord's coming, we go out joyously to meet and to greet Him.

11 Let your speech be guarded, beloved, in that city wherein ye sojourn; make no protestings, make no revilings; keep a soft tongue for a loud purpose that followeth swiftly thereafter.

12 Make ye your comings and goings as secret as possible until I say the word to proceed with a loud shout and do the great heraldry of a mighty innovation.

13 I say it shall come to pass, beloved, that ye shall be ennobled in ways that ye know not; ye shall have a mighty song upon your lips for the moment of correctly making anthem.

14 And now I tell you more:

15 It hath come unto me that there are those among you who do want direction in smaller matters of spirit; they do make a forecast of the purse and say, It is not meet that we do this or that, for lo, we are humbled in the count of our coins.

16 Unto them I say, Take ye no thought unto it, beloved; I tell you it is possible for all things to happen with the Father; mayhap ye do see presently wherein ye do profit by having lean purses.

17 It cometh unto me that presently the enemy commandeth

of those who have coinage, that they relinquish such unto him; in that ye have none such, thus are ye not indebted unto him, that ye bow to do his bidding.

18 Take ye note of this; tell it unto the husbandmen; tell them that I send them increase sufficient unto the moment of true action.

19 Hear me, beloved: Say unto the workers at parting these words. . . the Father hath called us to perform in His garden and turn a mighty clod that a rose may have nourishment, the glow of whose beauty no man now perceiveth.

20 But ye shall perceive it, for do ye not turn the sod and water the bush and tend the vine whereon it blossometh?

21 Say unto the workers: It behooveth the Master to direct us at His pleasure; we do His will and find a great joy in that we are favored. We do it patiently, behold we complain not. We turn the soil hourly, and behold in the seed which we have planted tender pulsings of the life which manifesteth when the vine is stronger from the seed.

22 Say this unto them with my blessing, for behold I know their hearts hourly, that they lift up a longing for the goodly days that shall be.

23 Some there are who believe stronger than those among you have a notion; some work with misgivings; behold some tarry for their temper is uncertain; some make lecheries in matters that are small, but not because they perceive not the trend of that which accrueth when all work together in harmony.

24 Take it with you in your journeyings that those whom ye leave to do the goodly work are with me, and I with them, and I suffer no harm to come upon them in that they have

been numbered among those who were faithful unto the end.

25 In your leaderships, be pure. Eschew evil. Make no vauntings. *Always take action!*

26 Let your writings be concerned with issues, make ye no pretense of hollow strivings; open the fountains of your spirits and let a fountain of truth and information gush forth that shall confound the enemy and put him to disobedience among himself and his eunuchs.

27 Abide ye in me, and know that I count that day as lost which holdeth not its message of consolation for you. . . .

CHAPTER 250

I SAY unto you, Be patient; I say unto you, Be contrite; I say unto you, The enemy falleth, loaded with the sacks of the pence that are his armor.

2 Oft hath it come to you that if ye had but pence, then would the battle for righteousness be victorious; I say unto you, the pence cometh indeed, and yet I say more; I say that it cometh within the Father's time.

3 Not all who cry, Here am I, Lord, use me for Thy kingdom's sake! mean that which they cry in the silence of their hearts; verily they mean, Here am I, Lord, use me as it pleaseth Thee, but ask me not that I give recompense, verily would I have it that Thou didst give recompense unto me for offering my talents.

4 These are the small chaff and the little bushel of the garnerings at the Father's harvest; verily they cry with a loud voice when the enemy pursueth, but when the enemy vanisheth, lo, they declare: We are those who have known

a deliverance; let us therefore make merry in that a time for it hath come to us.

5 I say, the time hath not come for their deliverance, yea even for the shoutings of the victory, until the enemy be delivered into the hands of the Father.

6 But much cometh first, beloved. Those who are as lead in the sack of the Infinite must sink to the bottom of the seas of iniquity;

7 Those who plead a righteous cause, and cry a righteous cry, must have raised unto them a pennant about which they gather that the Lord of Glory may come in and the shoutings have a joyousness that persisteth down far ages.

8 So was it Written, even in the beginning; so shall it be unto the sons of Benefaction, though the long night pursueth and the righteous now walk naked.

9 I say there are those who wait without the banquet halls of wisdom's feastings, knowing the door but refusing to come in. They shall be shown, and the door swing open unto them by the hand upon the latch.

