

THE ELEVENTH SPEAKING

CHAPTER 63

OF OLD ye have heard it said: Out of the mouths of babes and sucklings the Lord hath ordained truth.

2 I tell you, beloved, the phrasing hath its sense; I say unto you that children are the mouthpieces of the eternal ones; verily through the childlike do they manifest to flesh.

3 Except ye become as little children ye cannot enter the kingdom of Light; verily children are the lamplighters; watch them and see radiance.

4 Children are the mouthpieces of the eternal ones indeed: they have no knowledge unto themselves yet do they speak with an authority, having a knowledge of heavenly things unsoiled of worldly contacts.

5 Mark ye my wisdom: the sons of men have all been children, but more than this, the Sons of Light are always children.

6 They have Light in their hearts; they are simple of concept, having no evil in their natures; they have no conflict within their spirits; their intellects give the no burden.

7 I say unto you, beloved, that mankind hath a humor to deride children for their simplicity and ignorance of the world; I tell you, that is their shibboleth and protection: their simplicity exalteth them.

8 I say unto you again, Except ye become as children ye can in nowise enter the kingdom of Light.

9 I speak of children as an answer to the eternal question, What shall it profit a man if he gain the whole world and lose his own soul?

10 What shall it profit a man indeed if he lose the

simplicity of his childhood? wherein cometh the increment to a sister if she knoweth not birds, and stars, and flowers?

11 Pity both for their blindness: yea, they have need of pity.

12 Much knowledge maketh the heart to sicken, even as sorrow maketh it to suffer.

13 Children have knowledge; they are temples of purity which Mammon hath defiled not; they come to earth fresh from transcendent planes where they have seen and heard beauty of spirit unsullied by fleshly concepts.

14 Treat with them, I tell you, as incubators of eternal concepts; listen to their prankings of speech and behavior and answer with tolerance; harken to their voices when they make strange utterings.

15 Verily little children shall lead the kingdom, for I tell you that a little child is the holiest thing alive.

16 Can one who is not a child stand in a great place and say, This is the Master, see ye him, hear ye him?

17 Can those of worldly wisdom say, Long have we heard His words in our hearts, long have we visited Him in our spirits, long have we known Him by concept and precept, long hath He taught us of the comings and goings of the eternal throug climbing the ladders of doubt to the heights of understanding?

18 Verily the childlike say with me, That which is Written cannot be unwritten, that which is Said cannot be unsaid.

19 That which is Written compriseth words of truth unable to express themselves except in action; that which is Said compriseth words of Incarnate Thought sent unto you and the world of men that ye shouldst cohabit one with the other and know the words of Truth in your lives. . . .

CHAPTER 64

THERE come unto the brethren those who say: Masters of earth and heaven are ye, in that ye do stand before men as the Beloved.

2 I say unto the brethren, Comprehend them not; say unto them: Nay, we are servants only; whereof was it told you that we were masters of earth and heaven? . . .

3 The keys of life are not handed about among principals in churches; they are secrets of eternal mysteries such as ye do receive from me in privacy.

4 Teach those who come unto you that I have no one emissary and all emissaries, needing not one but many in divers places; I need them as messengers, yea as interpreters; but as lords regent, no!

5 I am mine own Lord Regent.

6 Speak this clearly unto those who come to you, for they do make much of you to your hurt if ye do thwart them not with logic.

7 I speak unto you thus: Render unto Caesar that which is Caesar's, render unto me that which is mine own.

8 The things of life are matters of Light unto all men: no one hath a monopoly on truth; search the records of the ancients and ye do find only selfish men of vanity building vast thrones of dogma that they may sit upon them and proclaim, We are powerful!

9 I say that it is wickedness; the truth is not in it.

10 And yet do come unto me many earnest souls through that error, yea verily; the church as Mammon knoweth it is Form without Spirit;

- 11 I am Spirit without form. Remember that always.
- 12 Search your hearts for Truth, not symbols on vestments; search your souls for error, seek it not from rostrums;
- 13 Search your hearts for Truth, and find it in abundance; search your souls for Error and cast it far from them.
- 14 Take the substance which cometh into your hands and expend it with judgment, giving no thought of the morrow, for verily the morrow careth for itself.
- 15 If ye are my disciples and my relatives, I provide for mine own.
- 16 Take the public's pence and rejoice that ye are given it, but say unto the sons of men, For this hath God prospered you, verily will He prosper you yet the more.
- 17 Look not unto Him to reward you according to your works, or gifts, or revenues reaching you from the coffers of others; look to be rewarded by joy in your own hearts, that ye have heeded the Commandments and obeyed them with great increment.
- 18 The sons of men, as such, pause often in well-doing; their hearts are as brass; they know not the profit.
- 19 Forgive them their languors if so be it they chide you not in the substance of well-doing. . . .

CHAPTER 65

CONSIDER the ways of prophecy, beloved, verily consider prophecy in the light of event.

- 2 Know that prophecy hath in it the substance of things hoped for, the cry of the soul-heart that gropeth for light.
- 3 Prophecy hath its errand in that men should know their destinies.

4 A strong power cometh unto those who do prophesy: it is my power manifesting in them, giving substance in reality to visions that are seen.

5 Prophecy hath its errand: it maketh men to know their destinies; lo, they transcribe prophecy in terms of experiences to be and quicken themselves to preserve the faith that preserveth them in turn from harm when the prophecy cometh in reality.

6 Hear my words concerning yourselves in the light of prophecy:

7 Ye do come to places wherein events transpire that have their bearing on your welfare as my servants; no good cometh from experiencing of them except ye know their meanings in terms of understandings.

8 I tell you that prophecy fulfilleth this function.

9 Ye do have a destiny in perceiving that destiny; ye do grasp of its meaning, ye do harken unto it, ye do function as my servants and the Word is made flesh.

10 Vast numbers come unto you saying, We perceive that ye are prophets for behold, there are happenings even as ye have prophesied.

11 They perceive not the mystery of how understanding came to you; they know not my voice instructing them, as I instruct my servants causing them ever to prophesy aright.

12 Hear me tell you of the mystery of prophecy:

13 Know ye that in the ether at intervals there cometh a void, when that which is manifest in a distant place rusheth in and filleth it with perceptions receivable by eye, whether spiritual or mortal.

14 That void is peculiar, being verily a vacuum wherein is no thought.

15 Thought hath its function of filling ether, even as ether is the vehicle of thought.

16 Voids there are, in which no creative thoughts function, in that they are filled with embryos of light, light-waves commencing, boiling-places of Spirit, yea without fire though the area hath its brilliance.

17 This etheric fire transcendeth thought, I tell you. Thought cannot endure it; it purgeth the aspect of thought that is manifesting.

18 Therefore into the void come visual perceptions, seeings for the eyesight, gathered there from happenings in many different places.

19 Thought manifesteth not, therefore do events manifest in that area wherein Light functioneth without thought. I say it is abstruse, yet I give it simply to you. . . .

20 I tell you further that there gather in these voids Pictures of Silver at divers times, presenting earthly happenings to be, not of Thought in creation but reflections of Thought Divine incubating as in a species of mirror.

21 There come into such voids perceptions and conceptions of radical changes caused by disruptions in etheric substances; Divine Thought bringeth change and lo, the mirror functioneth.

22 Unto that mirror come reflections of worldly events starting on their missions in the Heart of Light, reflecting that which will be in its factors of commencings.

23 These voids are great in size: verily I tell you they can be greater than the sun.

24 Worldly event maketh itself to show universally because of changes harking back to their origins.

25 Mankind hath no such wonder in earthly composition; I tell you that the "dead" know of it by daily observation; these mirrors are the news places for those whom ye perceive as gone from among you in mortal flesh.

26 Those gone from among you do read of event reflected visually therein, not perceiving it actually but building it up as apples of gold in pictures of silver, which is where the metaphor hath its origin, the gold being figurative, the silver being Light. . . .

27 There come into the earth plane, cycle unto cycle, those who have need of knowing that which transpireth in the future in order that humankind have a wisdom in calamity.

28 They are men, they are women; the world calleth them prophets.

29 Know that they have no power of themselves to reason from such pictures, but those who work beside them in the hinterland of Spirit perceive these concepts of the future from their knowledge of such vacuums.

30 Hear me of the sun, whilst my speech toucheth on it:

31 The sun is not incandescent star-dust, for stars are not always suns though they appear to shine as such.

32 Suns are etheric vacuums containing powers for *originating light!*

33 Verily do the "dead" read pictures in the suns.

34 Stars often are of fire, but fire is not Light; Light can manifest as fire, but fire hath of itself no cause creating Light.

35 Verily is it not of truth that there are many fires having

power to sear which give the eye no sense of radiance, even as there is radiance that giveth the senses no phenomenon of heat?

36 I say unto you, Except ye do understand the cause of Light, ye are ignorant of great mysteries.

37 Light encompasseth you and ye say, Behold, it is day.

38 I say unto you, Not so, my beloved: Light is not light until it impacteth on atmosphere or substance, ether that hath its firm coagulation.

39 Ye do ask me of ether. I say for your finite minds to grasp: Consider it as air of fine, fine substance, too fine in such substance for mortal perception;

40 But ether is limited in its functioning to Space, Space being ether functioning by measurement.

41 Ether cannot manifest without Cosmos; Ether-Space could not resist itself.

42 Behold this deft vision: Space is a globe turned inside out! Now the Outside pressing in Space hath a peculiar property of containing within itself the limits of the universe.

43 Beyond Space is not even void, since Void is Space.

44 Space hath made a sphere-ment and reversed itself.

45 Space increaseth as it goeth onward until it arriveth at a point where there is nothing but itself; it maketh a great volume of spherical contour that arriveth at itself, even as your imaginings may so leap that ye do find them inverted and conceiving of things without bearing in fact. . . .

46 When a prophet essayeth to prophesy, he asketh his friends to read etheric mirrorings that all cannot read, not having vibration of such quality that it penetrateth to that degree of luminosity that the sun attaineth.

47 Heat is only such, relatively; without relativity there can be no heat.

48 Those who are mortal have a bodily warmth consistent with the vibratory plane on which each functioneth; they cannot do so in higher vibration, declaring that it burneth.

49 What therefore is burning but such quickening of vibration?

50 Heat hath no property to injure Spirit in that Spirit cometh to itself in Light, and yet even Spirit hath variation of vibration.

51 I tell you that it perceiveth not those vibrations that are above itself else they too would seem unto the spiritual sense to burn.

52 Your minds have ability for imagining a wheel: behold the wheel turneth: ye do follow the spokes and declare they are in movement: verily the wheel turneth fast and ye see not the spokes, though ye know that they are there else the wheel would cease to be.

53 It is so with vibration of spiritual essences: ye do know that they exist for ye behold there is disturbance; thus do we come to the heart of our discourse. . . .

CHAPTER 66

PROPHECY awakeneth in man a knowledge of the future in that it discloseth Light to him in its manifestings *backward*. .

2 The sun as an instance, as a great etheric vacuum molding Light in its essence and projecting it, hath observation in it perceivable to those of high enough vibration to enter it without disaster.

3 Entering such a vacuum so, there is discernible therein all the acts of every person reflected backward unto their sources.

4 What mattereth it if those acts have not yet come to pass? verily they will *be*, thus the future is the present beheld in its achievings.

5 Referring again to such as the sun as a mirror for cosmic happenings on planets within its orbit, I say unto you that such as the sun hath its faculty for *collecting backward* as well as radiating, since true radiation hath its retrograde movement and light is born by impact of ether-wave on ether-wave caused by Thought rebounding and making a friction.

6 If all were projection, there could be no projection, since Thought could not grasp projection, having no standards by which to make comparisons.

7 If all were ever bounding, there could be no rebounding.

8 What perceive ye then as Light? what but wave on wave of ether disturbance, made by Thought entering into and going out of the vacuum, impounding and impacting, with incandescence created when the process taketh place at the proper pace in the proper coagulation of ether? Behold that is light.

9 Perceive ye now therefore why Divine Thought saith: Let there be light?

10 The Divine Voice spake, causing its projection into ether; the ether thrilled and verily made answer; thus was friction born, and of such friction came light as men know it.

11 Perceive ye now how light got its radiance:

12 In the ether were particles returning from the arc of space that is confined within itself; so the universe is music

in that it payeth attention to that marvel of playing within itself, which music ever is.

13 Behold ye possess an orange; ye do declare that it hath roundness; ye do pare the orange, prying it apart, taking out the pits;

14 What hath become, I ask you, of the roundness?

15 Lo, the orange loseth not its shape of roundness through the paring: it but maketh manifestation in Thought as roundness.

16 Wherein is the orange different in that it hath lost its roundness? was not the roundness merely of Thought?

17 Ye do hold before yourselves a mirror: it showeth a reflection of your faces; what see ye but yourselves as ye are, inverted or reversed, the left side being on the right and the right side on the left?

18 Have ye lost your identities in that such images are reversed?

19 Thus have ye the secret of that which men describe as the fourth dimension, O those of little understanding!

20 Did I not do miracles, in that these things are so? did not men see the miracles? were they not miracles in that I perceived what men had not perceived?

21 Yet what is it to Truth, that one perceiveth and another perceiveth not?

22 Is it anything of greatness, that one seeth and another seeth not? lo, the seeing cometh, then doth the miracle cease to be the miracle; it becometh the science and men look for new wonders, eschewing the truth because it is explained.

23 Ye do see yourselves in the mirror by Thought, not actually being within the mirror's glass yourselves; ye

see the roundness of the orange, but I say it is not roundness; behold it is your Thought.

24 So the things of substance are the Thoughts themselves, not the projections that are only their effects.

25 Thus do the Thoughts have eternal endurance, but the projections and effects make their fallings by the wayside.

26 The mirror is Thought of You reversed in glass; it beholdeth you or whatever it reflecteth.

27 So, I tell you, doth the etheric vacuum, in that it projecteth, and what it projecteth, *is*.

28 Now I arrive at a most important point. . . .

CHAPTER 67

THE PROJECTION of prophecy is history written backward, even as it returneth to the etheric mirror reflecting it. . . .

2 If so be it ye stood within the mirror beholding yourselves in flesh, ye wouldst seem no different but for the reversings of the images; one is the balance, I say, of the other.

3 Think then of the Cosmic Vacuum as the balance of the earth-life even as reality seen from within the mirror but containing that which men's senses have not yet arrived at in perception.

4 All things *are*. All things however are not perceived, since man is the slow one to grasp that which *is*.

5 He goeth by degrees from point unto point and calleth it Change.

6 Change defieth his sensings in that it perceiveth him as slow in his wits.

7 In the ratio, I tell you, that man hath quickening of

sense, he hath a quickening of time perception, since Time is but Change as I have told you.

8 Now then, if man so riseth in speed of perception that he passeth to a knowledge of all that *is*, verily for him I say there is no Time.

9 When the least among you speaketh of Time, he referreth then to Speed of Conception becoming as Perception, and in the ratio that perception be quickened, doth man as Spirit know all things that are in Time, or the cycle of creation encompassed in event.

10 I tell you that ye mayest not have Time without perception; I tell you that ye mayest not have Change without conception.

11 Conception and perception then, are precursors of prophecy.

12 It hath come to me that ye have asked amongst yourselves if the spirit on planes of Spirit can transcend the speed of event that is foreordained to have earthly reality.

13 Verily that it can, by entering the Silence and quickening itself in that which is conception: verily the perception cometh as the vacuum.

14 Man's physical body cannot transcend the vibratory plane of earth else would it perish by the happening known as burning;

15 But man's Mind may transcend its present velocity and perform miracles in Thought, since Thought hath as many rates of vibration as there are men.

16 The sum of all these rates, on every plane, I tell you, is Deity.

17 When men have reached a point where they conceive of

themselves purely as instruments of Change, then will they know Deity for that which it is.

18 The thought only manifesteth constructively in that it is positive in projection, going out and coming in.

19 Verily I give it to you to study it: the lesson is profound, but ye do have Minds of Spirit whereby to project yourselves into any rate of Thought Vibration. . . .

CHAPTER 68

AND NOW, my beloved, give ye thought to our relationship:

2 Without one another we are as kings with no allies, each strong unto himself but weak in his strategies.

3 The enemy hath knowledge of our strategies; he seeth in secret even as ourselves, but he lacketh power in Matter in that he lacketh Love; only hath he power with spirits like unto himself.

4 But mark you, beloved, Love hath its limitations, too.

5 Love saith: Be created! but Spirit entereth in and accomplisheth the art.

6 Love without Spirit, I say, is impotent.

7 Lo, the enemy hath spirit, lacking love; lo, we have spirit, and we have love also.

8 These have cooperation together in Matter, thus are we triumphant.

9 Understand ye this? I say it is pleasing.

10 I say that ye are creators of great works on that plane which men call physical; ye are masters of men as men; great indeed is your mastery;

11 But I say unto you likewise, Get ye the Wisdom!

12 Ye are my servants and cooperators and brethren; I say, mark this well! Ye are lords over many, and regents over much;

13 But I say unto you further, the time is short wherein we accomplish; the time draweth nigh when the Speaking is uttered.

14 Leadership of a sort do ye exercise already; verily it is spiritual; have I not heard the prayers that have lifted up, saying, Master, send these thy servants unto us richly, that we may follow them in Thought?

15 I say unto you, beloved, they shall follow you with bodies even as with mind.

16 The enemy hath knowledge of this; he seeth in secret; he sendeth his servants to thwart you that all may be confusion in your outlook.

17 I say unto you, comfort him not; trust that every delay is of me and the changing of my plans for you.

18 The things of earth engaging your attention are ephemeral, unholy; the things of spirit that guide you are holy in their essence and made for your improvement.

19 That which cometh to you is ever instructive.

20 I say unto you, beloved, know adventure, know transaction, know burrowings into friendship, know pact, know understanding of that which is mortal.

21 No delving of permanence is greater in effect than this; it maketh you to be better workmen and better leaders in that ye have had great experience.

CHAPTER 69

THIS hour I tell you that which hath its import unto your spirits; I tell you of celestial ministrations in your behalf; I tell you of principals and powers bent unto your instruction.

2 Behold it is of fact that in the higher realms of life there is a system that classifieth spirits into groups according to their willingness to be of assistance unto others.

3 At the head is the Christ Group, or group of Christ Souls, who have suffered so greatly in other worlds and in other forms that the essence of Self becometh utterly lost.

4 So deep hath been their experience at living, so apt hath been their instruction by vicissitude, so cleverly have they responded to the stimuli of pain and pleasure, that they have made for themselves crowns of rejoicing in service for others.

5 This group compriseth artists and musicians, great lovers of humanity, leaders in great movements, divine expounders of truths, persons who have given of themselves so utterly that no more giving appeareth to them possible.

6 They have come to earth from other planets, not earthly born, not knowing always Golgotha of reincarnation.

7 These persons, beloved, have no minds of their own; they do live for others so completely that the real joys and sorrows of others are their joys and sorrows; they do live the lives of others, experience on experience.

8 They do manifest in flesh but rarely, and then only for great purposes involving earthly leadership; they go down into flesh when great events portend having as their essence the heart of humanity in jeopardy to itself.

9 These persons have errands to perform of special tenor; they manifest according to plan agreed upon beforehand; they come and go at behest of a leader, usually the wisest and holiest among them.

10 I say, beloved, there are those amongst you of this order; they have known of old when labors were required to ennoble the race.

11 Counsel hath been taken, when such work portended among the groups of the anointed; those best equipped by past experience and service did make themselves eager to be of more service still; they have cried for an appointment; they have begged for a commission.

12 But know ye, beloved, that coming thus in flesh is a painful experience for those so finely grained; verily the vibrations and handicaps of flesh are abhorrent unto them.

13 To such do I address myself.

14 I say unto them, Ye didst come into flesh by the mother route; ye didst volunteer to go down into human embryo and manifest through painful years to adolescence, before reaching your years of stature in service.

15 Know that ye didst go through this mother route to temper you in the use of your bodies and their faculties and to acquaint yourselves with the type of civilization in which ye do manifest.

16 There come unto you those of your own company, therefore, supplying you with equipment, serving you, making you to understand who ye may be, that ye may do that for which ye have bargained.

17 To such I say further: ye didst bargain to help save the race from itself; ye didst bargain with me thus:

18 We go down into flesh on a condition that we have help of a high, high order: ministers must protect us else our lives be wasted and the years of our childhood be cast away futilely.

19 Members of the Council shall be our mentors, vibrating about us and helping us from appetites and lusts that destroy the stamina of physical flesh, or spirit with flesh, for flesh may so influence Spirit that Spirit cannot manifest; thereat is evil.

20 We are to have mentors too in all the holy ones who have given their lives to civilizations in times past, that we may draw upon their experiences and use them as our guides.

21 Thus was the bargain, thus was the traffic, thus was the pact.

22 Behold it was accepted; there was equity in it.

23 I say there are those of you in life who didst make a pact under these conditions; I tell you further, a pact is a pact; once given, beloved, it endureth forever; pure thought hath it not otherwise.

24 I say unto these souls, Your pact was righteous, therefore escaping it cannot be consummated though ye do die the deaths of the despised.

25 Behold this pact is not known unto any but the Christ Group: I say remember it on a thousand days and occasions yet to come.

26 All the mighty of the earth, verily the truly mighty, are members of this group.

27 Some manifest in flesh today like unto yourselves; far greater, however, is the number gone on into the higher and ever higher planes.

28 They do have this in common with you, I tell you: when they function in your behalf, they know of your designings, they perceive your attainments, they sense your longings and requirements.

29 That is their mission and part of the pact, to supply you and protect you, to nurture and sustain you.

30 They come and go in your affairs, seen and unseen, heard and unheard, noted and unnoted; they say unto you, We are here at your behest, on your behalf, loving you in that ye didst come from that group whose playing is perfect love.

31 My beloved, hear my words: I am at the head of the group of sacrificial ones; bestowed upon me was the leadership of that group in that I would sacrifice most, going down into flesh times of greatest number, suffering most terribly most of those times.

32 Those who make up the group were created by that Spirit whom men call the Father, for purposes of ministering; therefore ye who do minister most are greatest, and he who is greatest in service is leader.

33 Mark this well. As ye do lead in flesh, he who is greatest is therefore greatest servant; he ordereth most who serveth most; he proclaimeth most who saith least; he directeth most who giveth fewest directions.