10 I say there are those who shall pursue a righteous man's repast upon a banquet of true fruits; but lo, they are hungry as Mammon's host advanceth, and they know not their manna which falleth in the byways, supporting and sustaining them as a righteous army groweth.

11 I say there are those who must see by the sign upon their foreheads that it behooveth them to be up and about their Father's business, giving of their silver that the battle may go forward.

12 Is it meet that we should say unto these: Ye are the

Chosen, or, Ye are the Fallen, in that their times have not yet come to manifest their service?

13 Truly, I tell you, he who is called perceiveth the calling; he doth the righteous thing, he advanceth with the minions, he breaketh a crust and giveth a loaf, he openeth his purse and the coinage runneth out, yea to everlasting, until the purse be emptied.

14 He saith unto himself, My purse is my Lord's and the richness thereof, hereby do I give it that the righteous may come into that which they aspire to. My coinage is my Lord's and I cast it to the minions, that they sweep a clean track and blow a clean breath on that which is iniquitous. So I have said it.

15 Is it meet, therefore, that some should be chosen because the times are calling, and some left behind because of their blindness in presenting the servants with that which enlighteneth those who are yet blinded?

16 I say, all things in their season, even the gift that proceedeth from the conscience.

17 There are those among you who have received little gifts accruing unto you; ye have received them with a gratitude; ye have taken the small talent and buried it not in the bosom of the earth.

18 Think ye, beloved, that these things pass unnoted? . . . have ye been lecherous in that ye have bethought yourselves: The work hath a pausing in that gifts of pence are little?

19 I say, it hath not been the size of the gift which discloseth unto you the beauty of the spirit of him who did give it; it hath not been the mountain of gold that hath halted the enemy in his advancements to the moment.

20 Always hath it been that those who have sustained you have behaved from a conscience. Behold the Father seeth the conscience, and even as the widow who presented her mite, so cometh unto those who have borne the battle bravely the tears of the contrite wetting proffered purses.

21 So hath it ever been, beloved, with those who have gone forth to conquer for the truth's sake.

22 The enemy saith truly: We have small fear of those who come assailing us, for have we not captured that which giveth them a sinew for the conflict?

23 Behold he lieth!he feareth you greatly!he saith unto himself: Behold they attack us without an armor, behold they advance without an ordnance; how therefore can we stand against them? for verily the attack doth carry a benevolence that hath not Caesar's countenance, verily the battle achieveth a victory for those who came warring with breads for the righteous.

24 All things in due season, my dearly beloved, even the gift that maketh the conflict victorious unto your arms, victorious unto your hearts, verily victorious to your encompassing benevolence.

25 Hear my words and be wise. I say I touch the hearts of those who sustain you; behold they sustain you further, verily from a storehouse that hath endlessness of resource.

26 Wouldst ye spend a little coin that the heart may be great? . . . think ye that hearts are made great by the pence? give honor to my wisdom, that I know the fond sacrifice that maketh great the spirit.

27 Mammon hath coinage to squander in victories, but the pence runneth out and the victories are carrion.

28 The Lord's work meriteth the fond embrace of a commerce coming swiftly, but out of the heart the fat purse poureth, whether it give pence or whether it pour victories made of Caesar's bullion.

29 I say the increase is the Father's and in that He giveth it, the battle progresseseth; all else is lechery and the feather-flight of tokens. . . .

CHAPTER 251

I SPEAK in sober note: I say, Be not afraid, for even as they stoned the prophets who were before you, so do those who are of evil seek to stone my workers of the present.

2 I say again, Be not afraid, for ye do have me with you; I watch from afar and yet am at your shoulder; I say unto those who would work you an evil: Be at peace, desist, be of sense in your discernings, for lo, a mighty wind ariseth in which ye are consumed;

3 Be of sense in your preachments, for behold that which is uttered of blasphemy cometh back to him who uttereth it and rebuketh him sadly, with a madness in his wits.

4 Behold of an olden time it was predicted that many should fall at your right hands, and the stalking pestilence should not come nigh unto you; many should be slain and one stumbling would be lifted.

5 Are such promisings made for ears that are vain? or are they for eternity that those who know wisdom should abide in their knowledge?

6 I beseech you, beloved, that ye be wise in your discernments, uttering no blasphemies, rebuking not the Doctrine, committing no false acts that have rancor in them,

prostituting not your talents to vain longings, making no evil gestures that hatred reap a harvest.

7 Pursue a clean track, plow a straight furrow, abide ye in me, know the hope of the world;

8 For it cometh unto me that many are stumbling and a few would be lifted; many are falling and a few would know patience.

9 Legion are they who do mock at the Doctrine, saying, Behold it saveth us not, it rebuketh us with license, it giveth us no surcease from this evil that is on us, it giveth us a stink in that it proclaimeth true righteousness yet behold such cometh not.

10 These things are an abomination unto me; behold I eschew them; I give them no license to abide in my being; behold I say unto them, Thus do the workers of iniquity exclaim, in that their practices of evil have found them in their lodgings;

11 But for the true worker in the vineyard a great peace groweth hourly, a great compassion is smitten on those who proclaim a triumph, who walk with a conscience, who lift not their eyes saying, Where are the angels that were promised to aid us?

12 It is meet that ye do know these things, beloved; it is the hour of evil men; it is the hour of darkness foretold in old scriptures; it is the time of sorrowing and of evil lamentation. Would ye have it otherwise than that which is Written?

13 The great have been stoned: the evil beast hath lain down with the lamb; those with an evil on their countenance have raised a great cry, *We are the forsaken!*

14 Is it not meet that they should be forsaken? whence cometh to them succor? hath evil a succor for those who are evil?

15 I tell you that only the righteous man hath a succor, and those who smite evil have a flame for their torches. . . .

16 It is the hour of Mighty Men! . . . behold that I have said it. They are called up by the doctrine, they labor in patience but their work is not lost; they speak as a vomit to those who are sodden, but to those who are pure their words are sweet music.

17 Behold I have said it. I have watched you long, I have been as your counselor, I have been at your elbow, I have stood with the throng in the busy street and marked you turn the corner, I have come and I have gone.

18 Behold I have seen you at your labors, purifying the multitude when evil men would wreck you. Behold I have said, Let it not come to pass, for in that there remaineth one righteous man to hear and profit from the Doctrine, so shall ten thousand be saved for its preachments.

19 Hear my words and know wisdom. Know my love and hear preachings. See my compassion working on the multitude and say unto yourselves:

20 It worketh! It worketh! Behold they are made clean of that which hath defiled them! so be it ever! behold He who was sent hath made known unto us His mission!

21 Lest it come unto you that evil men do spring upon you in the dark highway, I say unto you, Go ye not into the darkened way, neither know its coursings, pursue a straight street that is flooded with sunlight; dwell ye ever upon it;

22 Lean upon a strong staff, pursue the strong clamor and

follow where it leadeth you. Give joyously unto Mammon where Mammon hath a profit for the taking; be not of concernment if those of evil leanings make a gesture at your bowels;

23 For what have they of moment but evil gesturings? behold they are but sodden in the mire which they have wetted; behold they are trapped in the mud which they have shoveled.

24 The righteous man maketh a great peace, beloved; yea he maketh it joyously; he giveth unto Mammon that which is Mammon's increase; he taketh from spirit that which hath ennoblement; he giveth and he taketh and all know a profit.

25 Not so the evil man who lurketh by the wayside; behold his sins do find him out; he committeth a sin and performeth a blunder; he steppeth in a stink and slideth in a morass;

26 Whereupon he saith: These things did the fathers, and thus am I pardoned; these commitments did the brethren, and thus am I blameless for that which I have suffered.

27 Be not alarmed, beloved. Pray a pure prayer, draw a bright blade, give ye your alms unto the Higher Charity which saith:

28 These are the commitments of man immortalized, therefore should he suffer them that his spirit may be humbled.

CHAPTER 252

I HAVE come a long way with you. I have uttered you much speaking. Slowly the errand draweth to the action. My voice may not reach you, yet I give you your tocsin.

2 From the first I have told you that I had missions for you; life findeth you in them; I have made you enlightened, I have bidden that ye be wise above those about you.

3 I say unto you as the First and Last word: Do a great deed, perform a great labor, draw a mighty sword, guide a great plowshare, plow a vast furrow;

4 Make of the sons of men an abiding-place for the roles of your spirits that they may abide therein and both know benefactions.