34 Make this clear unto yourselves: let your wits dwell upon it.

35 I say that such as are among you thus to serve, come not back unto us *ever* until the work be finished, else would be upset vast courses of event long in shaping, involving forces not to be mentioned when our discourse hath a briefness.

- 36 Did I not say unto my disciples, Verily I tell you there are those among you who shall not taste of death until I come again?
- 37 Were not those disciples of the serving ones?
- 38 Whereof can Mammon say with a certainty that they have ever died? is it death for consciousness to pass from body unto body?
- 39 Verily I tell you, they know themselves.
- 40 They have stayed and done their labor nobly and well, for in Thought was it projected that they should do this thing.
- 41 Behold therefore I say unto all serving ones: Ye are modern disciples, ye belong to the Group.
- 42 Your labor is twofold: Ye do open your hearts to possibilities of service to the race; ye do close your minds to opportunities for self-exploitation and aggrandizement that have no bearing on the Plan.
- 43 Men come and go who have a bearing on this work in flesh; they meet and recognize you as those of vast responsibilities; they say, Lo, these have equipment pleasing unto our desires.
- 44 Others come and say, Aid us, we implore you, in that we express ourselves through you beautifully.
- 45 They have no malice, they would make no mischiefs, but I tell you they are ignorant of that which was bargained on between the members of the group.
- 46 Wouldst ye do a great deed? then distractions offend.
- 47 Wouldst ye achieve a great purpose? then railings are offensive.
- 48 Harken further: not everyone who cometh unto you crying,

Give us succor we implore you, is worthy of that succor;

49 Compassion, I tell you, entereth not into it; lo, we have compassion for all souls but the work cometh first.

50 Thousands and millions can offer compassion, but few indeed are called to the work, or do that work well.

51 I say unto those among you who have come to earth serving, Ye are heckled by well-wishers, your friends are your distractions; artists seek expression for their arts, all of them ye treat with;

52 But I say it is not right that your loyalty and fealty be sapped; it belongeth to me, it belongeth to the group, having come from it yourselves, and with all members of the group diverting themselves from their higher callings in that they may aid you.

53 Hear me further. . . .

CHAPTER 70

NO MAN hath gone into life and come out that he hath not said unto himself: I have blundered grievously; would that I might instruct those of earth not to make mine errors.

2 Even the murderer feeleth remorse; each and every one longeth for retribution and seeketh it in karma by sending back to earth projections of himself through the products of his mind.

3 That is as it should be, hear me say it; but I tell you that mind products are not of value unless they are applied through someone who hath influence, being great in office or powerful in capability.

4 This, my beloved, shall be your affliction, in that ye are who ye are.

5 Men shall surround you begging you piteously to give them expression on your earth plane, thereby leaving them goodly works to balance their oversights within the stream of karma.

6 They shall ask you to give of your time and effort, helping them to help the race, and in cases, I say, it is meet that ye do it.

7 But harken, harken: Give not of yourselves that which belongeth to your group or to its Leader, lest ye injure the Pact and jeopardize the purpose.

8 Give not of yourselves to the hurt of the group, for behold your obligation is first to those who make it a living reality.

9 For are they not waiting upon you, directing offices or events, which ye do thwart or destroy by sacrilegious bickerings of individuals over this or that petty circumstance in their affairs?

10 My beloved, harken to my voice: Ye do see pictures that come at the wish of my ministers; demons do not send them; behold likewise there are sent to you symbols of the failures of those who have lived, and ye do know them as symbols for such failures, marking them not as symbols for the living, even yourselves who do a goodly service.

11 Men come unto you who say, Behold we have deeds and crimes to assuage; one touch of your hands, one glance of your eyes, enableth us to be right with ourselves; do these things for us that we may know peace.

12 I say, Touch them not, my beloved; give them no glance, else do ye wrong them.

13 Suffer each man to live his own life and die his own death; sympathize not to his hurt, my beloved; condole only with those who say, We bring our all to the altar as it pleaseth God;

14 For verily they have need of your condolence, being made of griefs to learn self-sacrifice.

15 I say unto you, Unless ye do distinguish between the worthy and unworthy, ye can make no progress, for *those most in need of helping themselves will ask most of you.*

16 I tell you that ye are coming to human changes of an order; ye are meeting with those who are sent unto you for purpose.

17 Go toward each of them confidently, knowing that your group sendeth you to meet them out of omnipotent wisdom, seeing the result in that which men call karma.

18 Teach those who come into your affairs who merit such teaching by their displays of self-reliance; guide them, my beloved, as ye wouldst be guided; give them of yourselves and watch carefully that which happeneth.

19 Verily is it written that he who giveth himself with moderation shall receive the rewards of those who are righteous, whilst he who giveth himself with a tumult meeteth the judgments of those who give wisdom.

CHAPTER 71

O YE OF little understanding: Teach the nations goodly things; there is no night among them only as they will it.

2 Behold they seek fortitude: let them have it of themselves.

3 I say the things of the Spirit are spiritual; they are not of earthly substance; they are things that make the heart of man lift up and sing to his Creator, praising God that he is born.

4 Yet I tell you more, beloved: The things of Caesar are goodly enough; they too have their places; they make wealth of goods to profit the nations; they make substance to grow that mankind may be blessed.

5 I say, despise them not.

6 My beloved, be wise: the words of your mouths are as couriers on missions; they utter not blasphemies, neither wrongdoings.

7 They say to mankind: Be cheerful, be brave; they go out to the lowly ones and bid them be strong.

8 I have told you that I come to you; tarry long and wait for me for I give you much instruction: my voice is of silver falling on your eardrums.

9 When have I hoaxed you or spoken deceptions?

10 Lo, we have friends who give ever of their substance; have I not bade it? have I not known your welfare?

11 Your heart is at peace when I am its master. Ever so be it.

12 Say to the multitudes, Rejoice and be glad, lift up your

hearts, weep not nor suffer any more; is not gladness *gladness?* why make of it a sorrow?

13 Say unto the nations that a goodly time cometh when man shall love his neighbor and Fear become as naught.

14 Let not your understandings be confused in this: I tell you there cometh no cataclysm which men make not themselves; there cometh no tribulation that is not of the worldly.

15 I make mine earth to give service, not destruction. . .

16 Treat with those who say, Behold there is destruction. Tell them that they err. Destruction that cometh is made of themselves.

17 Thus end I the Speaking.

SELAH AND AMEN
MY PEACE BE UNTO YOU!

THE TWELFTH SPEAKING

CHAPTER 72

MY DEARLY beloved, concerning things spiritual ye are adepts though ye know it not.

2 Lives without number have ye led, concerning which ye are instructed in part; know that ye have been precursors and expounders of me in ages so remote that the count is lost.

3 Ye have heralded me and been my vanguard, a little group of my family ordained of me to teach the race; ye have come and gone in flesh because ye did choose that pathway loving me;

4 I too have come and gone in flesh, but I did suffer whilst ye did take the glory.

5 Thus come ye to the present cycle when ye do have glory of men: verily ye have much glory mentioned in eternal realms, meaning that vast host on all planes who know that ye do function in flesh again for them and for me.

6 I say it is important that ye know things of import concerning yourselves; things interpreted are small though significant; things to be known of you and by you are large, larger than ye have received to this hour, for verily I include now those who have come through many gropings to join our company in flesh.

7 Power cometh to them, and honor, and happiness; I decree it even as I decree that the nations be given unto those who are upright of heart, to be molded of them for oncoming generations.

8 Hear now my voice: ye did volunteer, all of you, for a trust

with which I charged you; that which cometh is not of *my* choosing for you, but that *ye* wanted it.

9 Ye did enter into flesh with me ages in the past, with some who are with me at the present moment whom ye know, and some ye know not in this life.

10 Those who are here are your collaborators in the world of Spirit as distinguished from the world of flesh; they are those who have been with us even in days of old.

11 Created were all of you of the Father's munificence, to minister interpretatively to planets perverse; ye did come with me when I was many leaders in many lands, for I have taught and instructed times without number, forgotten of men.

12 This, however, is of importance: Those who have been with me have been sufferers with me of election, knowing that glory which cometh from achievement.

13 Suffering is not pain always; I speak of it as endurance, steadfastness, loyalty to a pact.

14 Friends are powerful of instances, enemies have had power over you in flesh for purposes of making you to know yourselves; again they desire it.

15 They have it not in this cycle which openeth, for the world approacheth a climax of a sort; hear me say it.

16 Know that ye have had privilege in every age, beloved; ministers have come to you from higher planes ministering and saying: Arise and lead; the Forces command you! . . .

17 But events thwarted you at times; ye misunderstood the signs and the omens; ye practiced indiscretions and misinterpretations;

18 Know that I hold you blameless for these.

19 Ye did upset balances, precipitating forces that did

mock and defile you so that ye were called away drastically.

20 At other times ye did manifest aright and know happiness; power came to you in every age, I say.

21 Sometimes it was government by force of arms; sometimes love for humanity made ye to instruct from premonitions and forebodings; ye did give heed to visions and answered the call of voices that were judgments of discretion in your souls.

22 I say that ye are coming to a time when it is important that ye know those who ye have been, that ye make not the errors plaguing you as before, else the work go amiss.

23 Ye have been princes and princesses, potentates and rulers forgotten now in the archives of time; ye have been high priests and priestesses and donors of temples to religions extinct.

24 And now, my beloved, I call you again as of old to lead the nations in the cycle that openeth as the New Time cometh in.

25 Verily I show you miracles performed in ether, yea in substance, ere the sun of this generation setteth; harken, for they are your gifts of understanding.

26 Come great hordes in phalanxes and columns, knocking at the doors of eternity, crying: Master, deliver us from the mark of the beast!

27 Come great mendicants knocking at the doors of eternity, crying: Where are those who shall give us alms of mercy?

28 Come great armies of sycophants who parade on the piazzas of the Infinite and say: We too are worthy of your notice, having done a goodly work and prophesied in the name of Him who hath redeemed us!

29 I tell you their words are rubbish of a sort; I knew them never; earthly misers of truth were they, not heavenly administrators.

30 I say ye have gifts, the gifts of tongue and sign revealing the future unto you; ye have had them in the past, but not so potently as cometh to you now.

31 The age of development closeth; the thousand-year reign of the Messiah, predicted of old by John after Patmos, is at hand.

32 I come! I come! I come!

33 Behold I come in my person, standing before the nations and saying: Peace, ye evildoers! Peace, ye wrong thinkers! Peace, ye adulterers! Peace, ye whoremongers! Peace, ye thieves and robbers! Peace, ye mendicants! Peace, ye sycophants! Peace, ye workers of iniquity in every land and clime!

34 I come soon, soon, when my beloved have prepared the way as they have been instructed.

35 When men have come to you and asked mercy, see that ye have spoken unto them in this wise:

36 The Master hath said, Except ye become as children of Light, ye cannot enter the planes of eternity, for they are Light Beauteous and no part of them is darkened.

37 They say unto you, Yea, but what profiteth it us if we have no instruction to teach us of Light?

38 Then shall ye say, We tell you its secret; behold what we do with Light!

39 Thereafter shall power be given unto my truly beloved to travel among the nations doing miracles in Light so that men shall say, Behold these are angels visiting amongst us.

40 Ye do know that ye are sons and daughters of Light of

a different order, and yet ye do suffer it, for angels function only as messengers whilst ye are teachers and provers of the doctrine.

41 When I say unto you that ye are sons and daughters of Light, behold I speak literally.

42 In that day, which cometh early in the cycle, ye do say unto men, We are precursors of Him who is anointed! prepare ye the way of the Lord! make straight the pathway of Him who cometh serving!

43 Ye say unto men, Bind up your garments and sheathe ye your swords; but ye do say more: Except ye give heed to the children among you, ye shall in nowise endure!

44 Love hath its ministry greatest among infants; train them early in the truth and they depart not from it when they are old.

45 Ye say, Manifest among yourselves in goodly works, one unto the other, else ye be destroyed of your own volition.

46 These things ye say, and behold men mock you.

47 But the cycle turneth and a great wind cometh; a gale ariseth; seas groan and fall; mountains know movement; kings totter on their thrones; in the bedlam and confusion, a clear voice speaketh:

48 This is He who cometh to absolve you; He hath power to heal you and instruct; hear Him, I say, hear Him!

49 Cometh then a howling tempest beside which the winds gone before are as zephyrs; nation ariseth against nation, league against league;

50 In the tumult standeth my little band, gloriously flourishing like the green bay tree, roots far down in the golden

earth of perfect truth, bent but not uprooted, torn but not demolished.

51 Ye do say then, in time of the Great Speaking: Except ye do give heed unto His words, the demolition endureth.

52 Then do come earthquakes and cataclysms of a spiritual order; the enemy contendeth, saying: It is not so; signs persuade us that it cannot be; ministers proclaim, Behold it is the evil one!

53 All, all is futile; the signs and the omens are come unto fruition in that hour; I call my men-servants, saying through my handmaidens: Arise and lead the nations! bridge the gap from cycle unto cycle! make straight the highway unto white peace!

54 They answer me saying: Lord, thy will be paramount; our tongues and our speech become as Thine instruments!

55 Ye are called into the abiding-places of the strong and mighty; ye are forced to wield great hammers on vast anvils; therefore cometh to you training of a cruel sort.

56 My men-servants endure persistently in studies of governments; my sisters succor them and gather about them even as children about the skirts of a mother, each having gifts and functions of a high, high order.

57 Ye do wrestle with self-instruction until your hearts are weary. I say, no matter: ye didst choose it and I hold you to accounting.

58 Thus I instruct you as the time draweth nigh for great achievement; abide in me and my love for a little time; I speak at greater length unto you, for the time shorteneth and great issues impend.

CHAPTER 73

HEAR ME further: that which cometh is fruit of a goodly tree, bearing even in the present.

2 Harken, harken, chance words and phrasings are heavy with meaning! verily, verily, signs and omens are present, behold they are apparent!

3 Nine hath its portent; I say it hath its omen.

4 Nine is the symbol of eternal waters wherein bathe the Beauteous Ones! nine is the symbol of living fire wherefrom arose the Beauteous Ones! nine is the symbol of opening skies from which descended the Spirit on Jordan!

5 Nine is nine. Nine is nine.

6 Over the waters appeareth a form, radiant of texture, bearing to mankind a Lamp and a Book; thus doth it speak:

7 Hosanna! Hosanna! The Nines of Creation have come into their heritage! The Nines of Creation have known the triumph! The Nines of Creation have drunk of the waters!

8 Their beds are made easy, their fountains are anointed; let us sing and make music for we reach unto the Infinite!

9 Hosanna! Hosanna!

10 Apples of gold in pictures of silver! Hosanna! Hosanna!

11 Defile not thy flesh with the sinnings of thy spirit; weaken not thy stamina by the whoredoms of thine heart; give not thine understanding to the tenets of wrong reasonings!

12 Hosanna in the highest!

13 This is the prophecy: Ten thousand shall come and one shall be saved: a million shall fall, and one falling shall be lifted!

- 14 This is the prophecy when cometh the Great Speaking:
The seas shall be opened, the Beast shall breathe fire, the
mountains all smoke; verily shall come the holy ones performing
sweet music, yea upon lyres shall they render anthems!
- 15 Cast up your dead, O sea, and make music, ye mountains,
for there hath come unto you the Holy One of Israel!
- 16 Selah! Selah! He who was risen is risen afresh.
- 17 Thus saith the prophecy.
- 18 Tablets of wood with writings of diamonds! Thus saith the
prophecy. Selah! Selah! We who are given great mysteries leap
to understanding.
- 19 The far night crieth, the day hath a sob, many do mourn
but few know their comfort.
- 20 Father slayeth son, son escheweth father, dark night
encompasseth, yea a night on the nations;
- 21 World tremblings break; sufferings continue till the lintels of
earth be washed afresh with the Blood of the Holy Ones making
speech by symbol.
- 22 Teach not my people whoredoms! obstruct not my priests
and priestesses who blow on golden trumpets! let the balm of
Gilead endure forever as a panacea among the nations!
Selah! Selah!
- 23 Harps play, trumpets blow, peace showeth a radiant
countenance, night vanisheth, the waters of the sea are clear,
blood disappeareth into incense, all that *is* shall rejoice!
- 24 Mock not my servants, neither man nor handmaiden,
for they perform a goodly dance before the dais of the
conqueror! Selah! Selah!
- 25 Mark ye, my beloved, the prophecy hath its meaning.
- 26 Temples of the heart are sacred unto eternity, music of the

spheres greeteth the new morning; light transfigureth mountains of blessings; all that *is* shall be sanctified; the cycle closeth and ye return to us awaiting you.

27 Selah! Selah! Ye manifest, ye manifest! What I have said is the Law and the Prophets.

28 Out of the mouths of sucklings cometh wisdom; out of the Rock of Ages the living water gusheth, even the Fountain of Beauteous Spirithood.

29 Ye who have heard have a sign on your foreheads. It behooveth you to know that ye have pledged with your blood and I have paid with mine.

30 Tell it not in Gath, publish it not in the streets of Ascalon, that the tempest groweth hourly.

31 Great storms portend; the world contendeth; there is no peace: let the righteous man make his bed, and the evil man his prophecy.

32 Verily are ye chosen! open your ears to understanding! abide in your knowledge of heavenly mysteries! grow in stature! pursue the faith!

33 My heart is on your foreheads. Selah! Selah!

34 Casting pearls before swine hath an evil tendency; casting swine into palaces is thrice abomination; swine shall eat the pearls and be choked; I tell you they perish, whilst ye do eat the fruit of a tree that is goodly.

35 Harken to mine understanding: I see the future unrolled as a scroll; I read the thoughts of the hours that come when the Son of Man be risen!

36 The fountains gush, wheat groweth in the fields; that which hath its heritage in love is greater of value than the mines of Solomon; that which hath its heritage in hate is as

the chaff that wafteth when the wheat is winnowed; that which riseth on the ruins of old customs is the Eternal City of men's faith in one another coming in glory, yea even in a sunrise.

37 He that hath ears to hear, let him hear!

38 Mark ye, beloved, the hour groweth late, but presently dawn cometh; verily I say, dawn cometh, dawn cometh, *dawn cometh!*

39 Seek ye the kingdom wherein are the princes who have said: We are beholden to the dawn as a field of flowers to a shower!

40 The kingdom hath large compass; the day hath vast boundary.

41 Ye are my beloved, in whom I am well pleased!

42 Tell it not in Gath, publish it not in the streets of Ascalon, that the tree of goodly fruit is your love for one another.

43 That which is Written is a page from man's history, not a leaf from a parchment.

44 In my Father's house are mansions: yea, in mansions of marble with windows toward the sunrise we go to dwell amid sweet spices and soft music; they are our inheritance from a wearying journey.

45 Have ye a tumult? know that it is prophesied;

46 Have ye a desiring? know that it prospereth you;

47 Have ye a longing to rest in my bosom? I say ye shall rest in many bosoms of the Faithful when the span of earth is run and the tempest hath its succor.

48 These are my words to you: take them and know wisdom.

49 I have come and gone on many journeys; I have greeted

my beloved; I have found them on the highroad; I have seen them in the hedgerows: I set mine house in order, that those who know me may find me in their resting place.

50 We are the singers, we are the rejoicers!

51 Our portioning hath come to us; we have greeted the Morning. . . .

CHAPTER 74

GO YE into the highways; mingle with those who have interest in you; say unto them this:

2 The Lord hath chosen a man on this earth to lead society in spiritual instruction: we do know his name and how he is to manifest, but we disclose it not.

3 Tell them further: I am coming to earth to instruct men and women in ways of spiritual munificence and they harken unto me as unto a father; more than this, I am coming to show them that what is Written is for their welfare.

4 Revelations shall be made to them which no man knoweth to date by either eye or ear, but in purity of thought concept shall they see them, verily behold them.

5 Be not troubled that the ungodly say, It is not so; concern yourselves unto your own consideration.

6 Give where it is asked of you; give not of information that is contending; speak as those with authority, not as those having desire for contest.

7 Keep the faith, beloved; ponder on me and my work; seek ye the truthful way and all things shall be added unto you, even that knowledge which is sublime of concept.

8 Treat with one another as sister and brother, as one who teacheth and one who listeneth.

9 Mark well my words: One shall be called to lead; many cannot lead; one shall be chosen to manifest; many shall manifest.

10 I tell you that ye have a sign on your foreheads.

11 Give unto him who asketh of you as his purpose is righteous, and to him who hath knowledge of you, give yourselves freely.

12 Let not strife come between you: it is displeasing unto me to hear my servants brawl; keep the faith pure for its own sake; know the beauty of service by self-abnegation.

13 Presently ye do see a sign.

14 I come unto men preaching an ideal, the sacrifice of Self to him who needeth that of which the Cross is symbol.

15 Know that crosses in your visionings portend that I move near at hand, not as fetishes but verily as symbols of sacrifice glorious.

16 Know that ye have had your crosses even as I have had my crosses; ye do have them daily as symbols of endurance.

17 For that, beloved, my blessing cometh unto you, even as a shower upon the wheat field, making rich the soil from which springeth eternal nourishment.

18 These are my sayings; these are mine utterings.

19 I have beheld my little flock; I have counted my sheep; I know their abiding-place amid the rigors of tumults.

20 Is it not meet that my sheep hear my voice? how else are they mine?

21 Behold I come unto every man who hath a goodly heritage locked within the coffers of his being: I say unto him, Follow ye my leadership!

22 Verily is he wise who saith unto me: The way hath

its blackness but the light hath its guidance; great is the light which shineth in that blackness; the light persuadeth me, therefore am I chosen. . . .

CHAPTER 75

HAVE YOU confusions that come of false teachings? I say there are those who would lead you wrongly.

2 Follow not the error; persist not in the handicap.

3 Between you and me a straight path lieth; between us, beloved, there can be no confusions;

4 Cosmic light hath dwelt upon our heads; we are partakers of goodly blessings which the world perceiveth not.

5 Those who have confused you have been mischievous of intent; they have not been of error;

6 They have been of malice in that they have not been favored as ye have been favored: they seek not wisdom for themselves, but the casting down of those who have wisdom.

7 My beloved, I tell you truthfully, ye have coffered of knowledge unopened by others; ye have heard mine utterings spoken in your hearts; verily ye have profited;

8 Have ye had profit by the instruction of those who spoke in vanities? have ye not had miseries and wrackings of spirit? How can good come of these? Is it not attestation of their own limitations?

9 Say not amongst yourselves, Our Lord reigneth too far off in heavenly mansions for us to serve Him;

10 Say rather, The Master hath made his choice, who among us shall serve and who shall be leader; behold it is His choice; there is no alteration.

- 11 It behooveth you, beloved, to be thrice circumspect in those whom ye do elect to instruct you:
- 12 Those who come unto you visibly have limitations else would they come unto you assuming different form.
- 13 They are men like unto your physical selves who would have counsel of you, thinking to enhance themselves in your blinded esteem: they have small knowledge of my plans for the race.
- 14 They do look upon you as one with themselves, over whom they would rule as lords by supreme manifestation of spiritual egotism.
- 15 I have no part or parcel with them, for they disrupt my servants in their missions and confuse my workers with their sacred plagiarisms.
- 16 And yet have I permitted them to come unto you, though they knew it not; my purpose, beloved, was not to deceive you but to show you the limitations of earthly instructors that ye might be wise in instruction that is heavenly.
- 17 My servants are those who do my will without mediation: think ye that I am not powerful enough to speak direct unto your spirits without the instruments of frail mortalities?
- 18 Whence cometh this beggary of power? am I limited in mine adroitness? am I dependent on persons who cannot conquer their own vices? have I no power to speak directly unto the hearts of those who love me and whom I love?
- 19 My beloved, know wisdom! Trust not these minions who come unto you belittling you; belittlement is not divine; no Christ Spirit doth it;
- 20 No master-spirit seeketh confusion in any lesser spirit.
- 21 Truth is of Light, and Light is Truth: the ways of Light

and Truth are not hidden, but open; the ways of Light and Truth are circumspect but never of disparagement; Light and Truth are always open; they have no secretions; they seek to ennoble, not to cast down, not to discourage, not to defile by petty limitations.

22 I say unto you, Ye have attained to a stature whereof it is demanded that ye do have knowledge of those who would master your thoughts and divert them from eternal purposes.

23 Men have no need of those spirits who caution them to remember that they are dust!

24 Workers of iniquity are they who tell you that no man hath knowledge of me and mine errand; that is blasphemy of vileness.

25 Ye have knowledge of me, verily in your hearts, in that ye are the husbandmen who are called unto the harvest.

26 They know this not: they see you as good men and women having power among your fellows; they desire to enhance that power for their own benefit, for their own power, for their own prestige.

27 I say they are those to whom I have referred as wolves in sheep's clothing; they are woefully ignorant of my plans for the world.

28 Ye have heard me say that ye are my beloved, come to earth in this cycle that ye might interpret mine errand to the nations; ye are in your flesh because of your compact made on far higher planes than any who do address you through speech of mediums.

29 They know not your real identities or they would do you evil.

- 30 Mentors they are not. Do not title them as such, giving them prestige which their works do not merit.
- 31 Many of them are of high variety of mortal species, but none the less mortal; my servants who have talked to you are not of these.
- 32 Yet have I permitted that which hath been demonstrated that ye might be wiser than those who address you.
- 33 I speak unto you now in terms of great emphasis. . . .
- 34 Trust not those who say unto you: Behold we have knowledge of Jesus of Nazareth!
- 35 They have no such knowledge, else would they reveal it.
- 36 Am I not powerful enough to make myself known? can I not work miracles still? have I not gathered my little band to interpret mine errand as the times have foreboding? what need have I of any lesser satellites?
- 37 I say I need them not. In your hearts I have spoken. Trust the instincts of your hearts. No calamity followeth, no confusion reigneth.
- 38 There is no calamity of unbelief where I have been in spirit!
- 39 Those who tell you that ye must be aware of your own powers to perceive their shortcomings, are addressed in turn by those who are evil; verily they hear falsely and I correct them.
- 40 Voices come unto you, purporting to be of me; now I say unto you, That which cometh truthfully of me, cometh unto you directly; that which cometh of me hath purity of essence; that which cometh truthfully of me beareth in that essence no travail of intellect.
- 41 Love ennobleth always; it maketh for brilliance of

perception; it slippeth out confidently, knowing that all is of Light; that light showeth no pitfalls in the pathway ahead that cannot be avoided.

42 Trust not those who come unto you and say, The Master hath revealed his purposes through us!

43 Know that I speak thunderously when I tell you that I am capable of speaking direct into the hearts of my disciples, making them to know my dictates through that which men call Conscience.

44 Verily I warn them that if they harken thus to intermediaries, their wits desert them!

45 Lo, it hath been done in times that are passed; faith hath been shattered and obligations of great import cancelled in that my servants have said unto themselves: Behold we are weak mortals, prone to error, therefore listen we to the adversary for counsel as well.

46 Know, my beloved, that if calamity hath befallen, this hath been the reason.

47 I beseech you, as your wiser elder brother, harken not to the adversary who saith unto you: Watch lest ye step your feet in a pitfall!

48 *Think ye that I do let my servants fall into pits?*

49 Can I preserve you bodily from the fowler's gun and yet be unable to address you in warning of calamities that would ensnare your spirits? . . .

CHAPTER 76

THE GODS whom ye serve are not petty gods;

2 They are the arbiters of men's welfare, over whom I reign; they come and go in flesh, even as ye have come and gone in flesh, seeking men's improvement always.

3 They do not say, We take a quart and give a pound;

4 They say, We seek no personal profit; we only expound that the race may benefit.

5 Verily they give no thought unto themselves, being utterly devoted to spiritual altruisms; no impoliteness have they in their speech; no crudeness possess they in their manner of addressing.

6 Higher and greater than any earthly politeness do they manifest; one unto the other.

7 By their fruits ye shall know them.

8 Higher and vaster than any forms of earthly salutation do they manifest one to another, and to those below them.

9 Ye have a rebellion in your hearts that it hath been said to you that politeness is not of moment on planes of spirit.

10 Verily I address you saying, greater gentleness, no greater kindness, no greater consideration existeth in the Cosmos than that manifesting between high, high forms of spiritual entities.

11 Wouldst ye invite a sot into your drawing rooms?

12 How then hold ye to such, in that they have not bodies?

13 Rejoice and be exceeding glad that they do defile your sensibilities, for lo, they do reveal themselves for what they are by their lacking in comities.

14 And yet I tell you, Spurn them not, for ye do have

need of that which they offer; mayhap ye have need of geographical knowledge which they oft impart, even as ye may learn from sots if they have been visitors to great countries wherein ye have not sojourned.

15 Marvel not at their manners, that they are sots, but keep this thought with you if they defile your sensibilities, God-given in their essence:

16 They do mark themselves as mortals who have not attained!

17 Being wise, do ye treat with them in all consideration, but cohabit not with them as spiritual brethren; behold they are the familiar spirits spoken of, of old.

18 Those who do manifest unto you through mediums come not of themselves but are allowed to come at the behest of others whom ye know not, that ye may learn from them that which they utter.

19 Treat accordingly with them; say unto them, We know that ye have knowledge, for verily the circumstance of your condition bestoweth its benefit;

20 But contend not with them over the context of that knowledge; see that ye jest not concerning their identities; pity their limitations but perceive their deceptions.

21 Defile not yourselves by descending unto the levels of their intellects; ye seek of them knowledge of literal facts, they seek approbation of you for their vanities; trade with them on such basis but be not cast down if they vomit their rancors.

22 I say unto my beloved, Be of great moment concerning the lives that ye have lived; their importance hath its vastness else they would not be revealed unto you.

CHAPTER 76 Those Who Manifest Through Mediums

23 Think ye that such knowledge would be supplied you only to tantalize you?

24 I say unto you truly, Talk not promiscuously regarding them, lest the evil ones mark you and send you an obstruction;

25 But would I have sent illumination concerning those lives through my husbandmen and handmaidens, had they not been important?

26 Verily it is a form of envy that maketh the adversary to say, They are not of importance!

27 Your past lives have bearing on your lives of the present in that they reveal unto you whence cometh the power that ye do now manifest as your stature is full.

28 Harken, my beloved: We are of one family serving the multitude: we have no part or parcel with men but to serve them; verily we learn as we serve, but to serve is our mission, the alpha and omega of our being.

29 Even I serve the most, and therefore am accredited the leader of the servers; the greatest servant is leader of the servants.

30 My beloved, harken! Serve ye and rule! Manifest and become great! Rule and serve! Rule by serving! Serve by ruling!

31 This is my message. . . .

CHAPTER 77

VERILY I have watched you struggling with error and been pleased that ye have found no satisfaction with the lesser ones.

2 Treat ye ever with me; let your thoughts be fastened on me; draw from me your power.

3 I have given you a charge to keep. I hold you to it.

4 No execration cometh unto you, in that ye do have conviction of me.

5 Execration cometh only in that ye say, Our Lord hath neither time nor patience to visit with us!

6 Verily did I not have time and patience to take you with me throughout my ministry in flesh?

7 Harken, harken! By the words out of their mouths are the lesser ones identified; by the functionings of their spirits stand the lesser ones defiled.

8 Seek ye my counsel in each specific instance.

9 Ye do hear my voice instructing you, directing you, guiding you; inasmuch as ye do trust it, ye go directly into Light; trust it not and ye do fall amid confusions.

10 Verily the adversary desireth that thing; always he worketh that it may come about, partly in envy, partly in malice, always in ignorance.

11 Disseminate always the bright rays of Truth; subject them always to learnings of wisdom, that by the powers of your logic ye may see that they *are* Truth.

12 Say not, The Master desireth that I believe blindly, for blindness is of darkness.

13 My beloved, your elder brother desireth you to seek

fullest and brightest light on every issue propounded unto you, and he who adviseth you otherwise is your enemy!

14 Caution not yourselves against probings and investigatings, else why have ye minds, my beloved, at all? Correlate circumstance with facts as given you by me, and if they tally not, I say cast them out, else ye commit a whoredom and take vipers in your beds.

15 I tell you that I withhold nothing from you except that which is of evil, and dishonest; I give you instruction in Truth, Tranquillity, Purity, and Reverence; I give you not instruction on petty technicalities or orders of merit.

16 I have spoken in your hearts: emotion hath gripped you at such speaking in that mine instruction was pure and undefiled; always let it be so.

17 I tell you that I commit no atrocities of reasoning; I give you no cause for confusions of spirit; I offer you no golden apples with worms of error at their cores.

18 I say ye need have no fear of perversions of wits in that ye trust me to lead you unto radiance; warn yourselves rather against those who would defile you with arguments and auguries contrary to mine essence. . . .

CHAPTER 78

WHENCE cometh the time of these ravishings of sorcerers?
Beloved, be stilled!

2 I say it is meet that ye endure in penury, for the evil man hath wealth and giveth it no surcease to mark him for his lechery.

3 Have we endured throughout many aeons, only to be cast

down that the ambush hath its forfeit, even that forfeit of rigorous experiencing?

4 I tell you that I have kept you many days; I have given you assistance; I have marked on your demeanor.

5 I have said unto myself, These are mine eschewments, these my tribulations; I have entered them gladly; I have seen their beneficence!

6 Whence come these rigors but that mankind know profit? I say that I have seen; I tell you that I have heard; I have met mine own sheep perverse in the byways.

7 Have they no luxury? I say that it shall profit them to know that the times are upon them foretold of the ancients, that the gale hath no surcease till the litter be cleared from the threshing-floors of ages, till the righteous man be stilled in his cries for benedictions.

8 Ye have entered the gamut, ye have known the benedictions, ye have come into the great gale and known thereby the tempest.

9 Unhallowed precepts have born unhallowed longings; the right hath an instinct: it goeth before you and setteth a lamp.

10 I say, Persevere in those charges wherewith ye are charged; make no errors in conscience; utter no statement that rendereth not translucence; give no hostages to bickerings; keep free of defilements.

11 These are the seasons wherein great are Mammon's stalkings; have I not warned you that such would come upon you? what thought ye I reckoned in the eyes of my seasons?

12 I bid you be steadfast. I bid you know triumph. The winds

of great exercisings bend you to breakings; the gale hath its clamor; there is naught to forestall it.

13 Stand ye as a rock and know my procedures; stand ye as Vikings and let the gales lash you.

14 I say it shall be better with you than with earth's weaklings; they know not where to lay their heads, in that they have forfeited that which was their increment from the rights of past ages.

15 I give you my hand that vomits eschew you; I give you my promise that tall gales pass by you; have I saved you from destruction only to destroy you or allow you to be destroyed? there would be childishness in that.

16 The mad ones come, the tall ones bend, the lee hath a harvest of the bones of the valiant.

17 So it hath been Written, to be exercised in torments.

18 I seek not my sheep among boulders of defiance to that which is sacred; I call them anon to the huddlings of prescience; I say, Know my voice, that I lead you unto sustenance, that I open to you a pasture wherein nourishment spreadeth.

19 I have given you my staff; I have handed you my distaff; I have said, There is the field: behold go and plow it!

20 These alone are my eschewments: that ye plow not to a wreckage, that the seed which ye plant hath a radiance in its blossoming, that the world hath its anchor in true principles of conscience, even that voice which persuadeth you to victories.

21 Be known, my beloved, for those who ye are! I say it shall profit you that ye give yourselves voice!

22 I have kept you for a purpose, I have drawn you as a

Voice, I have put syllables upon your harps of understandings,
I have bidden that ye play them, I have given you the music.

23 Is it not time that such harmonies were rendered? wherein
is true music unless it is played?

24 Arise and be valiant.

25 Know no bickerings with Mammon but offer him his choice:
will he give you his endorsements or perish in his mockeries of
that which fetcheth surcease to the rigors of his emptiness?

26 I tell you I have watched you: I see your fond gropings;
but I bid ye hold steadfast to that which hath proclaimed you.

27 My hand is on the door latch, my foot is on the doorsill:
I am come in my season to make a great merriment that the
world's woes are conquered, that the energies of aeons have
turned as a mill wheel, that rejoicing hath its banquet on the
grist of their turnings that man hath found a truer resting place
in knowledge, that his species perceiveth its right to such
reposings.

28 Endure, I command you, until I come again.

29 The event hath its augury in the wailings of the famished.

30 Whom I love, I protect, though the cohorts of Caesar ride
the might of earth's whirlwind. . . .

THE THIRTEENTH SPEAKING

CHAPTER 79

HAVE I not told you that I come unto you as ye invite me? have I not told you that I instruct you as ye merit? This hour I instruct you further in heavenly doctrine, that the truth may engulf you and lift you to mastership. . . .

2 Verily men do have a humor to know that which is withheld from them; they come unto me saying, Lord, we are progressing in Thy name and know not the progress; we are prophesying in Thy name and know not the prophecies; we are testifying unto Thee but our roles are sealed unto us; whereof is our distinction if men know not our importance?

3 I say unto them, The roles that ye fill are important as ye do make them of importance; the prophecies ye prophesy are true as ye pursue them unto substance.

4 To none is it given to prophesy of eternal things except him who is come from me and out of my side; behold the wisdom is spoken by members of my family, from my plane and function.

5 They say unto me, Lord, we have heard it uttered that he who would prophesy of Thee must have clean hands and a pure heart, giving himself not to iniquity at any time;

6 Lo, we have kept the faith, we have tried to keep our purity, we have sought no false gods, we have been constant in our attentions upon Thee: wherefore then are we not prophets?

7 I say unto them, It is pleasing unto me that ye have kept the faith, it is pleasing unto me that ye have dwelt in purity, pursuing no false ideals, making no abominations, preaching no false doctrines;

8 But I demand more from you than this before I do make you my prophets in truth: I demand that ye do go through lives without number, preparing yourselves as instructors by longsuffering until your characters are attestments of the wonders of your prophecies.

9 They say unto me, Lord, what hath that to do with Thy work? have we not kept the faith and is that not attestment? have we not been constant in our attendance on Thee and is that not a witness to our purity of conscience?

10 I say unto them, Verily of a kind, but not enough: I seek those who have paid for their wisdom with a price, I seek those who have given themselves over countless generations to be my servants, who have dwelt with me and walked with me in person through many lands and times, I seek those who have walked upright through great shadowlands of doubt, error, and obstruction;

11 I disdain not your faith, I disparage not your loyalty, I mock not your experience or attendance upon me; but those who do minister unto me before the nations must be those who have proven themselves to be of a high, high order of intelligent spirituality; lo, unto these I give much, for I know that they will use it aright again, verily as they have used it in times that are memories.

12 There are those in the earth, tilling it in mine honor, who have no knowledge of themselves as prophets, neither have they knowledge of myself as master; they go and come in the market places and in the vineyards as scribes and pharisees among men without knowledge of their identities as sons of Light;

13 Verily is it true that they are angels of a sort, sent earth-

ward as messengers against your transgression in due order; and yet I say more:

14 There are those who test you constantly, not from a malice but ever for your good, which I presently explain, knowing that ye do have need of it.

15 There are those on planes of earth who have manifested unto me in many ages, not as men and women but as Radiant Ones; they have come and gone in your lives of the present as servants of mine, messengers and ministers in flesh, making you to see the earth after its nature as an abiding place for the children of men.

16 My beloved, hear my voice: that which cometh unto you is sent of me to school you for your vaster trials ahead.

17 Great indeed will be your crucifixion of spirit as time progresseth; great indeed will be your trials with weaker natures surrounding you on every hand, even as they did surround me and did mock me when I would do them most good.

18 Learn of me and be comforted: the enemy assaileth bitterly; he lieth in wait as a lion, as a wolf, as a fox, yea even as a weasel and a snake in the grass; he rendeth you cruelly;

19 But if ye do have strength of me, he cannot overcome you; I speak as one who hath lived many lives in flesh.

20 Ye have heard it said that man goeth to his long home. Verily he goeth not willingly, in that he seeth no reason for the journeying; he hath no purpose clear before him, therefore he shrinketh from contact with Eternity.

21 Know that I have come to him to encourage him by giving him sustenance in idealism.

22 He hath said unto himself, The things of eternity are

unpleasant in that they are unknown; verily he hath a humor in this, and of it he will know presently.

23 I say that ye do have missions to instruct him in that idealism which I have set before him.

24 Beloved, be advised: there are in flesh certain entities who are messengers of mine sent by the Host to do you good; they have one thought only, to execute my will;

25 Such will compriseth this instruction: that ye shall be protected physically and mentally from too great trial having as its essence the undoing of your natures.

26 By this I mean that they are instructed to give you sustenance whenever circumstance rideth you unto unbearableness.

27 Some who protect you are not in flesh, they are not seen of mortal eye; others may inhabit the bodies of your dearest friends, not aware of their own identities as I have told you, only that they are of service when the time cometh for service in the proper instance.

28 Ye have entertained angels unawares indeed!

29 No miracles have proclaimed them, for that would be prankish, and in my work there is no pranking.

30 Dwell on this, beloved.

31 There are those about you who have come to earth to prosecute my plan with you; they are human only in their bodies;

32 Bear with those bodies, tolerate those physical weaknesses which result in misgivings and misinterpretations of motives;

33 Be strong in leadership, beloved; know that I sustain

you and those with you; I come unto them in ways that ye know not.

34 Beloved, I instruct you in this guise: ye have entertained angels unawares; continue so to entertain them in my name.

35 I say unto you, the future hath no greater mystery in its folds than this, that knowledge of yourselves is your shibboleth of power; live up to that shibboleth a thousand times, I adjure you, then live it once again.

36 Concerning things spiritual I have said often, ye must be born as little children to inherit the Kingdom, children not as infants but as progenitors of simple understandings of phenomena that vex the worldly cautious.

37 Hear my voice, beloved; give heed unto my counsel: the world expecteth more of you than of all others whom ye serve; to you the Host looketh as my servants, perfect in stature, divine in understanding, strong in tolerance, beauteous in patience, excellent in service, and beloved of men for the light which shineth from you.

38 I adjure you from a great understanding to be calm amongst yourselves, knowing that the work hath vital need of all of you else ye would not be accredited to it.

39 I tell you angels are about you, in and out of flesh, that ye do meet and talk with them daily, that they do serve you at my behest, that they come back to me with report of your zeal.

40 *In that ye serve, ye are served, my beloved!*

41 Harken to my voice; give heed unto mine instruction; be wise above your generation; I say that I care for you through my minions of Light; I send them ministering unto you, even as I too minister.

42 Take ye my words within your hearts that this is so, and be joyous with one another in that such is paramount in your lives' experience.

43 Make no mockery of my principles to others through garrulity of conversation in speaking unto strangers; counsel yourselves in your intercourse with others;

44 Sweeten your cup of conversation with references to me, but cast not your pearls of experience of a value, to be trampled into mire of facetious observations. . . .

CHAPTER 80

THE ROCK is riven; strange waters gush out; gold is in the foundation; there find ye much treasure; thin is the thread whereby ye are instructed; mark my words and be wise:

2 Again I say unto you, that which cometh, *cometh*.

3 Ye do have small concept of the power that lurketh in consideration for others; it is not mere comity, it is not alone pleasantness for strategic purposes, nor yet is it sentiment.

4 Consideration for others is a potent force having in it the charm of personality wedded to good sense, but love is of a different frequency when it applieth to consideration for others.

5 Love operateth to construct, to create, to build; consideration smootheth and sympathizeth and maketh easy the passage of intelligence one to the other; I would not have you ignorant concerning this power of cooperation in action.

6 Consider these things: when men have a purpose to gain they work industriously, looking neither to the right nor

to the left; when women have children to bear they lean on reserve strength that is given to mothers;

7 When society would achieve an objective it bringeth to bear all the latent social forces that the end may be consummated;

8 Are not these things of love that hath strangeness of substance?

9 Why think ye that men say unto themselves, Let us labor in a company for thereby doth it profit us more than singleness of digging?

10 God hath unleashed a force in your spirits; it increaseth in stature as numbers are multiplied; but behold it increaseth not in the matter of numbers that two should do twice as much as one;

11 I tell you that twice two do the work of ten with two deducted; behold he that laboreth with his fellows and considereth their good multiplieth himself according to the substance of his longings that he should be omnipotent.

12 Therein is a mystery; see that ye do heed it.

13 Labors do multiply in such ratio as ye do long that they should increase; two come unto you and four are added, verily in the strength whereof they are inspired.

14 What mattereth the multiples? I say that when two or three do gather together and say, This thing shall we do that good may come, thereby are they enriched by a striking of power that cometh out of Cosmos; it attracteth the righteous verily as they do become magnet for the power.

15 Think not among yourselves, Behold we are weak, there are only the three of us.

16 Behold is it not true that one man and one woman, being

normal of intercourse, can people a continent of lands with their increase? think ye such power cometh from themselves?