5 Ever have I spoken in sober note, for I have watched your progress from afar. I have seen your light, that it manifesteth hourly, that it draweth men unto you, that they come and they come, that their numbers are legion. . . .

6 Hath it not been ever thus? whenever were ye without your followers? whenever were those missing who declared, We perceive the Bright Column, we behold the Fair Phalanx, we join the High Company made up of the Immortals?

7 They come and they go, but mostly they *come*; they come unto you in numbers saying, These are they to lead us, to show us green pastures to our spiritual profit, to take us as a flock beside still waters, to seize on a vine and make of it fruitage, to go and come mightily that our spirits know no surcease in that which doth ennoble.

8 These things they say, beloved, and saying them, mankind cometh to keep a tryst unto itself, to use a bright vessel and quaff a rare vintage.

9 The hour draweth on for mighty works, I tell you; the times come full when men are saying, It behooveth us to be mighty unto ourselves, to cast forth the tempter, to do a goodly mission unto the pure in heart;

10 For only the pure in knowledge know of the scepter which ruleth Abaddon, only the Bright Cortège knoweth of

the doubter who cometh and escheweth it, riding not with it lest its brightness despoil him.

11 I say that I see your works. I behold the marvels which ye do amongst men. I give you a goodly recompense, that ye return not unto the Host with bills unpaid in an excellent karma, that ye give witness whereof ye were bought with a great price to perform a great labor.

12 These things I see, and I say unto myself: So ever be it, so let the Light shine, so let the goodly go on to higher works, so let the travelers proceed with a heartiness toward the farther, nobler light that is set upon a Hilltop, yea the light of goodly ministrations given from the heart; that seeth all men, knoweth all men, doeth unto all men that which raiseth them to a higher concept of themselves.

CHAPTER 253

AND NOW, my beloved, I address you as persons. I say, Be obscure in your thoughts and addresses, go and come craftily, making no marches that leave sand-tracks behind them that Mammon may follow you and rend you before the time; walk with sure stride, but blanch not at torments inflicted by the thorns protruding from the hedgerows.

2 Make no errors of judgment concerning those who step forth to guide you; give no thought to penuries; seek ye each day's bread from the ovens of circumstance.

3 Open your hearts to a purer truth than that which hath manifested unto the present; give a fairer promise unto yourselves of that which shall dawn in the bright rays of Morning.

4 Say with a persistent cry, It cometh unto me that works are potent to be done, but what of that? . . . is it not of record that the call to service cometh, and in that it cometh I will find myself ready and willing to be utilized? . . .

5 Is it not enough for a full day's journey and a full day's mission, that many may be called but scarcely one chosen until he hath had the crown of Bright Thorns crushed upon his brow, bound there by circumstance seeking to thwart him in the endeavorings of his life?

6 Beloved, we have talked thus many times. Each time have I said unto you that it behooveth you to be circumspect in utterance, to utter no falsehoods, to make no crosses on your neighbor's doorstones, marking those therein for slaughter before a transient enemy; to give no hostages unto doctrines that take from man his birthright of divinity.

7 In no uncertain blasphemies doth man defile his neighbor when he saith: It is meet that ye atone for that which is imminent, for the judgment is heavy that ye are of those causing it.

8 I say that it behooveth no man to try his neighbor, nor yet to sentence him for any misconduct, except it be injustice settled with a score that hath righteousness for motive.

9 I say it is blasphemy to declare that man hath knowledge of all things potent, therefore let him do the wise and eschew the evil.

10 Man hath not all things known unto him, else were he lifted out of his mortality; *life* is the knowing, and many go far in it.

11 Man perisheth sadly in his own conceits when he decrieth his neighbor as having understanding yet pursuing it

not. How knoweth man that his neighbor hath understanding, for if his neighbor had understanding, would he not act upon it and escape the hour's evils?

12 Man hath a lechery within himself, a ringing falsehood to declaim, a mettle to try in the fires of experiencing, a cosmic law to violate that the penalty broaden him, a massive penury to endure, a plot to consummate, a wasted form to heal, a boil to suckle, a perishment to inflict upon his neighbor's culture, all the things that betray the intellect and bedaub the true doctrine with evil forebodings and wicked consummations.

13 He hath a lechery to propose upon himself, a timely scar to heal; verily he hath a witchery to perform upon his Inner Conscience.

14 And yet he seeth it not until mayhap it is disclosed unto him by those events which try the consummate parts of himself and lead the intellect into a brawling.

15 We are closer to one another than that, in understanding, that we should allow such torments to be and make no gesturing to save him from his folly's acts nor yet his soul's acclaimings.

16 These things are banal unless it dawn upon us that in the act of every soul's abasement cometh the light of understanding, rendering him an instrument of the Immortal Cosmos, working out a welcoming back to maturity of intellect from which he hath fallen, but in the falling, benefited himself.

17 We are not called to pursue great riches, to exact high emoluments, to tell the race, This way follow us and riches come upon you.

CHAPTER 254 It Is All a Part of Wisdom Triumphant

18 It is not our destiny to make mankind see a mountain of pleasure that is forfeit if his footsteps follow not the Pathway.

19 We are called into an exceeding high mountain ourselves, to witness the cavalcade of humankind climbing a steep, and coming toward us, in that we have proposed a studied benefaction and proceeded to deliver it as the oak is delivered out of the acorn.

20 Hear my Words, follow in my footsteps, know the joy of accomplishment unto the eternal. Thus will it be well with you in the days that are upon you when men's throats cry loudly but there are none to hear them but robbers drawn from their hiding-places by the heartbreak in the outcry.

21 Let us hail together the Goodly Company and march upon a height; let us take a lowly lamp and light a far horizon.

CHAPTER 254

IT HATH come unto me that there are those who say, These, the prophets, manifest unto us; these, the saviors, give us their blessing; those who lie without the pale of righteous things perceive them not, neither know them at all; thus are we favored by the princely ones, the watchers of eternities, the composed in spirit, the gods of omnipotence, and ever cast upward; it is excellent to follow in their footsteps and partake of their increase, even for citation for labors done nobly.

2 How much greater is it to say, The poor in spirit have dwelt among us and removed the bushels from their tapers;

we have seen a Light burn fiercely, behold it burneth, it goeth not out.

3 It is the lamp of a True Benefaction which cometh unto all men everywhere, but the lowly have lighted it, in that they were lowly and defiled not the Doctrine with the vomit of loud attestings of their valor, knowing not their own valor until it was manifest. So I speak unto you.

4 He who goeth out by a door of lecherous performance unto his brother and his brother's life, liveth not in ecstasy but liveth in torment; he raiseth no joyousness unto those who have blundered, who know not the pathway, who perceive not the radiance.

5 Those with a great gift for preaching unto the multitude oft do acclaim that man in his humbler state hath the greater glory attesting to him.

6 I say unto you that except we do marvel at the greatness of penury to cure the wicked heart, to overcome the doctrines of the lecherous, to make a fair smoke of all transgressions and burn them upon the altars of atonement, we know not the law that upsetteth the conflict and bringeth the peace that enchanteth the spirit.

7 I speak unto you, beloved, as those who have knowledge of etheric performance, as those who have blundered in applying the mighty principle of Love Everlasting performing unto surfeit.

8 Go ye not out of the door of false reckonings, of usurious performances, of dull perceptions and ignoble conceits, into the Garden of Majestic Spirit, but steal out quietly through the seams in the House of Spiritual Strivings, leaving no man the wiser that escape hath come unto you.

9 Many there are who thirst for righteousness but know not the vessel by which it is quaffed.

10 Show it them, beloved, hand them the quaff-cup, give them the dipper, open the stopper-stone that surmounteth the well and hold their cups beneath the fountain better than ye do.

11 It is all a part of Wisdom Triumphant that seeth a majesty in little reckonings, in tiny accountings, spirit unto spirit, matter unto matter.

12 Wheresoever a soul hath need of benefactions, see to it that ye give it, pursuing no whoredoms of false pretendings, making no surcease in wisdom's strivings, pouring out plentifully upon that tortured or tormented servant that which ennobleth him and cureth his afflictions.

13 So it is Written, that promise cometh unto you and a goodly bed whereon to sleep the slumbers of your recompense.

CHAPTER 255

THE WORLD goeth on unto mighty acclaimings; the time of a vasty judgment is at hand. We who have labored to bring man his victory perceive him as a servant ennobled in his servanthood.