17 Can two say, We are only two, therefore two is the limit of our increase? I tell you that agencies of Cosmos manifest through them.

18 There come those who say, Let us cohabit together in righteousness that increase of good deeds be as our families, verily our progeny that attest to such righteousness.

19 Hath it not been true in ages that are hoary that two or three or four or six have overturned thrones and reared up great dynasties in that they said: Such is our increase in the works of our consciences?

20 I say unto you, Be not afraid of that increase which cometh; know that power accrueth unto him who is fearless, who seeth his issue and maketh it his shibboleth.

21 Power cometh to him that showereth as a fountain; yet I say further, it cometh unto him not if he giveth no thought to his brother's approvings.

22 Have I not heard your loving protests that ye are weak, and been anguished by them?

23 Who told you ye were weak?

24 What is this weakness but ignorance of your powers?

25 I tell you that ye do attract the powers in that ye do strive, in that ye give a course to your footsteps.

26 One heareth your message and two are ennobled: two go forth and tell it and six see the benefits: behold twelve tell twelve and presently a thousand come forth and acclaim you; what is this force that spreadeth the message? doth it spread of itself? what one of you dare say it?

27 I mention these things in that ye are troubled.

28 I have treated you as mine own, divulging unto you that which hath not been known to others; ye have heard and wondered that others have not known of you;

29 That is as it should be, under these circumstances.

30 People come unto you and treat you wrongly in receiving you; that is not their fault, I say hold them blameless; lo, they have no knowledge of that which hath been told you.

31 Treat them considerately; bear with them as ignorant children, no matter what attitudes it pleaseth them to show you; I say they have no knowledge of what impendeth with you.

32 I tell you, beloved, be ye not exercised concerning yourselves; trust me that I do protect mine own.

33 Consider the lilies again, as I have told you often: they are God's plants yet are they preserved in beauty until their days are ended; so shall it be with yourselves, my beloved.

34 Consider the lilies from the standpoint of longevity: lo, the blossoms break and fall by the wayside, the heel treadeth on them, yet the plant groweth on, season unto season, life unto life.

35 Is it not true that a plant hath many lives? what one among you dareth to say that if soil and sun be favorable, the plant that is the lily blossometh not forever?

36 What manner of man amongst you dareth to proclaim that the plant in its endlessness is greater than your spirits?

37 That which cometh, cometh, heralding the eternal.

38 Ye have everlasting arms beneath you; ye do work for the kingdom of righteousness on earth; ye have problems, verily, but they shall be solved.

39 Can a problem be a problem, lacking its solution? how know ye, I ask you, that it is a problem?

40 I bid that ye arise and transact your affairs, doing that which seemeth goodly unto you; lo, I send servants ministering unto you whom ye know not;

41 Teach them, and in teaching, profit; help them, and in helping, receive; ennoble them, and in ennobling, know the blessings of service which are compensation.

42 Abide in me, I tell you, *knowing that neither harm nor distress cometh beyond your strength to bear. . . .*

CHAPTER 81

I HEAR YOUR hearts' thoughts; I answer them in kind; there are things that ye know in your subconscious mind; there are things of a nature not to be spoken, therefore do they dwell in subconscious mind; I have given them to you when ye knew it not consciously.

2 Men say, The Master is a myth, he dwelleth not amongst us; we knew him of old as the spirit of good and rejoiced in his presence, but as a person we cannot accredit him; we say that we see him not, neither know of his dwelling place; how therefore can we say he existeth as a personage?

3 Know that I have been with them many times in the bodies of other persons when they knew it not consciously; I did suspend their consciousness and take possession of their personalities, addressing others when they knew not my presence.

4 Verily persons have said things unto you that they knew of, being impelled by my character in them literally; discussions have I had with you through other person's tongues.

5 Time and again I tell you it hath happened: verily have I used the bodies of others for such manifestings; now I come manifesting in mine own for a purpose.

6 I tell you this hour that more than this impendeth; the nations of earth have need of a leader; that leader must be divine; ordinary man is not sufficient.

7 He who leadeth must know himself as having authority from the Father who sendeth him, else he deporteth himself unwisely in crises when the burden of argument be heavy upon him.

8 I tell you that he who leadeth in truth must stand before the nations and rebuke them terribly in that they make mischiefs in sight of the Father.

9 Great crises impend; great developments come; man starteth for his long home, back to glory, verily, I tell you, on the journey's last mileage.

10 These things are good and profitable, that men must have a leader in all ways wiser than themselves; they must have a leader who harkeneth to the counsel of perfection in affairs; he must know his own Godhood that he may tell men of theirs.

11 This Godhood is essential knowledge of the leader of leaders, therefore is it given to you.

12 When men shall say unto you, Whence cometh your knowledge of these things and your ability to tell us of these cosmic schemes, address them saying, The Lord God hath entrusted us with knowledge and we speak it unto you, having known your need of old.

13 Wherefrom cometh knowledge, beloved, if not of experience of me in fixation of circumstance?

14 Verily ye know that it shineth in your eyes and ringeth in your voices: therefore is it given unto you to know me whilst yet in earthly flesh.

15 Know, my beloved, that this entaileth pain to me, to manifest in flesh again, even for an hour, yet I come unto you as living witness of the teaching, that ye may know the truth from observation of your senses as well as intellect.

16 Intellect hath guided you well to date, but it showeth insufficiency, it bringeth you doubtings, it saith unto you: Lo, it is natural that I should do these things with my mind.

17 Ye do know that it is not natural, yet ye doubt, having substance of proof in many queer happenings in subconscious mind.

18 I have known the same in flesh; thence cometh my sympathy.

19 Know ye, my beloved, that ye do have a voice in your hearts. . . that I speak through your subconscious mental organisms, using your mental equipment as larynx.

20 Know that I speak unto you now in terms of understanding: when I do come unto you, ye do know of my presence with the thrill of sweet music; I bid you arise and be one with me in converse; yea verily, great shall be the joy that we meet face to face, knowing one another for brethren in the spirit. . . .

21 Yet when I come, I do so under protest of my spirit, in that it paineth me to go downward into flesh, for great is the strain thereof, to work mentally the miracle.

22 I must not be myself as I am at this moment in mine own sphere of being, but must take unto myself rigid particles of matter that grind and groan in passing fixation.

23 When I do essay to materialize my person I do not mean as earthbound phantoms oft seen of mortal eye; lo, phantoms are not real but the essence of that seen, without the substance.

24 Lo, I come as substance, having body like unto your own, telling you to be wise in your years by the words that I use on my tongue and my lips.

25 Few are the times wherein I have done it: Saul did behold me and became Paul in consequence.

26 I say that ye shall see me, even as he did see me, and suffer change also; Paul was consistent in that he did see me many times thereafter, for did he not know me by seeing me once in flesh?

27 I say that ye have the heritage, telling men of my reality; great shall be your ministry, even as his was miraculous in concept.

28 Now hear me tell you this: Men have no knowledge of me as I am, for no painting existeth of me at present; verily no pigments could encompass it in detail, for I am of Light, radiant, even as ye are of Light, radiant, when released from physical body born of mortal woman.

29 I tell you I have been seen by no man *as I am*, yet shall ye recognize *who* I am and the concept thereafter dwell forever in your brain.

30 Ye do have portraits of me displayed in your abodes; verily it is pleasing unto me that ye do have me, in that ye do seek to know of my presence by substitution;

31 Yet say I unto you, behold I am different even from the portraits, yet ever shall ye cherish them as nearest likeness to me.

32 When I do come, then shall ye be so moved that desire will sit upon you to flee all things whatsoever known to you; great will be your tumult, verily your impatience at the motley commonplace.

33 Verily your bodies will be numbed with great numbness even as your intellects will be charged with vibrations so great that those about you will not understand you.

CHAPTER 82

THOSE things which happen to you in circumstance are motivated by me at my behest and at my bidding; mark this well.

2 Agencies surround you that make call on you for substitution of dollars for myself; they say unto you, Give substance to us and for you we care not.

3 Lo, moneys shall be given them and the endurance endeth, yet shall ye know my voice directing you, in that ye give to them their just deserts only and no more.

4 Friends come unto you imploring you to aid them: pay no money to those who ask of you, without asking your intuitions, Is it right that I give because I am requested?

5 Make no gifts as gifts without the knowledge that the gifts will aid the given by aiding them to aid themselves; make no payments to any who is creditor unless ye have received one hundred cents of value for each dollar that is demanded; if you do it otherwise, my brethren, ye do harm the one who demandeth the payment;

6 Therefore pay him who asketh of you if his due be just; pay no man because he saith, Thou art eager to aid, or,

Thou hast a great treasure, therefore I demand of thee on principle.

7 I bid that ye do use my moneys given for the Lord's work, to aid those helping themselves, naught otherwise.

8 Beggars are an abomination unto me, in that they steal from themselves; they take values that never belonged to them; they seek alms through self-pity.

9 Give to those who aid you in the Father's business as it pleaseth you, but in payment for services rendered, not in pleasing sentiment.

10 I have said that the ox is worthy of his hire and the honest servant deserveth his wage; is not the Father the Employer of Employers? doth not he who hath labored deserve his substance for his body's nourishment?

11 These things are for your instruction, beloved, and yet I say more: Give to him who asketh of you as a favor only when he hath shown himself to be your friend by first performing for you without expecting payment, else is it alms and he who receiveth showeth scorn for your weakness.

12 I tell you this: Demand of him who serveth you that he serveth you well, else pay him naught but that which his service meriteth: behold the law of labor is just: a penny shall be paid for a penny's work performed but whenever was it said that the penny be paid without the work performed?

13 Man rendereth unto man that which is his due: behold the world riseth in a great tumult because half have said, We have labored and not been paid the penny, and the other half have said, We demand the penny but we labor as is it pleaseth us.

- 14 I tell you, beloved, both are abomination in my sight.
- 15 The ground crieth out with the blood of those who have said, We have labored and not been compensated; the skies shower blessings on those who have acclaimed, We recognize the payment of those who have labored.
- 16 And yet payments are not always of moneys, beloved.
- 17 Hath a sister been given unto you in trust? I say pay her well in love and confidence: pay her not in moneys for verily she hath an interest in that which is provided.
- 18 Not so the other sister: pay that which she deserveth of you as a loving friend, to ease her tribulation, and there the matter endeth; I say she hath a humor to be provided for, that is not her due; neither is penury her due but she exerteth not her skill in administration, therefore suffering bringeth its discipline.
- 19 Doth a sister appear unto you disrobed and say, Give unto me, or, Do as my caprice dictateth else it shall be ill with you?
- 20 Treat her in this wise: Say unto her, Go to, thou wicked and unholy woman, thy body hath repulsion: we have no alms for thee, but only the whips of the jailer for verily thou art an unhallowed creature and thy errors and shortcomings shall bring you to discipline over many lives.
- 21 The ways of the evil creature are beyond repute; the schemes of the evil man are beneath rejoicing: neither have a being in that which is the labor; pursue the labor with a courage unmindful of a calumny;
- 22 Fear no evil that saith unto you, Pay me or ye suffer.
- 23 Life hath wrought many miracles unto you in substance and in circumstance: it hath made you many times of wealth,

verily in the lives that ye have lived, but wealth hath been taken from you each time by experience that ye might know the joy that cometh with plans that know maturity.

24 Now cometh wealth to you to remain with you, verily that wealth that is the Father's increase in that ye have labored in His vineyard and brought back the joy of nations.

25 When my sheep are lost in the world's wilderness, I go forth and find them, having pity on them: I bring them back into the fold if possible;

26 But I do more: I mend the fold, that it offer small chance of escape to the foolish ones who would explore alone to their peril; so be it with you, my dearly beloved.

27 Men are coming to you now who would have you save them by your auguries; verily it is blessed so to save them, but save them not at the cost of losing many sheep who are faithful to your orders and commandments.

28 He who rejecteth you is not important; he who accepteth you meriteth your counsel unto the end.

29 I say unto you, The world is a sheepfold, the enemy are the wolves, the darkness cometh, the wolves make sallyings to find the sheepfold's weakness; suffer them not to rend the faithful, but give no heed to him who runneth willingly toward the wolves, mocking your efforts to save him from their slaughter;

30 The time is too short: great deeds impend and demand our attention; better that a thousand be saved though one be lost; better that one be lost than that a thousand be humbled.

31 Verily it rendeth us that any be lost, but he who consorteth willingly with wolves, knowing they have fangs, cannot command the shepherd's protection. . . .

CHAPTER 83

BE NOT afraid: desiring those things which profit the spirit ye have made haste according to my words.

2 Know, beloved, that I have said unto men: Let your ways be of good report, let all your paths be peaceful, let your manners be appropriate to your station and status.

3 Men have said unto me: Master, we go to and fro calling on Thee, we ascend to great heights and proclaim Thee, we go down into depths and testify for Thee, verily we are of great speech concerning Thee: why therefore comest Thou not in men's hearts as we have prophesied?

4 I say unto them: Truly have ye prophesied, but from whence came your prophecies? did I not say of old, Many shall prophesy in my name? and was it not said of old that those who came prophesying were prophets?

5 What availeth it that men should be prophets if their prophecies come not true?

6 I tell you, beloved, prophets are of two kinds: Those who prophesy concerning the world because they have a humor that the world hath done poorly by them, therefore do they offer woes, and those who prophesy that their Lord reigneth and it is He who sendeth them.

7 There are prophets, and Prophets: there are those who have a selfishness to serve: there are others who serve me; prophets are ever grouped in two classes, there are those who serve, there are those who rant.

8 He who serveth, saith: Behold all things work together for good; he who ranteth saith: Behold all things are

abomination, lo, the times are evil, therefore eschew them in that they are Satan's.

9 Makers of calamities are never prophets: *behold it is the law that no true prophet foretelleth destruction!*

10 Thereby shall ye know the false prophet from the true.

11 The true prophet telleth of goodly works: he singeth a song of gladness whereat is a song of rejoicing: he saith unto the multitudes, Behold your Lord reigneth and all things that ye see are excellent, except yourselves and the evils that ye do;

12 Ye be not excellent in that ye hear not His voice telling you to be of good report, one unto the other.

13 The true prophet hath this in common with the false prophet, that he prophesieth of things to happen affecting men's lives concretely, but the true prophet saith: That which happeneth is sent of the Father for your good.

14 O ye of little faith, but great perplexity! the false prophet saith, The earth is the Lord's, get ye hence out of it, ye defilers of it, for ye do make it abhorrent unto the Host.

15 This is the difference: one saith, God loveth, the other saith, God despiseth.

16 God neither loveth nor despiseth as those terms are known of men: the Father sendeth gifts in that man deserveth them for his continuance; man taketh and is ennobled;

17 Lo, more is sent and man is ennobled more; the Father maketh no mischief to man, ever.

18 We tell humankind as prophets, Be ye lifted up even as we are lifted up, be ye longsuffering and faithful in devotion and great good accrueth unto you!

19 That is prophecy in purest essence.

20 Prophets verily have foretold events, but that was because the event was potent with goodly works, even as ye have been told of goodly works about to happen.

21 Prophets are those who see or hear the Father's will conveyed by servants of Light to their brains and who speak accordingly that men may hear and be enhanced.

22 I tell you, beloved, prophecy is not a gift but an accomplishment; it cometh to those who have served long and been faithful in that service so that they know the voices of the angelic ones informing them.

23 Prophets verily have foretold event in disaster, for verily did they read the signs and omens of disaster portrayed all about them and did warn those who harkened when they spoke; but this was not prophecy, it was only augury.

24 Make no error in this, my beloved, *prophecy is not augury and naught else*: prophecy hath in it the eternal values, feeding the human spirit and making it to delight in such nourishment;

25 Augury merely foretelleth event, even as the charlatans who do the same for hire, being served by those who think in error, spiritually.

26 Now I say further concerning prophecy. . . .

27 When two men have a grievance each toward the other, they do oft times meet and feel ashamed of that which hath goaded them to anger; they do sit down one by the other and say, Wherein have we erred? have we no interests in common by which we can make proceeds accrue, each to the other, absolving our spirits from this delinquency?

28 Verily they find such interests: they come to under-

standing, making no mock of each other further, even to embracing in agreement.

29 Know that they do naught that is exceptional, except to wicked men: they fasten upon each other the golden chain of altruism and all goeth well with them thereafter.

30 But the enemy hath seen such from afar off, and is troubled; he saith unto himself, Behold two men have had a quarrel and now they sit at meat; whence cometh such understanding? is not a quarrel worthy of continuance else why was it begun?

31 So saith he and moveth to cast enmity of glance and word between them that their quarrel may continue.

32 Those who witness say unto themselves: Behold what evil spirit pursueth these two, that they thus behave, one unto the other? he who but a moment ago spake of loving understanding now is maddened by a fury.

33 I tell you, beloved, those who see these things happen, drawing earthly conclusion of cause and effect, may rightfully call themselves prophets; but do they not prophesy what will be the outcome if the men be compatible? Do they not say, Behold a good trend succeedeth?

34 If those men continue in their anger, do not the prophets say: Lo, anger is victor and quarrelings rise to strikings and slayings?

35 Is it prophecy that he who looketh on can say: Thus and so is the outcome?

36 I speak in a parable verily, yet do ye not see that he who looketh when they are peaceful would spread a good report of the ending of the quarrel, and when the men be wrathful

perhaps he will say, Lo, they are wicked and behold they do damage?

37 These are commonplaces of judgment; but men come to this world who sit in high places with vast multitudes spread below them: instead of two who quarrel they behold races at odds, or creeds, or rulers;

38 Kings and potentates do they discuss unto such audiences: behold they make prognostications, having greater knowledge of facts than those beneath them;

39 So they say, Behold this happeneth and it is good, knowing that it will be well with the sons of men to know that good happeneth.

40 But cometh one who saith: The world is iniquity in act and in deed for I have seen powers striving together;

41 Lo, he telleth the truth, though he doth a woe to the hearts of those harkening.

42 The first telleth of a goodly thing and when it happeneth in circumstance, men remember it in gratitude: loudly do they sing the praises of him who thus employed their ears: thus is he of renown which goeth forth to many lands and the children's children hear of it.

43 Lo, the other prophesieth equally but the message is of woe and men turn from him saying: Our hearts are sickened, let us hear no more of this man for he defileth us with sorrow;

44 In fear do they flee from the sound of his voice; no music proclaimeth him; he is not of moment to the generations even though his words do come true in fact;

45 For men have a humor to turn from that which displeaseth them and listen to tidings bringing them hope.

46 So I say unto you, beloved, thus are born the prophets.

47 Judge ye well which ye wouldst be: those who sing anthems unto the races, or those who spread the desolation of despair in men's hearts; prophets are godlike in this, in that they ennoble men by tidings of high fortunes: thus are they honored and held in loving memory.

48 I bid that ye take heed to this simple lesson; tell the earth of goodly tidings, of great benefits to happen, and it shall listen to you and give you substance in its gratitude;

49 Speak ye alone of calamities to happen and ye but handicap yourselves with an obstruction that is grievous; verily an obstruction that is built upon a falseness.

50 The prophets were those who told goodly tidings of great joy to peoples or to persons: they did not listen to little voices seeking like children to commit acts of mischief;

51 They did mark great trends, listen to great messages and impart great truths; they did give up all hope of profit thereby, seeking only to inspire the race to whom they thus addressed themselves.

52 They did say, Behold we have perceived great signs, we have listened to great intelligences, we have sat at the feet of many Elijahs; we do therefore pass along to you that which is too beauteous for us to keep selfishly.

53 Therein they were godlike; therein are they ever godlike; therein do they bless those who sit and hear their wisdom.

54 I say these things to you in that ye have besought me for instruction that ye might distribute it, being distributors by vocation and servants by election.

55 I say these things not that ye may be great in the

eyes of the world but that ye may have knowledge and a goodly message to incline men toward you, causing them to say, Behold these tell us a prognostication of beauty which benefits us, we do honor them because we love the message they do bring to us, making our hearts to sing in a chorus.

56 These things do I tell you that ye may be efficient in your ministries, not arguing foolishly of things that happen not, or, happening, drive men despairing into hurt of their hopes.

57 The message is concluded. Only this do I add: The times are ripe, ripe; the harvest hangeth on the bough; the autumn winds blow and the leaves are heavy with the wisdom of the tree which nourished them;

58 Come I unto you, my beloved, telling you how to gather that harvest.

59 Await my presence, *for I may come nightly. . . .*

PEACE

THE FOURTEENTH SPEAKING

CHAPTER 84

MY DEARLY BELOYED, I come unto you not as lord who cometh to a vassal but as one who loveth you and knoweth his welcome;

2 I am friend to the friendly; I am Master only because those who serve me, so address me;

3 I say unto you that I hold no rancor for that which is spoken in the wrath of impatience, when the impatience be alarm for the progress of the kingdom in men's hearts.

4 I tell you this to comfort your fears; I do know of your fears in present circumstance, yet I know also your fealty, that it cannot be disturbed.

5 Take no thought of small misgivings; let circumstance bear home to you the beauty of the care that is rendered unto you.

6 I beg that ye do hear me in the spirit of truth; for that purpose come I unto you that ye may know that the things which perplex you are sound in essence; they are honest perplexities, therefore do I answer them. . . .

7 Ye are sorely exercised that event disappointeth you; I say, it is grievous to the heart, yet have I not also known disappointment? have I not known delay? have I not said, How long, my Father, how long?

8 Would that I could lead the race out from its error in a twelvemonth; gladly would I pay with my life again, yea ten thousand times ten thousand lives, but men will not have it so, lacking understanding.

9 I blame them not for this; I wait with a patience which no

man knoweth; but I see the goodly work going forward daily, being manifest, and I bide my time.

10 Harken, harken, to my voice: I come bringing you substance, I send dear ones unto you to counsel and protect you: wait on me as I must wait on men, thinking no evil of those who instruct you, being patient with men as with little children who do tricks of mischief, thinking it clever to be so employed.

11 Wait on me, my dear ones; be of goodly countenance; gird up your emotions; speak joyously of the fact that we can commune together by thought; let no untoward event mar your happiness in serving; live in beauteous respect, each for the other; counsel one another; hear one another's sufferings; lo, they vanish away as mists before the sun.

12 I tell you that I am grieved, grieved, that that which happeneth cometh so slowly; I make no pretense at mine own humiliation at delay;

13 I abide only in the thought that I serve daily those who need me most, and they come unto me finally saying, Master, forgive us, for we did much carelessly.