2 Ever have I gone before you, showing you the way. Ever have I spoken with the lips of my wisdom. Ever have I come unto you, in that ye have needed me. I have given you my best, I have told you the Doctrine.

3 Many men sit in many high places, provoking the wits of humankind telling of the Doctrine. I say they have imagined

conceits that were their own; they have taken a chalice and filled it with their penuries; they have told humankind, The winepress of God giveth forth a bitter vintage; take ye and drink, for sourness is mighty to show unto you your potion.

4 Behold I say, Not so! God's wine hath no bitterness. Vinegar cometh unto the lips of him who saith, The Lord hath appointed me to speak His Unknown Wisdom.

5 I tell you the Father hath appointed none to speak His Unknown Wisdom. He hath only commissioned the lowly heart to arise and attest unto that which is beauteous, to that which is savory, to that which endureth. All else is pretending and famishment of manners.

6 I have given you a goodly cup to quaff. I have arisen in my might and handed forth my precepts. I have borne attestation unto my Father's house, that it hath within it chambers to receive the tortured spirit, to heal it and raise it, to give unto it a glory.

7 These are mine attestments, uttered for your knowledge.

8 Behold I do come when the full time is ripe, when the wheatfield that is the world knoweth its harvest from the depths of the augury; I am He who was given the wheat field, to till it; I have gathered my helpers; I have issued to them orders.

9 These are my precepts, these are mine attestments, that the wheat field may be harvested from the seed which I have sown. I have given you the augury. The Doctrine is a book on which augury is graven.

10 I have said in many speakings that a time of vast glory arriveth unto man; his radiance overcometh him; he dwelleth in mansions not made with hands.

11 These things I have told him. I have given him the Doctrine. What mattereth it to me that evil and penurious men have taken mine attestments and made them as a harp which playeth its discords?

12 Are the discords mine own? have I unstrung the harp? If they have said unto the multitude, This is how it is with sacred principles, have I been negligent in mine authority that I rebuked them not when their words were as a whoredom perplexing the faithful?

13 I say their words shall find them out. I say their brevets shall undo them. Behold they shall stand naked in their mantles of defilements. A great blast shall scorch them.

14 The Truth shall be known, for the Truth is that potion which man drinketh unto luxury, not to defilement, not to a drunkenness.

15 My words have come unto many as sweet blisters from toil, as bunions and callouses from many hot marchings.

16 They have riven and perplexed, they have strengthened and ennobled; what cometh now but the glories of recompense?

17 Have I ever told you fables without a purpose, beloved? have I dealt in a parable that appealed not to your reasonings? . . . I say I have spoken the still, small clamor of righteousness manifest, I have given you the chart, I have pointed out the pathway.

18 Many have taken it. They have heard my words, speaking, lending ear unto my godhood; I say that in thus doing, they have but released that godhood within themselves that restoreth unto man full knowledge of his birthright.

19 I came not unto the universe to give it a fantasy, to

embroil it in controversy, to say, This is how it is with hosts gone before you.

20 Rather have I come unto the world to point it out its blessing, to give it its warrant under the Higher Understanding, to preach it a sermon that had loveliness for essence, to show man that through suffering cometh eternal benefaction.

21 The wayward have not heard me. Am I to blame for that? My mission is my presence; my joy is my recompense. I have toiled, I have tilled. I have made a sweet garden. The Host hath been with me, handing me mine implements.

22 Ye have been with me, performing as my servants. I have chosen you, beloved, in that your faithfulness hath been many times proven.

23 And now we go into the Long Journey and the Short Path, the Dark Hour and the Bright Dawning; we see the sons of men approaching their wrought destiny.

24 We have labored to acquaint them with our majesty of purpose; they have wanted a doctrine that washeth the hands, that cleanseth the fingers, that combeth the beard and maketh the tongue to utter set precepts.

25 Verily in that our mission hath been performed nobly, so call we the Chosen; leaderships are honors unto them who have sought the blistering ways in valors.

26 I have given such my presence, I have let them see the Radiance.

27 I tell you it were a folly to say unto such as these, Abide in me and presently I show myself.

28 I say they *are* myself, in that they manifest unto me nightly.

CHAPTER 256

THE SPEAKINGS have been uttered; there is more to the tocsin, but the library of sweet speech hath its sign upon its door: Ye who have read herein are called to your valors! . . . go ye forth from the library's quiet shade and behold the sun-parched highroad where heroes await their biddings.

2 I tell you it were a blessed thing to know the Knowledge and impart it lovingly, to hear the sweet tale and give it your rendering, to carry the wisdom unto those who speak a vileness, to perform on high note while the ugly utter croakings.

3 The times are upon you for actings, beloved. . . .

4 All which I have said unto you are preparings for this: that the full man stalketh not as the beast that devoureth, but he walketh as a prince who scattereth his largess.

5 I have made you repositories of a Wisdom Triumphant. I have said unto the least of you, This is the Doctrine, there is no falseness in it.

6 I came me unto the world to ransom it with knowledge, to give a balsam, to set it on a highroad that is ever self improvement;

7 I came saying unto the lecherous, Mend up your ways, see your own falsity, give ear unto the splendor that presently breaketh on you,

8 Else how shall ye stand in the day of rejoicing? . . . what answer will ye make when the minions who have followed you come seeking their solutions to the enigma of yourselves?

9 The hoary time hath spoken, the radiance shall have music. I have given myself unto a world that clotheth itself

in a coat of many valors, yea have I come as companion to that Company that striveth in an excellence to make my music manifest.

10 The wicked have said, All of it is echoing of that which once was sibilant, all of it is treachery of that which once was trusted.

11 My word of caution proclaimeth its essence. I say unto you as those who part from me to go on a journey, Let the evil man think his thoughts and the stupid man his bigotries; not all who cry Lord, Lord, can enter upon the Kingdom's golden streets, neither pass the sentinels who keep the gates of eternal probities.

12 There hath ever been a small and select band of those who harken unto higher harmonies, who see their bright visions and know they are not dreamings, who have come and gone in earth that its harvests have refreshment, verily as showers from the tears of their compassions.

13 I say ye are these. I speak it as of moment. Inasmuch as ye have heard my words and profited through them, so have ye set your own seals upon your foreheads; so have ye uttered it: Our brows hold the Sign!

14 Persevere in goodly works, beloved. Hold high the ensign, march a great distance, greet a great valiance. If the evil man waylay you, or send his cohorts seizing you, recall my words of wisdom that only your bodies are grasped by such graspings; the spirit is free to return to its Companion walking ever beside it in majesty of purpose, receiving it sweetly when others desert it.

15 I have given you my birthright in attestments of knowledge. I have told you of myself and my mission to the sodden

ones. I have spoken of the Hope that man receiveth as a promise. I have given you my contract, sealed by mine enforcements.

16 The day dawneth when a mighty retching attacketh the bowels of them who stride falsely, they arise in their might and rave at a zephyr, the zephyr laugheth at them; whenever could they seize it?

17 The evil thought, the evil hour, the evil striding, verily the evil encroachment and the encompassment, these have their swinging as the pendulum that maketh music, ticking off the seconds of man's actions.

18 But always the pendulum arriveth at its breach in space, it starteth its returning, it ever swingeth backward to the point from which it started.

19 Hath man known his evil? . . . he swingeth back to goodness. . . . Hath man his goodness? . . . he swingeth into evil to look back on benefactions.

20 Reaction and action are the balances, beloved. They hold the race true upon flanges of performings.

21 That which is evil hath its little hour. That which is opposite of evil hath its fond moment. The evil man waxeth strong, the strong man waxeth evil. These two are but goodness seen by their opposites.

22 So ever be it, to those who see cleanly. So shall the Bright Ones look upon endeavor, made of the Host that life have its balance.

CHAPTER 257

I AM your Mentor, received of the stars. I am your Concordance lifted up from penury. I am your Sweet Speech uttered from a psalter.

2 I have shown you my presence, I have attested my valors. I have come unto the man-race many cycles in past seasons. I have pointed out the Radiance, I have bidden man partake of it.

3 Such hath been my mission, uttered in eternity.

4 Can I say unto the little man, Speak sweetly of my majesty? How knoweth he majesty indeed unless he hath majesty dwelling within himself? . . . is he thereupon little, when majesty dwelleth in him?

5 Can I speak unto the blind, bidding them look heavenward? . . . how see they the stars if their hands are vague before them?

6 I say we have a mighty work to do, and we do it unto the glory of the Father. I say we have a breach to heal, and we heal it sweetly by performing in excellence the desirings of the Doctrine.