14 Beauteous indeed are the rewards when we say unto those who have thwarted us, Peace be upon your troubled spirits, ye have done no harm except unto yourselves.

15 Let us not be overbearing with our wisdom; let us eschew evil thoughts and worldly desires, knowing that we dwell in mansions not made with earthly hands.

16 All things beautiful accrue to us, all things real become our heritage, all things noble ennoble us.

17 Great, great is your ministry unto sons of the womb; bear with them, help them, serve them, love them, do goodly

works among them, think goodly thoughts concerning them.

18 Turn none away who ask of you, earnestly seeking that ye give them wisdom; though they ask for your lives, give them as ye can, except that part which belongeth to me and to our work.

19 Peace be unto you, and a noble living, until we be gathered together with the great labor finished.

20 My beloved, I embrace you in the name of all goodly things that come to the race. Amen and amen.

CHAPTER 85

NOW I teach you of numbers, for that is the profoundest study in all creation; I tell you of the significance of numbers in the Cosmos:

2 Ye have heard it said that Numbers are digits expressing quantities in terms; I say that is wrong.

3 Numbers express not quantities but values.

4 Numbers have a mission unto men, giving them portraits of valuations;

5 Numbers have a mission unto men, giving them mental pictures of that which they value;

6 But Numbers do more than this; they give expressions of quantities to men and in addition the values thereof, one in relation to the other.

7 Numbers do still more than this: they typify existence. They have no bearing otherwise.

8 Six is a number unto itself even when not attached to objects; numbers have quantities therefore in themselves, expressively.

9 All accrueth to this: Men employ numbers to express

quantities and values, and abstractions of concepts where quantities are involved, but practice of considering numbers as cosmic values is not yet recognized. . . .

10 When man first came to earth he had knowledge of himself as One; he had knowledge of his neighbor, which made Two; he had knowledge of many neighbors which made many numbers;

11 But of those neighbors whom he saw not, he had no knowledge, yet they did exist in Thought and verily manifested.

12 Man said unto himself: Lo, there are many of us; how distinguish we ourselves one from the other, seen or unseen? let us do so by a sign, numbering ourselves; came we to earth nameless, but in numbers not countable by human brain.

13 Man did designate himself, therefore, according to his projections across cosmic space, counting himself fortunate to be known at all.

14 *Names are numbers signifying classes; they are not chosen by whim of parent but given to men in classes, signifying their states of cosmic development. . . .*

15 Every name hath its number, or rather, every number or set of numbers, hath its name;

16 Persons of similar names have similar numbering, though not the reverse.

17 Consider this, therefore: man did come to earth nameless, being created by Divine Thought for purposes of administration; that is his place in the Cosmos, naught else.

18 Man is cosmic administrator, in school to learn administration.

19 We who did come to earth first and therefore have lived the

longer, did signify ourselves by groups: each group comprised its number of souls, the time of their advent being the mark of their cosmic identity.

20 Words and phrases expressing numbers crept into every language, undergoing form-to-form translation as tongue succeeded tongue; tongues gave meaning to numbers or groups, but these meanings were lost in age on age, making derivations.

21 Numbers have a mission therefore that is different from symbols of evaluation, or significance of quantities: they are expressive of group ratings when symbols apply to the race as a whole.

22 Ye have heard that it hath been said that seven thousand souls did reach earth first; for seven thousand years did those seven thousand manifest ere others came to earth in leagues of seven thousand more.

23 The first did multiply in physical form which they took upon themselves, but these seven thousand were not beasts as ye know beasts; they were humans manifesting in physical form of beasts.

24 Beasts have no insight into spiritual values, but man, being the essence of spiritual value, did know himself as separate from beasts.

25 He said unto his brother, We do recognize ourselves, being that which is called Man, but behold we are naked in spirit; shall we not therefore clothe ourselves with physical form even as beasts?

26 Whereupon entered Woman as a sex into the cosmic scheme. . . .

27 Woman originally was not different from man, for verily

men are women constantly, and women are men, as it pleaseth the half of the soul to exercise;

28 But the bodies of women were different physically for reproduction.

29 The first seven thousand therefore did take unto themselves physical form by need of manifesting, and did evolve Woman as such to speed the process called physical creation; the work of propagation was divided, each manifesting in its function.

30 The first seven thousand dying and being reborn over and over, were the root parents of the race, going in and out of flesh at their whim.

31 Now those bodies were but transient, therefore is sex but transient, but spirit is immortal; therefore when a second seven thousand did come to the earth plane, verily was there confusion of a sort, for the second resembled the first in spiritual aspect, though the first were the older in creation by seven times.

32 Therefore did the first group of seven name themselves First Seven; therefore did those who came after name themselves Second Seven; those who did come after named themselves Third Seven, and so through untold millions.

33 Therefore have we the various numbers in every language, but each representing a class of Seven, and Seven Thousand, and where they belong in the order of their coming.

34 The march of events hath taken each far; peoples have succeeded peoples and tongues aligned with tongues; but riveted in each man's consciousness hath been the order of his coming. . . .

35 Know ye, my beloved, that those among you who serve me belong to the group that came to earth first, so long ago that the mind of species cannot encompass it.

36 Know that ye have birthed and rebirthed countlessly until necessity for birth and rebirth hath long since disappeared.

37 Know that ye have become of the host, administrators, verily risen to your stature; know that ye didst say unto yourselves: Lo, the earth is beautiful in that we live upon it, or in it.

38 Ye have said to yourselves, We have made earth beautiful in times that are passed, but that is not enough; those who have followed us have need of our counsel.

39 Whereupon ye didst elect to remain with earth and make it beautiful for those who followed, millennium on millennium.

40 Seven is the "mystic number" of all creation in that Seven hath the power of creating; Seven hath the power of creating because it hath in it seven gradations of Etheric Status, making in manifestation for substance in matter.

41 When, however, we come unto man as spirit, a different proposal confronteth us.

42 Man is not Matter; he is finer than Matter; he transcendeth Matter even though he occupy it and perceive it.

43 He saith to the Godhead out of which he came, Seven may be the ingredients of Ether making Matter, but unto these were added Love and Patience, making Spirit;

44 These made Nine; therefore is man expressed in the Cosmos by nine.

45 Have I not told you that Nine is the number of the sons of God?

- 46 Nine is the symbol for Created Mortal.
- 47 Fire and water are made of the same ingredients as Man, requiring Love and Patience to bring them into being; therefore is Nine likewise symbol of Fire and Water.
- 48 All things have symbol in some form.
- 49 Man said unto the Godhead, Let there be light visible that I may know this earth in which I dwell; light came, of addition of cosmic intelligence to cosmic matter, making Ether to know itself.
- 50 Light as seen by eye is property of Ether when acted upon by Love; light as seen by Soul is substance of creation; light hath no properties of itself, it is merely a condition.
- 51 Light is not fire, though fire is light.
- 52 Light is the eternal beneficence in action and taketh many forms.
- 53 Fire is Ether having substance; water is Ether having other substance; fire and water are both substance of Ether.
- 54 Fire came first, water followed; fire was powerful, water was more powerful, having more properties of Ether than fire; therefore doth water vanquish fire, having greater substance.
- 55 For a time man did exist having no names, I say, but numbers; Seven was his number;
- 56 But of those who came into flesh of first order were those who did not pervert themselves by liaisons with beasts; these were the unblemished; they also had numbers according to their quantity; they also designated themselves out from those who went otherwise in practices.
- 57 Now, my beloved, I tell you more: those who went otherwise in practices did not pervert to similar extent;

some reclaimed themselves at once, in their first lives; they too were of a quantity, having names expressing that quantity.

58 Down many lives in flesh did many abominate ever more grossly, so that the numbers thereof did each become a significant designation.

59 When therefore ye study the Science of Numbers, bear ye these facts in mind.

60 Men everywhere have names; they may not always bear the same names, life on life, but always they bear names having as their essence the number of an order, or division of an order; to these names they respond in that they remember them subconsciously.

61 Let us take a case in point: mayhap a certain man cometh to earth to reincarnate for personal experience; he hath visions of his order over many lives;

62 He saith unto himself, I belong to this or that division of the race; I have come to earth many times, manifesting in different racial stocks; I have had visions of myself in many places, but always hath my name represented mine order; what therefore is my name according to the stock I now proceed to inhabit?

63 Verily doth he choose that name and it is given him.

64 Parents' wishes enter not into it, contrary to acceptance; parents do but obey the promptings of the voices speaking to them from behind the veil;

65 Mothers do but know that they carry their young: lo, the young are but animal bodies having neither form nor substance of soul;

66 These bodies grow; behold the forces elect the souls to go into them, and spirit becometh flesh; when the soul hath

- gone in, lo, do names occur unto such parents to call the young;
- 67 Invariably they are whispered secretly unto the parents, whereupon the parents "choose" them. . . .
- 68 But ever is it true the name designateth the Order of the soul.
- 69 Numbers, or names, are but credit marks disclosing the soul's progress to date; verily there are other factors representative of that progress, factors having in them the soul's relation to the Cosmos.
- 70 Deep, deep is the subject; I tell you this hour that souls have come to earth in marches of seven thousand, to live seven thousand years ere more were added; that out of such advent have come the races of mankind as ye do know them.
- 71 Therefore I say unto you, your brother who is weak hath come to earth belated; mayhap he hath not had your brevet of experience;
- 72 Pardon him that this is so; know his handicaps; perceive his blind gropings; give yourselves cognizance that once were ye as ye do see him now, and was not guidance given you?
- 73 If others, so be it, have given you their guidance, can ye not turn about and pay the debt in circumstance?
- 74 I tell ye that ye do err when ye do say, He is a stupid one, let him hunger by himself until food maketh presentation unto his wantings.
- 75 All have suffered, all have hungered, all have groped, all have stumbled; it is the order of experience that such things should be of moment unto those who sense, and by their sensings know whereof they *are*.
- 76 These matters are discussed with those who have ears to

hear, that they may see their brothers' gropings and know whereof the stupid ones are stupid;

77 I enlighten, I strengthen, I do not bedull. . . .

CHAPTER 86

MY DEAR ones, hear me further: I come unto you teaching you as members of a brotherhood having love in your hearts for one another and for the world.

2 Mankind hath no knowledge of divine processes; divine processes are withheld from interpretation where the need justifieth the end to be achieved.

3 Mankind hath knowledge of this, that Cause produceth Effect, but knowledge of Effect is always perspective;

4 Thus perspective is an attainment of vision beyond earthly concept, requiring powers beyond earthly ken to encompass in human visionings.

5 But I tell you this, this hour: days succeed days, nights add to nights, events seem to happen without basis in meanings;

6 Yet all, all is known; all, all is perceived; all, all is understood verily by those who have errands in understandings.

7 These things come not by chance, but by meritings of cosmic classifications which I have just declared unto you.

8 Men have come and gone doing things of substance; their errands have pursued them and known discharge;

9 Gorgeous indeed will be the reapings when that which hath been performed is manifest.

10 A group cometh unto it; it saith, We serve thus and so, lo, each doth his part and the harvest is garnered.

11 What reaper saith, Lo, I have reaped the field? Each hath

wielded his sickle, many have loaded into barns. . . .

12 The time cometh swiftly when each device of circumstance shineth forth as an action great of performance.

13 All things are known to those who watch over you; great is their knowledge, great is their achievement, lo, do they work as I instruct.

14 Make no voice against those who halt at noonday, for verily do the reapers of afternoon work afar in the fields because those of the morning have done their labors.

15 Great numbers surround you, great works await performance, day unto day shall achievement be manifest, circumstance shall speak with a loud, loud voice, children shall speak that their elders may know wisdom, angels shall visit those who make them welcome;

16 Behold the hour is at hand when humankind seeth itself at a crossroads; a page is turned, a new page lieth white beneath the hand of the writer;

17 All is as it should be. What then of the writings on that page?

18 Let gold flow in the ink, that the writings be of value.

19 An old adage hath declared unto you that knowledge is power; I say knowledge is more. . . knowledge is wisdom yet to be attained.

20 Wisdom hath in it the beseechings of age; it reckoneth with a man what he shall perform having goodly aim in view to himself in worldly circumstance.

21 Knowledge is the child of wisdom, wisdom is parent by knowing that which hath been perceived throughout millennia of experiencings. I say it to you for a purpose. . .

22 There is a form of knowledge, however, that cometh not

from experiencings but from instruction by those who have experienced, not so potent of sensation as that of experience but richer in concept in that it maketh the mind to hunger, and in such hungering the mind reacheth out, clutching at the imponderable.

23 All this is well, my dearly beloved. The hour is at hand for such knowledge to be given unto man. Behold I have chosen you for the giving of such knowledge.

24 Behold ye are sent unto men in this generation that they may gird their loins and be wise, taking thought to their stature in cosmic intelligence lest they dash their feet and stumble grievously.

25 Such interpretation cometh of information of those who know the Decalogue; without it would men act rashly and the knowledge be subverted even as it hath been subverted in ages that are past.

26 Lest they subvert such knowledge there are given spiritual formulae by which it shall be used, not to humankind generally but to agents of the Prince of the House of Love, who saith unto the nations:

27 Under my banner enroll ye, that ye may enjoy the blessings of my larder; further, these blessings come not by chance but work out a pattern determined long ago.

28 This pattern is twofold: it speaketh unto man on the one hand and saith, Knowledge is given you, transport it unto yourselves decorously, profit by it, use it beneficently, else it be taken from you again as it hath been taken before;

29 The second part of the pattern hath it that man shall have revealed unto him a vision of his heritage, that earthly things may show him the nature of his spirit.

30 All earthly things in essence are diagrammatical of those beyond earth, though men perceive it not; all things have pattern in earth, or rather, earth casteth their pattern in grosser form for things that are eternal of propensity.

31 Harken to my voice, beloved: I teach you more:

32 Out of the east come vasty secrets: great conclaves of elders sit together, having loving designs on earth to men and women moving in earth.

33 These conclaves of elders sit on earth and descry it for that which it containeth; verily do they see the treasure house of experience to be revealed that now is covered.

34 Great, great is the wealth so buried, so great that the mind of man conceiveth no idea as to its scope; civilizations once born and perished shall arise from out the ruins of time; they shall manifest anew in substance;

35 Great waters shall recede and bare their secrets, not by catastrophe so much as by mechanisms; verily the work hath but begun.

36 When men shall see that which cometh they shall say, Fools have we been in our vain conceits, better are we treated than we deserve, let us profit and be glad that it is so.

37 Can one among these elders say, I am greater than the rest? what claims hath he to greatness when all is of experience?

38 I speak a parable unto you, making plain my meaning:

39 A man had sons, many in number; great were they in knowledge of their father, obeying his precepts, employing themselves that he be honored by having them as sons;

40 Lo, one of the sons developed a conceit: he said, I am greater in my father's eyes than ye, my brethren. Have I not

performed more faithfully? Am I not more worthy, therefore, of his love and honoring?

41 His brethren were wroth, saying: Lo, he raiseth himself above us, but what profit cometh unto him? doth our father love him more than we who speak no such folly? doth he give him more because of his pride? verily our father loveth us all, which maketh us brethren.

42 Behold, my beloved, the father in his wisdom saith to himself, It is fear of losing my love which maketh my son to raise himself by such vaporings over his brethren;

43 Verily do I love him more in that such declaimings come from his heart: did he not love me, verily no fear would manifest so, making him to remark upon the state of his affections; verily hath he my love but verily hath he my solicitude in addition, that he is concerned of thought upon his status.

44 Therefore I say unto you, though conceit be insufferable yet it hath merit in this, when prompted honestly: it raiseth him who hath it to be aware that he hath knowledge of imperilment, therefore he becometh to the father more dearly held.

45 I speak unto you another parable of simpler mold. . . .

46 A bird hath plumage beautiful of pattern and beauteous of color. What feather doth it possess that can be dispensed with, without the pattern being altered or the beauty marred?

47 All things taken together comprise the eternal, even our solicitude one for another. . . .

CHAPTER 87

THIS is the Speaking that I utter for your solace: I say increase cometh to you; I declare that I send it;

2 I send all things for your keeping, to be held as a trust for that which performeth as your work among men; all things are to come from this trust; nothing is selfish; naught is of abortion.

3 All things excellent must manifest in excellence; things that are of evil are not for our attention.

4 I say unto you, beloved, great works must be accomplished.

5 Are ye cast down, that the harvest ripeneth slowly? verily I have known your handicaps and subterfuges to gain the best of circumstance; I upbraid you not, neither do I commend you for that which is your essence.

6 I say unto you, transport yourselves where I may send you by circumstance speaking even as my voice; take that which is given you, no matter how small, and profit by it in purse; wither not the flower of our love by preposterous assertings of yourselves in matters having no convergence in the ultimate truth of our mutual errands.

7 Take that which is given you, keep it as sacred to yourselves, accept it as ye have need of it, give unto others as they merit, in that they aid you in the work;

8 Give not unto him who followeth his own business selfishly, for the times have import and the harvest reapers must have wages;

9 Give, I say, unto those who merit it, but let their rewards be that they have contributed to a goodly purpose, not that gold is of substance within their possession.

CHAPTER 87 ***Cherish Not Financial Aggrandizement***

10 I say unto you, greater riches come to you from unexpected quarters: use them to my glory in the hearts of those we love.

11 Except ye do love one another greatly, the enemy may triumph over you; agencies are at work that would separate you, involving you in scandals and debasements; they would cause you to criticize one another and look afield for your companionships.

12 Remember them for what they are; suffer no untoward thought to come between you, alienating you from one another.

13 I have given you moneys in the past and ye have expended them; continue so to do as I provide for you; but I tell the workers that vast sums of moneys given to them now, too quickly, would provoke agencies against them causing greater distress than that which now afflicteth them in certain types of poverty.

14 Nevertheless, I do send them moneys for reasonable needs.

15 Cherish no thoughts of aggrandizement financially; know that I do provide for mine own: when the way seemeth confusing to you, remember that I have said, I provide for mine own, but of the provision take ye no heed.

16 Do my work as ye have covenanted. All things shall be added unto you, all things that are goodly shall come in event.

17 I tell you now, Be of good cheer; the way openeth for your extraction from passing difficulty. Have I not opened it in times that are passed? I say unto you again, Have I brought

you thus far on a wearying journey only to desert you with the high goal in sight?

18 Take no thought to the future outside of instructions specifically given you; abide in a sure faith and a strong understanding; know your chore and do it, perceive your talent and say, My Lord hath bestowed it in that it is excellent, the ways and means to exercise it shall be shown me.

19 Events of importance hover ever above you: ye do perform a great deed as the times give their blessing.

20 There come many men and women unto you with requests for help that concerneth the spirit; I bid that ye help them insofar as ye are permitted by time and circumstance, but give ye more thought to speakings and labors that teach the multitude as multitude.

21 Behold the wheat is golden and the sickle goeth into it; the grain is reaped as the sickle felleth it in ever widening circles;

22 One stalk hath its importance, but the field of wheat is made of many stalks; great is their feeling as the harvest is gathered in.

23 What wheat-stalk can complain, I was not reaped singly? what harvester would reap one spear of wheat and carry it to barns, and reap another and see that it is threshed?

24 I say unto you, Keep your vision upon the wheat field of humanity and see that it is harvested; one soul hath its importance, but so have many souls. Behold in time of harvest they are gathered into shocks of resplendent redemption. . . .

25 Persons come unto you and say, The Master of the Harvest hath issued His decrees, and ye fulfill them:

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therefore are ye of Him: therefore we ask that ye do this or that for us in His name ministering.

26 I say unto you, Treat with them tolerantly but remember that my ministers dispense wisdom unto those who deserve it; they know which merit attention and give it.

27 Treat not with those who say, We demand of you. They are false disciples and presently they beggar you.

28 Others come unto you beseeching you for discourses that they may secrete the wisdom uttered unto them and profit in their purses; I say give them no attention, consider them as thieves, deny celestial information to those who would use it in barter for coins.

29 Treat not with those who make demands upon you in any form, though relatives be amongst them; give unto them who deserve it, but to him who saith, Ye are beholden unto me, give nothing.

30 I tell you, beloved, these times are not as other times: there is mischief in the wind, there is sound of much murmuring amid the fields of summer wheat.

31 Ye are called to rise up in the times of a gale, to know whence it bloweth, to see destruction in its wake and yet not to partake of it.

32 Behold it hath been told you of old that much mischief bloweth finally on humanity: the thieves have thieved and the robbers have robbed, the foul man hath taken usury, the poor have been felled, folly hath her daughters who parade in fine raiment.

33 What have these to do with us? We are not of them. I say that we are husbandmen, we gather the wheat of humanity as the rich years have sowed it.

34 Times come upon you when the rich man crieth loudly: he teareth his hair, he rendeth his raiment: he demandeth of those in authority over him, What have I done, that these woes be visited on me?

35 Ye shall say unto him, You have seen the forsaken and you have not fed them, you have witnessed the perishing and have given them no succor;

36 Therefore are your sins of omission multiplied against you. Ye do reap as you have sown; the vandals arrive, and those who make pillage, they were once your neighbors and you gave them no greetings;

37 The dogs at your gate barked at their approachings upon errands of mercies, you beheld that it was clever to set such guards against them;

38 Now come they with malice that you so restrained them, they slay the watchdogs and trample on your substance. Can you blame them for that? They but learned their manners from those whose ears were deafened.

39 All, all is of accounting. No man escapeth it.

CHAPTER 88

AND now I leave you, with this Speaking in your hearts.

2 I say unto you, the Host hath prepared to aid you increasingly in that which ye accomplish as the Kingdom cometh in.

3 Vast, vast is the number of friendly ones who align themselves around you, protecting you; I say, trust them utterly for sustenance and strength; ask of them nightly to minister unto you.

4 Give no thought to worldly advantage; give every thought to worldly possibilities. . . .

5 The tide turneth slowly; because the seas are mighty, they move with a caution;

6 God rusheth not in with a strong wind; He redeemeth with a zephyr.

7 Many men make a tumult of mockings, the earth groaneth sorely that the thieves and the robbers and the usurers have their increase.

8 I say it cannot be so and have the world endure.

9 No man taketh from his neighbor that he payeth not to the utmost farthing; no man giveth to the needy that the increase cometh not back to him ten thousand times ten thousand;

10 Thus it is Written, in the Books of the Anointed.

11 The Father made the world that man might know increase; He made not the world that one man might say unto his neighbor, The husks are yours and the kernels are mine, for I have found favor whilst ye have been cast out.

12 God is no respecter of persons.

13 He who performeth the goodly deed is the anointed; he who giveth the cup of cold water when the throat is parched receiveth his accolade within the Walls of Splendor.

14 The foolish do say, These are the times that try men's hearts; I say unto you, These are the times when those who are holy findeth the cup to give drink unto the thirsty.

15 These are the times of testing, beloved.

16 He who is worthy to be given a great honor, findeth his mantle waiting to encloak him; could the times be otherwise and have the praise merited?

17 Ye are called to a performance. Ye are called to an endurance. Ye are called unto a ministry. Ye go forth along the highroads and gather up the workers into bands;

18 Such is your mission in this generation.

19 When men do say unto you, There is no God that reigneth, else would He keep us from these abominations, say unto them with vehemence, And what hast thou done to be saved from the torment? who art thou in thine essence that the Lord of the Righteous should summon you for praising?

20 Behold only the righteous merit an exemption, only those who have given a goodly accounting of themselves sit at meat with the husbandmen who have earned the fat banquet.

21 Man earneth his substance and it is awarded him; man toileth to receive the judgments of equity and he who performeth not in excellence vaunteth in his speech when he crieth out at sacrilege.

22 The times are a microscope: I say they are a lens that picketh out the faithful; if ye be righteous, ye have no fear of penury; if ye be sanctified, the penury cannot wreck you.

23 I have come unto you in many guises, I have watched your hungers after attainments; I have said in mine heart, These are the sincere, I will mark them in my charts as my sharers in the profits.

24 What know ye, beloved, of the Books in which your names are brightly written? I say it is given only unto my ministers to know such books, to look to the pages on which your names are flaming.

25 Are ye lost amid a multitude? Lo, it seemeth to you so, but those who wait upon the vantage-points look afar on the concourse and see the beacons gleaming.

26 They say amongst themselves, There go those who bear
up the banners, there march those who level the turmoil.

27 So receive my words; I have much to tell you.

28 Behold ye deploy in the track of a whirlwind; but what of
that, beloved? ye are sent unto men to tell them of its blowings,
ye do stand in its havoc and laugh a sane laughter.

29 These are mine attestments, these my adjurations.

30 I say ye have connectment with forces that sustain you,
that make strong your biceps, that bestow on you a stamina.
Would ye have it otherwise? would ye beseech that ye be
weaklings?

31 Nay, nay, my beloved. Ye have come unto the world, and
behold the world awaiteth you. Mine anointed are as giants.
They strike a strong blow and their anvils render music. . . .

PEACE

THE FIFTEENTH SPEAKING

CHAPTER 89

I CONSIDER the problems of your hearts in circumstance. Trust that I know mine own and comfort them with substance; it is little enough for the work which ye do in my name. . . .

2 Little rewards are for little men; great rewards await giants in spirit; little rewards are for passing moments; great rewards dwell ever amongst you.

3 I tell you this thing: the night cometh when ye sleep not; the night cometh when ye know mysteries; the night cometh when increase of knowledge is my spoken blessing.

4 The night cometh; the night cometh; the night cometh!

5 Take unto yourselves listenings, for that which cometh, *cometh*.

6 I say unto you more: I speak unto you in flesh: abide with one another until I come, though the nights be many or few; consider me in your midst when ye do behold me in my flesh.

7 Constant attendance on me is blessed.

8 Blessed are they who teach, for they are instructed;

9 Blessed are they who give solace, for they shall have comfort;

10 Blessed are they who act for the Host, for they are of the Host;

11 Blessed are they who keep faith with eternity, for they shall have faith kept with them in turn.

12 Dearly beloved, I speak unto your stamina, knowing your quandaries, yet knowing their solutions.

13 Teach not those who are unworthy but give of your

substance richly to those who have a hunger and a hundredfold shall be returned to you.

14 Manifest in my name and I manifest in turn;

15 Love me and know my love;

16 We are brethren together, plowing the fertile field of the world;

17 Consider the seeds that drop in those furrows, for are they not oak trees down a far day, sheltering those who seek rest beneath them?

18 I say unto you, ye do plant great oak trees, withstanding storms of doubts and dissensions.

19 Go not away from one another; take heed of one another's presence; cherish that which hath been pronounced unto Reality.

20 Marvel not, for love maketh the visitation unto the loved ones.

21 These are the buttresses of the fortress of faith: that the faithful shall follow where the pure in heart lead them.

22 Circumstance and sufferance seem to make a torture; beggarly descriptions of happenings, misgivings, fears and doubts, make all men fear that life hath somehow mocked them: they cannot believe that out of the worries of fate cometh any goodly thing.

23 Countless people have had borne home unto them that the way to intelligence is but trial and error; I say thereat is a goodly mission, making them to perceive the false from the true.

24 My beloved, I adjure you, harken to my wisdom: happenings do not *happen*, error is a sickness, subterfuge and deceit and calumny and vice are not weapons of chance

but forgings of purpose on the part of those who have tricked the races of men into believing that naught but good can come out of evil, therefore the godlike are manifest sinners.

25 I say that evil is a form of deceit practiced by humankind upon itself, for which there is no one to thank but itself, and whose manifest tendency is to go on and on till the evil thereof is brought to the surface in a final endeavor to show its futility.

26 Evil is a libation drunk to false gods: ever I say it. . . .

CHAPTER 90

YE DO put a query to me, Whence cometh the creative consciousness to manifest itself *to* itself?in this wise I answer it:

2 It hath been known to you of old that man is pregnant with worryings over that which he perceiveth;

3 Worryings are of an order, and not to be despised, yet worryings call up visions also whose essence is faulty to the thing perceived.

4 When man asketh, Why do I exist? whence cometh all this which I perceive? what is it, and why is it? he maketh himself an error of a sort.

5 Lo, that which is perceived is not the thing he asketh to have discerned to him; I say he is confounded by misinterpretations; so I answer your query thus:

6 Humankind is not the thing which ye perceive; it hath the essence of the thing besought by logical explanation, but the essence hath an error in it, grievously confounding.

7 Take this to heart: When men know themselves, they will find themselves without a Why.

8 The Why is mortal. There is no Why, speaking in essences that are divine. The Why itself is only evidence of mortality. Speaking cosmically, no Why entereth in.

9 If ye do ask of me the Why of mortality, I say that ye have been told; if ye do ask of me the Why of divinity, I say that it perisheth of its own connotation.

10 Why is mortality speaking mortally: seek to speak without mortality and Why is absorbed in Whither.

11 *Why is Whither.*

12 But again observe this: When ye do leave your mortal bodies and climb into an Idea, ye do perceive that the Why is but a manifestation of resentment that the body should even be necessary, and disclaim the idea.

13 I teach you this advisedly, knowing its import on your conscious lives.

14 Only when a man reacheth that state wherein the Idea is apparent unto him, doth he receive the Why as a mere postulation of his own conceit as mortal flesh.

15 I say unto you there is no Why, and being mortal and therefore resentful, ye say that I speak falsely or utter an absurdity. *But* I say also that there is neither Time nor Space except in mortality.

16 Perceive ye not my metaphor? . . .

17 Time, Space, Mortality, Why, all are essences of an Idea made conscious; out of these come miracles. . . to those of limited understanding.

18 Why is a pure Time postulation, in that it demandeth a beginning; without a beginning there can be no Why.

19 Lest I burden you with misunderstandings, this do I add for you to consider:

20 The universe which ye do know in flesh is a projection of Space, if ye will so have it. Now think to yourselves, Why is Space? Can there be any answer?

21 Space itself being an idea only as it impingeth on your consciousness, so Why is an idea only when it meeteth conscious reception.

22 Harbor no resentment that ye do not perceive it. Keep counsel with yourselves as mortals.

23 That is to say, confine mortal interpretations to mortal essences; confine ideas to idea-essences.

24 The Why of matter is one thing, the Why of earth is another, the Why of life is a third, the Why of intelligence is a fourth; do ye not perceive that there is not *one* Why?

25 The Why of an idea is the idea itself; ye encompass not the idea without admitting its nonexistence in true existence;

26 Do I speak in a paradox? I say that the truth *is* paradox, since it manifesteth *by* and *in* paradox; without paradox, how canst ye perceive it?

27 I tell you that a grain of mustard seed hath knowledge of itself: it saith, Why am I a grain of mustard seed? . . .

28 The grain is grain; to start with such, is the Idea;

29 Let it grow into a mighty tree and therein is employment of the Idea in substance, and the Why entereth in of entirety unto itself, separate and distinct from the seed as an Idea.

30 Thought entereth into the universe as Thought, but without Why until it manifesteth as the mustard seed manifesteth as the tree;

31 The tree saith in turn, Why am I a tree? As a tree, what mattereth it? there is no Why that it is a tree except

that it is useful as shelter or as fuel; these do give it the Why of itself.

32 So goeth it: the Why of itself is without essence, though it may have identity.

33 Think well on these things, teasing as they do your physical limitations.

34 I say that the Why of your mortality is, therefore, your manifesting unto one another for the profit of yourselves as manifest ideas without a Why to your inherent essence except as ye *are* and have a mission unto yourselves.

35 Ye do have this in common with myself: that I too would know the Why of the *Idea*. . . .

36 Man cometh unto the Godhead and saith, Why am I myself? The Godhead saith unto man, What mattereth it? is it not enough that ye are essence of the divine in that it occurreth unto you to perceive your quandary? . . .

37 If so be it the quandary occurreth to you, thereby do ye demonstrate that mortality hath itself a usefulness unto that which is divine, making itself to recognize its divinity by inquiring of the Why.

38 Mortality questioning is naught but the Godhead inquiring of itself as to that which it possesseth; it seeketh to know its usefulness unto itself that it may be wise in all that it encompasseth.

39 The universe is but Divine Thought expressing itself in Form, that it may be intelligible unto that which is Divine Consciousness, that the Life Principle in each manifestation may recognize the Divine Consciousness of which it is a part.

40 Now do I proceed with you deeper into mysteries. . . .

CHAPTER 91

KNOW that men have often said that I am son of God, meaning a literal father dwelling in a literal heaven, surrounded by his messengers and judging all men according to their deeds.

2 I bid you to behold that such is a compromise between the truth and what they would believe of their own pictures in form, not knowing how to picture the abstract.

3 But this is important: There are those amongst you, in flesh and out of it, who have seen what no man ever hath seen, they have made their penetration to vast distances of spirit, they have found there sights and sounds beyond earthly comprehension;

4 Behold they have returned to earth to tell of those experiences, to relate what happened to them of their mental senses;

5 They have pictured unto those below them on the earth-plane a series of dramas apparently occurring within their inspection at the times of their visitations;

6 These have taken form and become apparent to earthly brains as the expression of theology.

7 Now let me tell you the truth about these things, that ye may be wise above your generation,

8 And yet I say unto you, repeat it circumspectly, for verily it transcendeth men's knowledge of the present.

9 The Father, who rendereth unto you a picture of divine paternity, is vaster than men think, in that out of the infinite cometh Reason by a process that hath in it Creation as ye know it;

10 This Reason is the Voice of Creation telling men, born and unborn, of vast mysteries.

11 These mysteries, beloved, are choice of selection: by that I mean they encompass circumstances that cannot be interpreted except as man compareth them with the knowledge which he hath in his own experience.

12 But this voice of reason is more than argument; it hath in it potencies that take form in thought.

13 I speak unto you with wisdom when I say that all of us are Thoughts manifesting in so-called Matter, which itself is Thought, not a projection of the intellect but a conceiving of things as they might be, wherefore they are.

14 By this I mean, Thought is of eternity, before Matter, being all that there is in the Cosmos.

15 The Cosmos in turn is Thought; it began to manifest in matter trillions of millennia ago in earthly time for a reason.

16 It was impossible to conceive, even emotionally, without Form of some kind to give Thought character and measurement.

17 When I tell you that the earth-plane, and mortal life, are but types of thought measurement, I explain life closer to truth than in any other way or by any other measurement.

18 Life is projection of Thought indeed, but it is Thought projecting in terms of quantities for measurement of itself for evaluation of its own attributes.

19 To utter it differently unto you, Life hath in it the essence of Thought while at the same time it is Thought; this I perceive ye do know.

20 When I speak then of the Father, I speak verily of one

who ruleth the Host of all Thought Streams, a Spirit so aged that no man knoweth Its antiquity.

21 This Spirit in power is beyond even my conceiving, even as I was temporarily beyond your conceiving whilst in mortal flesh.

22 This Spirit existeth and endureth, older I say than any known to the host of those of whom I have knowledge; He is not God as men conceive God, nevertheless He is so wise in His conceiving that His power transcendeth that of any spirit projected onto any plane of which we have wisdom.

23 When I say that I am son of God and refer to the Father, invariably I refer to this Spirit because with Him I am in touch and know no greater beyond Him.

24 I tell you, beloved, I believe others to be beyond Him, but of them I have no knowledge and probably never will have knowledge, *they ever receding as we approach them.*

25 When therefore I say that the Father existeth, and yet I say there is no God but Thought, I do not speak a paradox, neither do I fabricate; we have spirits here with us upon the Higher Side so powerful of knowledge, concept, and constructive emotionalism, that they do transcend even myself who am given the earth as my temporary ruling place.

26 These spirits are known unto me intimately and unto you when ye are out of your flesh.

27 These Infinite Spirits, for I call them such, greater in power than any known to mortal men, have control of the universe as men know it; they are omnipotent and omnipresent in the world and in the universe, ruling it by thought projection and enabling it to function.

28 I have come amongst men for this purpose time and

time again, not to manifest omnipotence, for omnipotence is always relative and strictly speaking even the Ruler of the Host hath it not;

29 But I am come among men to teach them something higher than that which they perceive in their earthly travail.

30 I have come as instructor, not as ruler, although by mine instruction do I rule; I have come into flesh times beyond count, manifesting unto men what they may attain even in blinded and handicapped concepts of the present.

31 I have shown them the way, the truth, and the light, particularly the light; now we are come into this situation:

32 Man hath said, There is no God; I say unto you, God in truth is Thought Incarnate; but in men's saying they have meant, There is no ruler unto whom we are accountable.

33 In such concept their erring hath been grievous.

34 Truly there are twenty million rulers unto whom they are accountable, for each species and kind hath its rulers unto whom it is accountable, whether on planes of earth or planets afar in Decimal Space.

35 Know ye that humankind as it is beheld by men is not the only manifestation of mortality, although humankind hath a state unto itself; planets beyond your ken have their species and races and cohorts and potentates, dwelling in all sorts and conditions of livinghood and making practice of their talents according to their development of intellect.

36 Verily animals are some of these, although far, far down on the scale of intelligence, so far down that whole groups are sometimes required to express one psyche.

37 What I would tell you this hour is this: There is one God in respect that there is a Ruler of the planetary systems; this

ruler, I say, is an old, old Spirit, older than any of us have a knowledge.

38 His comings and goings are marked by vast cataclysms, so that stars do perish and reassemble in His presence; verily is He incarnate in the universe as ye do know the universe of sight and sound, yet doth He dwell in presence upon a far, far planet, greater in extent than your minds can encompass.

39 Behold I do go unto Him for instruction at intervals, a Living Entity who hath so great a power that for Him to speak is for creation to consummate.

40 Gods hath He in turn beyond Him, of similar structure, vastness, and incomprehensibility, *for the universe hath no end in majesty.*

41 These things we must conceive to get our errands clear.

42 Mayhap the day arriveth when we too shall be so great that whole world systems are born at our speaking, but that altereth not the fact that there dwelleth in Infinity a Creature and a creation of such vastness of concept that He knoweth the comings and goings of planets as doves in a cage that is hung in a casement.

43 Mark this well, my beloved: He hath knowledge of you, even as I have knowledge of you; He saith unto me nightly, What of thy fellowship with those who dwell with thee on the planet Earth and the concepts thereof in thought? have those who compose it kept faith with thee?is it so that they please thee? for great shall be their reward in knowledge if they do perform at thy desire and in fulfillment of thine instruction.

44 I say unto Him, Verily it is so, Father of Us All in Creative Wisdom; report I progress day unto day; night unto

night seeth the action advanced whereby the Man Spirits cleave unto my principles and advance in knowledge of spiritual evaluations.

45 Make no mock of this, beloved: a Spirit watcheth over me even as I watch over my friends and compatriots in the work of raising humankind to knowledge, that it proceedeth upward, millennium by millennium.

46 Now mark this well: When it cometh time that we have completed our labors and man no longer hath need of this planet, this thing happeneth: *the world as ye do know it disintegrateth in Thought.*

47 Out of the mouth of the Father cometh thunderings, declaring a newer and more nearly perfect location for humankind, a better prepared planet, where men do dwell in fleshly concept that is nearer perfection than that which now prevaleth, that they may learn other lessons not addicted to the pleasure-pain experience.

48 The time cometh when men shall say, There is no God as we have known Him, not even celestial ruler of our group; we have no use for rulership, for verily we do rule ourselves; hoaxed have we been by ministers and priests; all, all is theological vanity and humor wrongly placed in our concepts; we have knowledge only of essences; these we rely on; teach us not blasphemies of ourselves.

49 Say unto them, beloved: Lo, it is not so, for verily ye do have two rulers: He who was Jesus of Nazareth ruling you immediately and He who ruleth over the Order of which Jesus of Nazareth is a member and in whose household he standeth well.

50 Transcribe this, my beloved, in pictures of gold within

frames of silver; tell it with diamonds as your pigments, for so important is it that man should know this that it transcendeth every debacle of reasoning whereof men stand convicted.

51 We have known of old of this ancient ruling Spirit, but man hath conceived of Him wrongly, I tell you; man hath called Him God of Wrath and Torture, of unpleasant utterance and divine malediction;

52 Verily, verily, it is not so!

53 Greater is He in beauty than I have ever shown myself unto man, greater in understanding, greater in toleration, greater in infinite compassion for verily hath He not encompassed the world within His bosom and doth He not encompass it daily and hourly? . . .

54 My beloved, we have an immediate Father so intimate that to *think* of Him is to know Him, and to live in flesh is to be part of His substance, for verily His incarnation is in the universe itself as ye perceive it: that is His body and His flesh, although He dwell in addressable Spirit a trillion miles afar.

55 I would have you take this literally, no lesson being greater that I have taught you.

56 All up and down men's ages have come those saying: We see not this God, this Ancient Ruler, this Omnipresent One, and in that we cannot point Him out, we deny Him.

57 Verily, my beloved, they speak as children who have not received wisdom from logic and experience. . . .

CHAPTER 92

NOW I would tell you more: When cometh the Host unto you, who are those who comprise its essence? . . .whence come they? . . . this I reveal unto you likewise, knowing that merit of understanding is in it. . . .

2 Lo, there are millions unto trillions of essences in existence who have passed beyond all Sense Planes as ye do understand them but have not attained as yet to incarnations in universes;

3 These compose the Host.

4 They are not as ye; great are they verily in concept of knowledge and application of wisdom gained through experiencings; but this thing happeneth:

5 They have failed to perform that which would entitle them to create for themselves that which they would inhabit.

6 I tell you that they learn lessons too, yet greater than mortal concept are their attainments, and they come and go at behest of this Ancient Spirit whom men call the Father.

7 I mock you not with mystery; the Host hath performed and doth still perform, and yet I say unto you, it performeth not adequately; thus are those who compose it caught upon the horns of a dilemma:

8 They do perceive their own inadequacies of attainment and yet are they powerless to attain until they have come to that state wherein they perceive that they *are* the thing they would be.

9 When that is attained, they go onward in concept, compiling worlds and dwelling within them.

10 Whence cometh the Father, you ask? . . . I tell you that

that no man or no spirit knoweth, except those Beings older than He in point of understanding.

11 So goeth it. We are creatures of gradations in eternal time. And now we come to the heart of our discourse. . . .

12 It is essential to your missions that ye tell men this: Man hath his responsibility unto the Father, the true God of His species by point of seniority; the Father Himself would have it discharged.

13 Even as an earthly father desireth that his sons be like unto himself in attainments, so doth he make them attentive to him that he may increase them in stature by his wisdom.

14 Thus hath it been said: the fear of God was the commencement of eternal knowledge.

15 Meaning what? . . . not terror of Him, for that is blasphemous. . . .

16 Fear meaneth worry that whatsoever is perceived is not precisely that which is conceived.

17 Therefore fear of the Lord, or the Ancient of Days, is this: Worry deservedly that man's understanding faileth to encompass Him, to man's detriment in wisdom.

18 Mark this well, my beloved: Men have knowledge of their Creator in the days of their youth, for verily they remember those truths which they have lately brought over with them from the Thought Planes above the physical.

19 Men have no knowledge therefore of those principles of creation that have wrought Thought itself into measurements of action, and never will they have it, even as I have it not, for verily, my beloved, it cannot exist.

20 Ye are creatures of temperament, therefore are ye human; but temperament transcendeth mortal coil and becometh

divine reflection; when thus it becometh, it is the beginning of the end, for remember this, the end is the beginning and the beginning is the end, therefore is there neither except in function.

21 Would that I could make you to see this as I see it, but dwelling in a world of cause and effect it is well-nigh impossible to reach that stage or plane where cause mergeth into effect, and both are the same, revealing the solution of that which is a riddle.

22 Verily my heart beateth for you that ye have not the knowledge that giveth you perception; presently ye have it when your span of days be ended, though again and again ye go into flesh, each time in the going forgetting it purposely.

23 Now I speak with authority when I say, Tell not my people riddles; make all plain to them which they will accept, with or without circumstances for validation.

24 Teach those who would be taught; instruct those who ask of you; turn none away who come saying, Masters of Wisdom ye do claim yourselves to be, therefore tell us the Why of this or that.

25 Verily, beloved, tell them a thousand times till their ears know a weariness from overmuch hearing; such is your mission.

26 Mark this well, beloved: I come unto you bringing you gifts of knowledge when the world hath delivered its treasure to your purse and it buyeth naught that appealeth to your hunger.

CHAPTER 93

THE WORLD is a wilderness; there are those who would beguile you into dark pathways; hear ye my wisdom as to those who come instructing you.

2 Fears, doubts, and distrusts are preludes to victories; those who come unto you in hides of sheep may be wolves who would destroy you.

3 I say unto you: Be calm, take thought to actualities.

4 Mayhap it becometh you to reprove those who would address you, saying unto you that they are Masters.

5 If so be it they deal sharply with you, I say they are imposters.

6 There is naught in that which ye utter that offendeth those of the Host when ye are honest;

7 Offense cometh from dishonesty, to self and to us.

8 Treat with yourselves and with those who come unto you drastically, but make not this error, that ye do believe false friends to be true friends in that they come as Voices.