7 We come and go mightily upon the stairways of Cosmos, looking neither to the right nor to the left, but upward or downward as our mission hath its call to us.

8 Thus have the Speakings come to you, to avow my planned origin, to give you attestment that God doth His wonders regardless of an age or the witcheries of an instant.

9 We be Mighty Men, marching down the stars. We have our ways set for us. There are none who transcend us. We go and come doughtily that our purposes be manifest.

10 What have I said to you that hath not reason in it? . . .

11 Ye have known a pure intent, ye have heard a clear anthem, ye have risen up from beds of ignorance, knowing not yourselves, and greeted the morning that brought you revealment.

12 Do such things come by chance? . . . do they happen of whimsy? . . . hath the Father caprice? . . . are not all things ordered?

13 So the Mighty Men go forward, they swing a bright armor, and the morning sun danceth that their stride is a saga and their sequence a heraldry; yea the clown and the mountebank follow the column, the whoremonger teaseth it, the trader pursueth it.

14 What hath the column of these, in its essence?

15 I say ye have a calling that is prone to be uttered; ye have a high mission that enticeth the spirit; ye go and come among the hosts of bafflements yourselves, looking hither and yon for sustenance and finding it in valiance, beseeching the Gods of Fairer Days to bring you an increase that falleth not from you nor vanisheth with feastings.

16 Hear my voice in compact, though these Speakings become your heart-hopes. . . . I say that I sustain you though thousands league against you, I say that I bring you a mighty cup when those who would dismiss you from their counselings presently rise up and beseech you for your vintage, to fill them with elixir that hath a strong potency when ye pass out to the highroad and desert them to their bickerings.

17 Have I not said that the righteous have their increase, that there cometh no lowly son of toil who performeth a

gesture of nobility in service without an importance that lifteth him to splendor?

18 Is it meet that I should repeat my words? must I tell you circumspectly that the battle rageth hourly and the horse goeth forward, that the legions and cohorts move up with a swiftness?

19 Or will ye have it that the earth is a pestilence and all men a stench, in that they move blindly without shepherds to guide them?

20 This is my fond word to you: Awake and persevere! arise and make obeisance unto the trends of great reasonings disclosed in little happenings which presently are great! shake off your palsy of a deference to Mammon! *Know thy Lord reigneth and His errands are merciful unto those who do mercy!*

21 For in the days that are upon you it shall be made manifest unto you that Ropes of Hope were doughty handholds for lifting yourselves from impoverishments of virtues expended upon futilities; ye shall see the Great Light and it shall ennoble you; ye shall make a vast concord and it shall command me.

22 So be it ever.

23 Ye have a gift to receive, a pledge to fill, a lamp to keep lighted, a destiny to transact in terms of redemptions.

24 Let them be made clear to you with a heart that hath no falter, with a grave at the end which hath no power to sting you, with a song in the transaction that besmircheth no anthem.

25 For thus is it Written, that ye should survive and perish not, nor do obeisance unto Mammon and know his payment,

nor cast your bread on many waters without its returning in loaves that overwhelm you.

26 I, your Lord, have spoken.

27 *Be about your Father's business!*

28 For thus an accounting is rendered unto you, that inasmuch as ye do it, ye have a vast increase; inasmuch as ye persist in that which hath summoned you, a call cometh unto you to rise above vast waters when floods come on humankind and the earth knoweth whirling.

29 Have I not spoken? Speak I again, repeating my wisdom? . . . I say ye shall hear it as I come in my person.

30 Go ye and wash, all of you, in the pool of clean waters of uncovetous desires. Soak in it your raiment. Pollute not your hands with vanquishing of treacheries, but lift them in obedience to the summonings of princes, yea, even the Silver Ones who know and take their kingdoms when this night of man's vauntings would make of Life a wasteland.

31 Thus have I said, and in saying, I bless you!

32 Teach my sheep to go in the right path, *the path of absolute justice*, each man as it falleth unto him to perceive whereof he would have it measured unto him, and all shall be well with you and the world whereof ye do a service.

33 Thus the Speakings close unto the cohorts, but my voice in your hearts shall remain as a fountain, gushing noble liquids that refresh you with valiance unto everlasting Excellence! . . .

AMEN, and. . . .PEACE!