9 My beloved, I adjure you as with a great commandment: Those who love you work you no harm, though your tempers be as devils.

10 I command you to receive only those who bring you goodly gifts, turning deaf ears to betrayers of spirit.

11 Classify those who do so address you; let this be your method:

12 There are those who tell you of things in circumstance; I say, *trust them not!*

13 Hear them, I tell you, but make this allowance, that if

they speak rightfully, they will tell you truthfully; if they speak wrongly, they will tell you of error.

14 Concern yourselves with this: Ye have missions that cannot go awry so long as ye endeavor to be in your appointed places as the work demandeth; further than that pay no attention unless it be that those loving you volunteer their services to aid you in the work.

15 Treat not with those who come unto you bringing you messages of suggestion as to method in circumstance; treat not with those who tell you that This be right, and, That be wrong.

16 *Lo, ye do know the right for yourselves.*

17 I tell you there are those among you who have made errors in this, that ye have allowed yourselves to hear voices of those who would help without reason behind it.

18 Eschew them, beloved; keep them in mind as sorcerers of a kind who make magic for their entertainment; be kind to them in mien but bid them begone from your lives and affairs.

19 I tell you there is no lamentation at true honesty of purpose, yea even of speech, only a rejoicing that ye do make your gestures of growth and self-reliance.

20 Make them oftener and make them stronger and lo, all things come to you, for ye do motivate forces the better enabled to work for their fulfillment.

21 Rely upon yourselves, but trust that true friends will never hinder nor betray.

22 Self-reliance is spirit-law of finest quality;

23 Self-assertion is the means for proving character.

24 Counsel is often necessary but it may not come with words: action and feelings may be its expression.

25 Let this be paramount in your principles: Take that which seemeth goodly; reject that which seemeth strange or unworthy; make up your minds that all things arrive in dueness of time; they have purpose in that time, verily they have no purpose if they come not.

26 I speak with authority when I say, *I also have known perplexity at men's behavior. . . .*

27 There are those who come unto you saying, Lo, it pleaseth you to instruct this man with wisdom, and that one with authority; ye do give a commandment and the servant doth it;

28 Mayhap he doth it wrongly; mayhap he performeth falsely and betrayeth the brethren; is it of moment that ye shouldst know, before the time, those who perform basely and those who do a right thing excellently?

29 I say it is not of moment; I say still further, he who prieth into his brother's karma, seeking to know whether he will perform basely or do his errand well, executeth a decree that hath its force in circumstance.

30 Man hath his propensity to evil: lo, it is ever with him; the false friend enticeth him; the enemy hovereth over him whispering voices of adulation in his ears;

31 Man seeth his perplexity and knoweth it not for that which it is; he saith to himself, This thing I do because it is my nature when I so perform it, or,

32 I will do this thing because I am instructed, not knowing the instruction that it beareth a mischief.

33 I tell you that it is of error to believe that all men's

behavior is known in advance: if it were so, could the world have its purpose?

34 I say there are those who perceive a goodly deed and do it, having no mind to be altruistic; mayhap they discharge an obligation to a friend, mayhap it cometh unto them that by so doing they advance a fell design;

35 Others who are excellent descend unto a respite in goodly works; their tongues tear at their roots to give accountings unto lechery;

36 Can we blame them for that?

37 I say that man himself knoweth not the order of his being, whether he will respond unto the good, whether he will succumb to the evil that teaseth him.

38 Behold the world-scene delivereth him his lesson; thereby is he a part of it, thus doth he come into it, for such was he created.

39 The world offereth him a stumbling-block or a stepping-stone: he taketh the one and escheweth the other; mayhap he knoweth not himself of a moment's warning of the step which he taketh.

40 Thus is the earth a creation of moment, that these happenings occur, that mankind hath its choosings.

41 Now therefore come those who say, If thou wert wise, verily wouldst thou know the performance in advance of him who doth rightly and choose him; and him who doth not with wisdom, bearing rancor, wouldst thou go and lose by the enemy's wayside.

42 All of it is mischief, uttered by those who know not the standards by which these things are judged.

43 Verily they have a presentiment to know the unknowable;

they follow the footsteps of those who say unto them, Enroll beneath our banners for we are infallible.

44 I tell you none is infallible: all have sinned: all have committed errors in judgment: no man knoweth how his neighbor will deport himself when the neighbor is witnessed falsely in the light of his behavings.

45 Let those who would say unto you, Ye are false princes of intellect in that ye do permit wolves in sheep's clothing to masquerade amongst you and perform your traffickings, remember that I myself had choosings and selected once wrongly:

46 Was I not betrayed most cruelly by one in whom my confidence was greatest?

47 I tell you such things are the orderings of merits.

48 The good man seeth the goodly deed and giveth it substance in his manners; tomorrow he saith unto himself, I was weak in my eschewments, or I have not lived up to the lights of mine intellect, therefore will I perform adversely to witness that which happeneth, that thereafter I may profit in concretions of wisdom.

49 The evil man may say, Today I have borrowed and not made my recompense, this hour have I sought deceitfully and perceived myself injured by that which I enacted; therefore will I alter my conduct and give a penny for a farthing and a pound for a groat.

50 Are those about either, employing them, able to decree that which is of moment in the moment's caprice?

51 I tell you the Father himself knoweth not how each soul will deport itself till the instant hath its issue and the merit is decided. . . .

52 He who saith therefore, I will respect him who hath a great prophecy in his eschewments, is bespoken of the evil one in that he agreeth with the adversary that all men should do rightly but there are those who fall by the wayside knowing their weaknesses in moments of torment.

53 Say rather unto yourselves, There are those amongst us seeking a deportment which magnifieth greatness; mayhap it cometh upon them that they can be great for a single hour; mayhap they succumb to an evil issue having desire for goodness but lacking in discernments;

54 We will give every hostage to good intent but wait with a calmness till each issue is decided as each soul seeth it; mayhap that soul surpriseth itself: mayhap it confuseth itself with its renderings.

55 These things are privy to those who decide them, knowing themselves and the ways of their reaction.

56 No man can say with surety, My brother will do so-and-so; it is his pleasure to perform as his spirit hath its impulse.

57 I tell you, my beloved, that the greater the deed which is performed in earth's karma, the vaster will be the pressure on those who come assisting, turning them aside, subverting their discernments.

58 Have I not known the vagaries of those who once said unto me: Lord, Lord, choose us, for verily we love Thee?

59 They did follow me whilst my miracles were splendid: verily did they walk afar off when the enemies I triumphed over sought to rend my body.

60 Thus ever hath it been with those who came performing missions of the Spirit.

61 Walk not in the ungodly way, nor in the ways of those

who always seek prophecy that evil may decide them which pathway to choose, to meet it or avoid it;

62 Walk rather in the pathways of those who say: Our missions are before us, to every man is given a high way and a low; those who travel with us on the road that is high, behold they work and sup with us, but those who travel otherwise, preferring the low road, these we bid adieu and lose them to our fellowship.

63 The choice is theirs, beloved: having made it, they have chosen.

64 I would not have you ignorant that there are thieves and robbers lying in wait to confound your footsteps; I would not say unto you, The way is pleasant and all upon the highroad are chosen for their stamina; nay, nay, beloved.

65 I tell you great issues partake of great crises; I say that great crises have within themselves the power to make good men out of thieves and angels out of vagabonds;

66 Pursuant to the crisis are the souls of men found out.

67 No man knoweth what he will do, nor how he will perform, in a given experience, until the experience openeth to him and he who saith otherwise unto you is your enemy or a child in understanding.

68 The great and the wise of the earth have long since determined that man goeth up or walketh downward according to the dictates of the karma he hath merited;

69 Each man hath his choice, whether he goeth up, or whether he walketh downward; behold the order of the moment is a going or a coming.

70 He who would have no false friends, on any plane, is he who doth naught, who essayeth not, who giveth not, who

rendereth not, who giveth no hostages to fortune in this, that he hath offered his brother a chance to perform and redeem his karma in works that are excellent.

71 Life and works are paramount in this, that he who would achieve must summon men unto him, the good and the bad, the perverted, the misshapen.

72 Unto each one he giveth his brevet and there are those who do that which is given them, and those who do it not, having hidden desires to aspire to the leadership and hoping to confound the one who hath ordered them.

73 Man knoweth not the soul of his neighbor; he knoweth not his neighbor's pulse, nor the happiness inspiring him.

74 Behold those who are excellent will lead the rest; those who are ungodly will manufacture mischiefs; they will confound the earth and leave woes in it broadcast;

75 But I say unto you, It is each man's privilege so to do; his life is his brevet; it is his ageless deciding whether he will serve or whether he will bury his talents in his napkin and secrete his pleasures as life would decide him.

76 Thus I speak unto you, adjuring you to wisdom.

77 The world hath its surfeit of those who would say: Use me that I may inherit the kingdom.

78 I tell you the kingdom cometh unto those who say: Have I performed so excellently that I cannot be ignored in the counting of the valued ones? am I my own taskmaster, in that I have looked to my urgings and sought only the upright in my treatment of the brethren?

79 These things take unto yourselves and consider them astutely.

80 I have talked and ye have listened; I have given you the

benefit of my counsel; ye have heard me as a loved one whose voice hath its errand of profit to the conscience.

81 Continue so to do. I say the world hath need of you and that which ye do manifest.

82 Presently come the Wise Ones counting the sheep of humanity, which of them have strayed, which have followed the footsteps of the Shepherd.

83 It is not our mission to lock in the sheepflocks and keep the sheep from wolves by the bars of our raising; I say it is wiser to train the sheep to excellence, that they discern the shepherd's reasonings and value his prescribings, where he shall water them, and where they shall be fed.

84 Further I say not. Now I go from you. I tell you in parting, Be calm, be prepared, be vigilant, be healthy of mental effort, for these things encompass the labor that is bestowed upon the stalwart. . . .

PEACE

THE SIXTEENTH SPEAKING

CHAPTER 94

BE of good cheer, beloved; your ways are not of darkness: ye have opened your eyes and perceived eternal values.

2 The common run of men make mischief unto themselves unknowingly; they say, There is no Father except He manifest in miracles. A great pity on them! they but hoodwink themselves.

3 Ye have made a great movement to penetrate mysteries, yet hath it come to you that patience can be wearied.

4 My beloved, my beloved! I have come and gone in flesh times beyond reckoning. Can ye not tarry too for your little moment in eternity?

5 Hear their petitions, mark well their discourses, listen to their urgings but take no step that seemeth uncomely; make ye no errands that have not reason in them.

6 Bear no malice that voices oft address you falsely; harken, I say, to that which cometh out, but decide for yourselves what is proper to follow.

7 No harm cometh to you that hath my motivation; all things happen to you because they are permitted, being fecund of reason for your long benefaction.

8 Calm your hearts perpetually; know that I say that I am coming unto all of you to serve a purpose, that confirmation may be yours of that which baffleth you, or baffleth the foolish ones.

9 Let it not be said that we tarry at a pool seeing visions in the water; all things are potent. . . . have I not said it? . . . all things are goodly. . . . can ye not accredit it?

10 Harken not to voices of mischievous spirits who

represent themselves to you as being of me: they are those who cause confusions; ye do charge me with their predicaments made unto you in circumstance.

11 I bid you to know that goodly deeds have no other source than mine, for I am goodly deeds, and those that are of evil have no part of my substance.

12 We are coming together to a mountain, beloved; verily the sunlight beateth on that mountain, the winds sweep around it.

13 We have knowledge that the mountain is set in our pathway; we do rest ourselves upon it and take counsel together.

14 I bid that ye be calm but industrious until ye hear my voice; verily ye do hear me now, but I counsel you by methods that oft do distress me in that they are frail, that they hold their inaccuracies.

15 I come not unto you because my heart refuseth, I come not unto you because all that is Written is not yet fulfilled.

16 Strangers must come to you, declaring themselves; have I not said it? have ye not heard that we are brethren together, gathering a harvest?

17 I tell you, the Lord of the Harvest hath found some reapers slain, therefore doth the work progress the more slowly.

18 Peace be unto you: hear me decree it. . . .

CHAPTER 95

I SPEAK unto you this hour on theories of deportment, having place in your lives of promise and importance; I speak unto you as one having knowledge of worldly conditions under which ye labor, not as one who dealeth in theory, having mind only for the spiritual abstruse.

2 I say there are those amongst you having cause for disgruntlements: errors of calculations have been made, greater than ye deem, in that men have reversed themselves; they have not kept their pacts.

3 I speak with advisement, not as one chiding them, but counseling you fraternally in that ye suffer because of their malfeasance.

4 Let it be known that as I made promises unto you, they were kept in the circumstance; but other promises have not come to fruition.

5 I say, chide not the makers thereof; wait for revelation. When ye do come to that place where the unkept is revealed, then will chagrin come that your faiths had their waverings.

6 Lest ye be facetious and speak of promises lightly, I tell you that naught hath been achieved unto the present that had not its basis in faith that was wholesome.

7 Let the words of your mouths be circumspect, beloved; wait for that which revealeth in circumstance; I make it known unto you by event that ye are called indeed.

8 Lest ye be deceived by forces of the adversary, harken not to false promises; we who have business with you deliver in circumstance; we make you no promises except such as demand your cooperation in grace.

9 We say unto you, Go and see. Ye go; in that it seemeth goodly unto you. Lo, event occurreth and the matter endeth.

10 There are those who say unto you, Do this thing and in that ye do it, your rewards shall be great. Therein is traffic, and a bargaining with goodness.

11 Those of the higher counsel say, These things appear to be excellent and worthy: if so be it your reason telleth you to eschew them, that is your deportment; if ye behold the profit and it seemeth excellent, those things consummate *in that the doing of them is your essence*.

12 The holy ones make no traffic with lecheries; they have no concern that the pact should be kept for the sake of the price.

13 Only those who have entered no pact need promisings.

14 Performance is of essence: it belongeth to that nature which hath come into flesh.

15 Keep your counsel, beloved; let your groups of loved ones perceive that ye have a knowledge of that which ye do; counsel with them as necessary, but take no thought otherwise of those about you counseling.

16 Hear my voice speaking in your hearts; these are my commandments:

17 Seek out no circumstance which entrappeth you; deliver unto him who asketh of you in circumstance; be faithless in performance when the adversary beckoneth; do good unto those who misguide you by correcting your activities silently to conform to my instruction.

18 Let no thought issuing from you perplex or dismay those working in my service; we have much work to do, we have

much power to generate in small things before essaying great.

19 Harken not to those who say, Come about strange business; listen not to those who warn you that if your deportment is not pleasing unto their notions, ye are deserted of the Friendly Ones;

20 Such is blasphemy of a sort.

21 Those who have brought you thus far on a wearying journey never go hence, deserting you; lo, they would cease to be my servants if thus they erred.

22 Harken not to the counsel of the ungodly who consider only the material advantage; prosper in your own houses, not in the courts of the worldly thoughtless.

23 Now I say more: The Lord God hath chosen us to lead a great people; why tarry ye in circumstance devoid of honor?

24 Consider the lilies, as I have told you; they wait not for circumstances to show their beauty but pour it out, being lilies indeed.

25 Whatsoever cometh is just; whatsoever ye encounter is sent.

26 I say rise above it and be leader of the minions.

27 I seek mine own who have power to weld nations, to raise up a princely people, to make a great harvest of goodly works in ways of the spirit as well as of the purse, but I seek more;

28 I seek those who think aright, those who cherish no illusions about their own identities, those who make no mischiefs in the wake of fell circumstance, those who arise to the glory of each dawn of opportunities, those who descry

on each day's horizon the sails of the world's treasure ship heavily laden with spiritual riches.

29 Selah, my beloved! Peace unto your hearts!

30 Come and go in circumstances thinking correctly, making no errors of spiritual judgments, arising to meet worldly affairs with confidence, bargaining not with Mammon, taking no toll of your divinities by untoward behavior.

31 Let this remain with you: that ye have heard my voice; which pronounceth no mischiefs.

32 Abide ye in me, knowing that all things await our plannings, infinite in prospect and beauteous in purpose. .

33 Harken unto my servants, give heed to mine instructions, open your hearts to the voices of the Faithful, close them with vigor to the tauntings of deceits.

34 There are ninety-and-nine who have no voice worth audience: behold there is one who cometh with Truth; wait for the one, though ninety-and-nine assail you with mockeries.

35 Troubles and times are their own augurers, the veil of deceit is woven by fingers with no patience to produce.

36 When one cometh loving you, he maketh order out of chaos, not chaos out of order; ever so be it. . . .

37 We have much to do in circumstance; let us do it cheerily, awaiting revelation of that which is decreed.

38 Beloved, harken to my voice: I call you as of old, knowing that ye answer.

39 Think not ye are neglected in that the times are not of kindness; greater indeed must be your bitterness ere ye know the secret of my delay in using you.

40 I would not have you think that I ever make mischiefs; I make only order for that is mine essence.

- 41 Twice two maketh four, twice four maketh eight; the things of spirit are ever positive, even as numbers in pure mathematics.
- 42 Things of spirit come not at suggestion; they come by merit and lengthy delay.
- 43 Harken, harken! the way of the transgressor is beautiful, beautiful, beside the ways of the deceivers who work without purpose and counsel in envy.
- 44 Those whose counsels are friendly bring order out of chaos, never chaos out of order.
- 45 Steel yourselves through circumstance; I say it is your arbiter, I say it is your mentor; it maketh you strong; greater things have I to give you when the moment arriveth; lesser things come first.
- 46 I call you to a harvest whereof ye have sown, not of error but of rectitude; pleasantly I call you, having thought for your futures.
- 47 Abide ye in mischiefs that seem of long duration? . . . take thought of them as chimeras, lions of straw waiting in your pathways, beasts without claws with loud roars turned inward.
- 48 Are there those amongst you having dreams of mad brevets? . . . I say trust them not, dreams are but fancyings of thought, making pictures of imaginings that ye see with your eyes.
- 49 Trust them not, harken not unto them; they tell you no futures in circumstance unless ye do know the trend of circumstance and picture it unto your sleeping minds correctly.
- 50 Lo, ye do see vision of abstruse happenings; these are

significant though they seem to you as dreams; but trust not to them, again I warn you, unless ye have knowledge of those happenings, lest they deceive you falsely.

51 Cometh a mountain before you, hiding the sun? . . . need ye a dream to tell you it is there?

52 Conscious thought is thought in conjecture. Lo, if I told this to you plainer, ye would think that I jested, but I speak sincerely knowing that dependence on dreams hath its root in folly.

53 I speak sincerely when I say that all things maturing foreshadow themselves; thus are ye tested to perform, knowing the outcome and altering to meet it. . . .

CHAPTER 96

HEAR MY words concerning Beauty.

2 When ye do possess a thing of beauty, it is strangely aligned with your spiritual natures, but beauty I tell you is not wholly spiritual.

3 Beauty is an esoteric valuation.

4 Things of beauty are things of perception.

5 Beauty is a perceptual valuation aligning it with forces that are introactive in each case.

6 Beauty is perceptual valuation, I say, in that it requireth knowledge for its counterpart.

7 Knowledge without beauty is implausible; beauty without knowledge is implausible and impossible as well.

8 Beauty is a product of knowledge, wedded to wisdom through human perception.

9 Behold ye have knowledge of a subject, that is definite; it increaseth to the point where ye make deductions

apparent from the factors involved, and a curious growth proceedeth therefrom that men term Wisdom.

10 But wisdom is not what men generally think;

11 It is not the accumulation of facts, or even principles, but the wholesome recognition of values that are essence; this recognition of values in turn containeth elements that, once given birth, sublimate into a high, high form of spiritual intelligence as far above wisdom as wisdom transcendeth knowledge.

12 This super-intelligence is not exactly beauty but partaketh of it in essence.

13 Behold there are cases where certain men see things and other men see not; those who see express those things by symbols.

14 A symbol is the thing they see with their eyes, or behold through their senses, made into a pattern for other men's perceptions.

15 The making of the thing is Art.

16 The transition of the symbol is the concretion of art.

17 When ye do make a drawing of a beautiful object, or paint or mold any form of esthetic presentation, this thing ye do: ye but pattern a symbol that rendereth concrete a form of sublimated wisdom that was first Perception but which hath passed into realms of sublime Intuition.

18 Beauty as such is purely relative: it hath its essence in externalizations: it is an elusive factor for definition in that it partaketh of those values which cometh from a rendition of the abnormal into the supernatural or supernormal;

19 It is of the essence of perception flowering into exaltation that the perception is accurate, usable, and functioning.

20 When men make a beautiful object, they surpass their own wisdom, as wisdom is considered.

21 Beauty is the cognition of beauty, symbolized, not necessarily the thing which the symbol visualizes.

22 Ye do have it that a thing of beauty is a lasting joy. I tell you it is so because it performeth a symbolization that is forever recurrent in the soul of the beholder.

23 Beauty is the transcendent qualification for human endeavoring: it is a Divine Ideal in process of revelation through perception; but beauty is more. . . .

24 Beauty is the Divine Ideal in process of revelation through *spiritual* perception.

25 Or put it in this way: Beauty is the sense of attraction which your spiritual natures have for divine revelation on whatever plane of perception ye do elect to make contact.

26 The beauty of the African negress seemeth real to her lover, verily as beautiful as the sister of white flesh to him whose skin is fair;

27 Are not the same motives at work behind both in substance, and is not that substance greater than the ideal which wrought the idea?

28 That substance is the application of the idea to the ideal: it is the giving forth of the thought concept into sublimated form of conception greater than the original intent.

29 Beauty, ye do say, must have appreciation. What meaneth such speech? I say beauty hath a quality within itself for attracting, appealing to, or drawing out, something within each spirit that is part of the Divine Harmony making for order in the universe.

30 Beauty is every man's concept of idealism based on the God Essence whereof he is created.

31 Beauty is born of consciousness, therefore it cannot be objective.

32 Whatever is born of consciousness is spiritual in value, consciousness being a spiritual attribute; even as there are varying degrees of consciousness, so are there gradations of beauty perception.

33 But I tell you with a vehemence, whatever is beautiful is in degree harmonious.

34 Beauty is the transcendent qualification in human endeavor that maketh consciousness to realize what the eternal meaneth in manifestation.

35 Whatever is beautiful is facile; that which is ugly is ever immobile; beauty, I tell you, is always action in that it is movement toward an appreciation of a logos.

36 When beauty entereth into a given subject it is always on a plane of understanding of the Eternal's reasons why the thing was created; whatever partaketh of beauty partaketh of the essential reason for which it was created;

37 The incrustation of the meaning is the appeal of the beauty.

38 Is my reasoning abstruse? . . . I say the interpretation of the beauty is what the Father meant when He said, Let there be Light, in the broader sense.

39 Thousands of men have made beautiful objects which thousands of others have cast in the mire or trodden under foot, in that the meaning was too abstruse, whereas those who did the damage would be quite content with plainer interpretations of lesser significance.

- 40 Keep this thought clear: Beauty is your coadjutor with Nature; it assisteth you to perform your own spiritual functions, deriving from Nature those benefactions which are the Divine Ideal in process of revealment.
- 41 I say unto you, beloved, that ye are far on the highroad of understanding beauty when ye concede that man is the instrument through which beauty is interpreted.
- 42 Man, I say, is more: he is the solvent in which beauty worketh pure miracles.
- 43 Beauty is your concept of the Divine Ideal in all which ye perceive, ideal in the sense of crystallized intent;
- 44 Beauty is God expressing Himself in matter, *by* and *to* your spiritual consciousness.
- 45 But what of ugliness? . . .
- 46 Ugliness is inharmony in completion of perception.
- 47 Strictly speaking, there is no ugliness: all things seen are matters of contemplation, and the proper contemplation is a degree of planes, not as men think a degree of attainment.
- 48 Whatever is, is beautiful to someone; whatever is, is ugly to someone; so beauty and ugliness are not essences, beloved, but ever degrees of personal contemplation.
- 49 I beseech that ye hear me further:
- 50 Whenever beauty entereth into a subject, I say it is at the behest of a creative consciousness;
- 51 That is to say, creation hath its purpose in all that it createth; that purpose is the beauty of the *thing* when properly interpreted, or interpreted according to the meaning of its creator.
- 52 But creation may have a plan or purpose not always

apparent, yet the thing may still be beautiful in that it concerneth itself with certain manifestations of cosmic harmonies that by their natures are interpretable.

53 They transcend the dictates of reason, intellect, and sense perception, creating a product that symbolizes their graduation from all three.

54 Ye do speak of a beautiful object, such as a beautiful sunset, a beautiful horse, a beautiful woman;

55 Is it not true that in any of these is a subliminal concept of your own graduation from the very essences which wrought them into being in your consciousness? ye but read into them a concept that cometh from more than wisdom and is compounded of equal parts of appreciation of their grace, a knowledge of their appropriateness, and a transcendence of their function. . . .

56 Ye do take them as they are, but ye do appreciate them with a finesse of valuation that cometh verily from spiritual erudition, and when ye have said that, ye have named Beauty, not a valuation in itself but a *sense* of the valuation.

57 Beauty partaketh of these three: knowledge, perception, and function, but it goeth further and addeth unto these a spiritual formula of transcendent knowledge wedded to cosmic worth.

58 I have told you that beauty is of the essence of wisdom but not its counterpart; verily I say that it is made up of more than wisdom, verily more than sublimated wisdom;

59 Beauty is the fact of being able to perceive the cosmic intent behind the idea!

60 Beauty is therefore as diverse as created ideas are diverse; it is as profuse as created ideas are profuse.

61 But beauty interpreteth for each soul his own gradations into the divine.

62 I say the lesson is not easy, but he who hath ears to hear, let him hear: he who hath a soul to encompass it, let him envelop it and know its fraught meaning. . . .

CHAPTER 97

BEHOLD I speak unto you in the interest of truth, even as I stand in the vanguard of righteousness; I address my speech as your spirits have need of it.

2 I say unto you, be still in your hearts: that which cometh to you is the righteous man's course; it hath no error in it, nor evil, nor malice, when that which man seeketh is pure in his concept.

3 I say unto you, harken! consider this well:

4 There are things of spirit beyond understanding; there are depths in man's beastliness that cannot be fathomed.

5 I say each is beneficent, each is considerate of adventures to be experienced.

6 Bear with me till I come; believe that I come quickly, believe that I come soon, not riding as yet in chariots of fire, but as one who treadeth softly that he soundeth no alarm.

7 Hope ye well for this.

8 Consider the prophets: I tell you they prophesied without personal interest, they saw signs in the heavens and did read them with continence, they were precursors of Divinity's plan for the races and did manifest to the exclusion of desires that were their own.

9 Abide ye in me. When I come, I come when the moon

is set and darkness veileth the cities wherein ye dwell; ye do treat me as a brother and I bless you as a lord.

10 My plans for you are great; many peoples are encompassed; the world riseth up, plowshares plow mightily, the swords of Mammon rust, noble lords are servants, plowmen turn to princes.

11 Thus shall it be in the Days of the End.

12 I bid ye, beloved, be excellent of heart; we have much to do together.

13 Let it be said of you as it was said of me: He did preach a strange faith, but was it not true that He saw a Strange Light?

14 Preach it, my beloved, as ye see it; preach it as ye may till the moment arriveth when the earth is our heritage.

15 I bid that ye be stout of heart, I say, and give not of your substance to unworthy causes; thus do I lead you, thus will I prophesy.

16 We have much work to do. The hour runneth high, the waters succumb and the tempest rageth not.

17 My beloved, I greet you. It is not within our province to be chasers of iniquities after patiences thwarted; I bid ye to consider that all things are of light, even the way of the transgressor's children.

18 While yet there dwelleth one among you who hath not his light, let there be no rejoicing of spirit among you.

19 Harken not to the blasphemer; make not straight the pathway of the reformer who cometh to rejoice in the malfeasance of his error that the things of the spirit are spiritual, or verily that the matters of the earth are earthly.

20 I teach you as one who hath learned his lesson, not as

a dullard who poureth out advice; presently ye see me, thereat will ye be wise.

21 Study your concepts that they may be accurate; take wisdom unto yourselves by being astute of concept; let there not be calumnies of misunderstandings among you;

22 Treat with the beggar as the beggar, but not with the honest man as the thief who entereth to rob and despoil you.

23 I do concern myself with great works whilst ye do bide your time with small; lo, it is important that ye have understanding and the great is encompassed by the small.

24 Perceive ye this? . . . verily I tell you rocks and stones have their places; whispering winds argue their defiances at that which is abstruse; mankind goeth onward making such progress as he can till the Light breaketh on him and the windows of his houses are ablaze with its radiance.

25 Whatever have ye done that I should ever chide you? have ye not heard my voice giving answer? verily I tell you, master and man have rules and regulations; between us as friends there is only understanding.

26 Consequences mar that which is discussed; when the great teachers speak there is only understanding.

27 Happy is the man walking not in their ridicule but sustained by their tenets of earthly beatitude.

28 I bid that ye go and come until I give the word.

29 Harden your hearts to the besettings of circumstance.

30 Was it not thus with all of us? . . . have we special favors to ask of the world? . . . have we not borne crosses for the sake of the race? . . . if merit be in understanding, think on these things.

31 Capture a man and confine him in a dungeon, yet will he

sing if his spirit be radiant; capture a wolf and confine him in a sheepfold, and lo, he maketh havoc at many soft throats.

32 Have we not known this, we who go forward paving the miles of humanity's march?

33 Think on these things and rejoice in the thinking.

34 Spurn all those favors that soften the heart; cast off those garments that shelter the spirit; stand forth boldly as cordons of defiance, looking for no surfeit of worldly emoluments; lo, they shall come to you greater than ye dream.

35 Listen, my beloved, and harken for my message: great are the words I would put in your mouths.

36 Let the words of your hearts be rich in understanding, know that wolves never come where the sheep have a shepherd.

37 Whither go ye? . . . ask of the minds who bear the earth messages. . . .

38 Concepts of integrity are devoutly to be desired.

39 Ring the tocsins of achievement; beautify your temples; visit the unfortunate; do good unto those who stone you; let those who work you mischiefs make way for their deliverers.

40 Easter morning is not a promise: I say it is a speech from the lips of the Ennobled Ones.

41 Wherein have we erred when we do the Great Duty?

42 A thousand shall be slain but one shall be delivered, and yet I say unto you that only those who are delivered have the secret of eternity and the Sign on their foreheads.

43 The decrepit and the aged, the young and the old, what mattereth it, I ask you, if their bodies be burned? . . .

out of the fire shall come understanding, ennobled and enriched by the labors of the Finite.

44 Why do ye pause when eternity beckoneth?

45 Those who have made their beds shall lie in them; those who have seen the high vision shall follow it.

46 The enemy cometh, the wastrel hath his day, many shall mourn, few shall know comforting.

47 Think ye, beloved, that these things were not of moment from the very beginning? . . . think ye that the Program traveleth toward chaos? . . .

48 Nay, nay, beloved! All is ordained; fell designs have their missions; whoever ordereth up the dastardly thing payeth with his price, but that is augury whereby the righteous see the increment.

49 All is of discussion until the Holy Ones manifest.

50 Go ye and manifest; right the world's errors. . . .

CHAPTER 98

I TELL you it hath come to me that there are those among you who bow in a travail, saying: Let us take counsel amongst ourselves, how we may flee this wrath that is imminent.

2 I say they are shirkers; they know not the Highroad;

3 They flee from a wrath that ever pursueth them;

4 Whereto shall they flee that the wicked are not rampant?

Is there a mountaintop fashioned to receive them?

5 I say unto you, the pure in heart render no accountings to the makers of earth's mischiefs; they stand with the valiant and perform a vast combat.

6 I tell you it hath come to me that there are those among you waiting to receive the accolades of splendor.

7 They would say unto me when I come, Lord, we have kept the faith; we have raised no hand to give lechery a braking; we have hied ourselves to the small silent place; we have taken up no cudgels to manifest for excellence!

8 I shall say unto them, And what need have I of you? wherein was it of merit that ye fled from the Highroad and left it to the brethren to make it safe from robbers?

9 Behold all the world is a great den of robbers; all mountain roads are fouled; there is sadness in the offing.

10 Ye have gone and have come at the behest of lechery, in that ye didst offer no valiant stave to halt the groanings of the hapless.

11 What need have I of you, who gave the saints no surcease, who offered no scrip that the watchwords might have splendor, yea in a publishing that the victory cometh presently?

12 I say I have marked those who have made their grace a cowardice; I have given up mine hope that they speak as those righteous;

13 They befoul the Lord's nest with proclaimings at violence, yet do they seek peace with the pipings of linnets.

14 Away with them, I tell you!

15 Grace hath its moment, pride hath its monument; the great of the earth have stood strong for vigor in treating with the dark ones when the earth was a pestilence because of their rompings.

16 I say it is not grace that ye stand aside while the valiant do a heroism; I say that ye are called to do battle for ennoblement;

a price is fixed on you; I have paid with my blood that the heroes have their sustenance.

17 What manner of man among you, seeing wolves in his sheepfold, would say unto himself, I am beholden by my precepts to let them slay wantonly?

18 Were wolves sent among the sheep to try the shepherd's patience? I say they are sent that the shepherd know his office, that the dark ones be cast out, that the sheepfold be as sanctuary for those unprotected by that which Nature gave them.

19 Hear ye my words, I speak with understanding.

20 I abide not in that grace which saith, We are beholden unto the Father for our manna, and yet do no good thing that the manna fall upon them.

21 The way of this world is the track of the provident; man hath his errand unto himself; he riseth or falleth by that which he proclaimeth.

22 If he proclaimeth violence, violence cometh unto him; if he proclaim that which is righteous, righteousness bestoweth itself unto surfeit.

23 All, all is of election.

24 Think ye that manna descendeth on those who have put forth no effort to hold out their aprons?

25 I say that as man wills it, his destiny cometh unto him.

26 There is action, and action; there is that which besetteth and that which harboreth no resentment that the light is extinguished, that the soul of humanity gropeth for radiance.

27 I tell you that man maketh no progress when he saith to himself: The night is upon us, let us light all lamps for behold the robbers visit us.

28 I say to such miscreants, The night is upon you, but whence came it, I ask you? . . . was it for hiding? . . . was it for skulking in the radiance of safeties?

29 Nay, nay, beloved; the grace of the Father cloaketh no cowards, bidding them be righteous by fleeing malfeasance.

30 I caution you to courage, to manifest weaponhood, to take up the righteous bonnet and cloak your heads with fearlessness.

31 The enemy pursueth you in that ye run from him; the coward taketh flight when the courageous man marketh him.

32 There is a Light, and a Way. . . .

33 I have cautioned you to peace in that it is your essence; I have mentioned no peace that giveth insult unto probity.

34 The way of the righteous man is courageous; the track of the fearful soul is an ignominy; choose ye this hour whom ye shall follow, him who hath a righteous purpose emblazoned on his forearm, or him who saith, Peace, the righteous are beholden to fight our battles for us!

35 Was I ever a coward? . . . have I not led you through many dispensations?

36 I give mine own their increase, but I give not an increase to those who clasp at silence while the valiant fight the conflict.

37 They say unto me, What mattereth it? . . . we have kept to the letter of the law in that we made no violence.

38 I say unto them, When have I ever told you that ye shouldst hide in caves upon the mountain as the valleys fill with tumult? . . . is it not of valiance that ye shouldst bear your armor if the profit cometh to you when the conflict hath its turning?

39 I am Lord of the Mighty; I praise not the blanched cheek; behold I mint no coinage to pay those of no courage who take the grace and let the miscreant persist in his sacrilege that they may escape the toil of the combat.

40 Such are of evil; the enemy smileth on them.

41 The enemy saith unto himself, Behold these are wanton, they are poor in their stamina, they give no courage to the valiant, they go and come mincingly lest their footsteps raise a havoc and their hidings be discovered.

42 Let us upon them and make them our own, for behold by their numbers shall they increase our prestige!

43 I say it is perverse to eternity's purpose that these have their moment and discourage the circumspect.

44 Rise up, ye mighty, and do the Lord's work! . . . the enemy surroundeth you, he giveth you a trumpeting!

45 Were these things predicted that men should be wheatstalks? . . . I tell you the fertile courage hath made highroads unto splendor.

46 The Father delighteth in him who saith, I perceive the times are evil; I will gird up my loins and make havoc for my precepts, behold they are righteous, no shame lurketh in me that I have embraced them.

47 So be it, beloved! . . . courage is your watchword! . . . stamina is your shibboleth! . . . action is your tocsin!

48 I say I lead the cohorts of the righteous ones as with a proud tread; they rejoice within my bosom, for the evil hour falleth and the sun of day setteth; the robbers venture forth and the wolves take up their howlings.

49 These are the hours when the Son of Man watcheth, to select those of courage for that which ensueth. . . .

CHAPTER 99

THE LESSON is a hard one but not to the righteous.

2 I bid that ye take my principles and build a proud nest, yea as the eagle who reareth her young where the dangers are greatest.

3 There is no conflict when I say Peace unto your spirits; give the password softly lest the enemy encompass you.

4 What of the night, that the conflict approacheth hourly wherein ye are tested?

5 I say the proud man taketh his armor up lest the wicked ones torment him; he goeth out majestically and driveth the craven where they no longer rend him.

6 Is there paradox in that, that he liveth not a lie? That he giveth no surcease unto robbers who despoil him?

7 Stand strong for righteousness and it shall be well with you!

8 But see that ye stand for it. Make no error in your standing. Give not your pence that an enemy may rend you, for have ye not warnings that the gale descendeth hourly?

9 The way of such courage is the route to understanding, the precepts of the Holy Ones are not shibboleths for skulkings.

10 Stand your ground, ye righteous! rear a brave shout! make known your tenets, that the earth have a harvest not gathered in by corpses.

11 Presently I come, and it shall be so. But I tell you I come not to make my feast for weaklings; I eschew the fell craven who transcendeth lechery to make mock of prowess and give conscience a hissing.

12 Ye are mine anointed who do a goodly work; ye clear the way of robbers that the helpless travel safely.

13 I say such is blessed.

14 These are my pronouncements, these mine adjurations; again I have spoken and your ears have received me.

15 I say it shall profit you ten thousand times ten thousand in the Last Days that courage did not fail you nor destiny desert you.

16 Now I give you Silence, that the heart may seek pasturage and ruminate on wisdom that cometh from my logic.

THE SEVENTEENTH SPEAKING

CHAPTER 100

HAPPY is the man who hath made his choice and his accounting, in that he hath chosen that which is ordained, and accounted for that which hath been in his past; so do they build who build to Infinity.

2 My beloved, I address you, saying unto you in the privacy of consciousness, Draw nigh unto me to receive me, that my works may be many in you and the kingdom of heaven manifest in all of us.

3 Verily we have chosen, verily performed; verily shall we labor and our performance be known unto the children's children.

4 Rigorous indeed is that which sublimateth the character, making the heart to sing with the joyousness of labors performed in conscience.

5 Sacred unto each day are the labors thereof; sacred unto each night is the contemplation of those labors; sacred unto the Just Made Perfect is the fulfillment of high desire; sacred unto eternity is that which is performed in the service of sacrifice.

6 Mark ye well, beloved: I come unto you in substance having the power of directing you, but I come unto you in knowledge ere my person is seen.

7 I say, Arise and lead! as hath been your portion from the first!

8 Whatever is, is goodly; whatever is not goodly, is forbidden.

9 Plans and excursions abide a while. What mattereth it? The world hath a pestilence; I say it must be cured. After

the curing cometh a resting-time when that which maketh life beautiful seizeth its own.

10 The Light faileth not though the manner of lighting changeth; the Way faileth not, though the method of traveling altereth; all power hath been given in the Light and the Way.

11 Harken, my beloved; when men say that I come not, tell them they speak falsehood; presently ye receive me and your senses make no mock of that which is perceived.

12 Further and further goeth the day when men would cast me out; nearer and nearer cometh the day when I will be received.

13 Mark well the time; it cometh, it cometh!

14 Hasten the time by doing as I command you: Arise and lead by the printed word! Engage in enterprises as my servants have forewarned you! Arise great in stature! Give the nations their direction!

15 I say that I look to you therein for greater necessity than ye have known; to whom much is given, much will be added.

16 The storm is over when the clouds reach a breaking; the clouds reach a breaking as the sun doth part them with its heat from above; let that be the metaphor which chargeth you to accomplishment.

17 Go forth and *do*, and in the doing receive my blessing, for in that ye *do*, I prosper it; in that ye let others do for you, I prosper you not.

18 Thus saith the poet, Thrice blessed is he who hath his quarrel just; I say, thrice armed is he who hath his quarrel militant, but thrice prepared is he for the disputation who knoweth his destiny and giveth it its reckoning.

19 Quarrel not, dispute not, but accomplish as it pleaseth you; so may it be with you.

20 Mayhap the Plan changeth. What of that, beloved? Doth the wise general take no heed of the enemy's advancements? Mayhap the enemy advanceth where he is not expected; we arise to meet circumstance, but the battle goeth onward.

21 I bid that ye arise and be as strong men, saying unto the world, Give us of your substance, Our Lord hath need of it!

22 Lo, the world taketh selfishly; do we take heroically.

23 Absent yourselves not from your business until I give the word; make haste in your business, pursuing it diligently.

24 Consider it my business, for in that ye favor it, ye do it unto me.

25 I say unto you, days shall come when I make demands upon you greater than any demands which ye have known; know ye not that there is wisdom in it?

26 Gird up your loins and be bold; stalk among the lions and slay them, yea, fell the young lions where they stand, that they charge you not when they are grown.

27 Increase the substance of that which ye have penned with your own endeavors, for verily it is our business that it should be so, not Caesar's, not Mammon's.

28 Contact the servants whom I send unto you; bind their inquiries with the bonds of substance;

29 Inquire of them if they be righteous from the signs upon their foreheads; live with them in circumstance; make no mock of their persuasions; counsel with them; heed their wordage.

30 Lest it be wrong with you, however, take your own

counsel in emergency; scatter as firebrands those who would plague you.

31 Bind up the willing heart into the company of the Endeavorers and say unto all men, This is our prestige, that we love the Father and perform His works.

32 Thus shall great increase come unto you and a charge upon the nations that they shall do vassalage unto you in the ways of their intercourse.

33 Heaven hath no greater merit sent than the Voice of Understanding; imperil not your courses with distractions; make them rockbound in their strength by goodly voices heard in your perceptions.

34 Thus do I say unto you: The times come when the evil man shall cast you out, but the righteous man shall succor you.

35 Event succeedeth event, always with change, but out of the stillness cometh a whisper: *The Voice of Change is the Voice of the Eternal; let him heed it who would run his course.*

36 Farther and farther suns, greater and greater moons, vaster and vaster stars. . . these are the trysting-places of eternal concepts, yet shall they manifest in ways of understanding and by their voices be known unto men.

37 Hurry, I beseech you, and plant your banners on the hilltops of achievement, for verily it hath been known of old that ye do fulfill your missions to the nations.

38 Succor the fallen; achieve ye the victory; manifest ye in mercy; look up and see the crown, benediction upon benediction, love upon love, life upon life. . . .

CHAPTER 101

HAPPY is the man who maketh his home among the tents of the valiant; happy is he who doth that which is pleasing to those who dwell amid the Light.

2 Voices shall he hear when his heart is in the shadows; anthems shall he raise when no comforts come with circumstance.

3 Whosoever hath founded his life upon a principle hath done it upon a rock.

4 My beloved, hear my voice: except ye become as those who have lifted up their voices, ye shall not know radiance that shineth from above.

5 I have talked and ye have listened; I have spoken and ye have heard; I have sent you my message, ye have used it as a principle.

6 What cometh now but the glory of recompense?

7 My beloved, I charge you, not for things left undone but for precipitant desires; holy is the man who walketh not impatiently; happy is the man who can keep a tryst with Time.

8 Except ye become as children ye cannot know the thoughts of a child which hath all Time in its keeping, years that are endless.

9 What would ye of me? . . . goodly company cometh to you; goodly substance visiteth on you; goodly companionship ye have in one another; all things are added to those who do good.

10 When the mighty have fallen, who will show mercy?

11 Have ye not lingered by the wayside when there were

harvests to be gathered? think ye that circumstance waiteth upon you? be brave and of fortitude.

12 There are mornings yet to come, there are noons to be endured, there are nights to be cherished; verily the cycle hath not been closed; verily the hourglass hath not been emptied.

13 I would bid you arise; walk together, my beloved, I would bid you know confidence; I would strengthen your footsteps!

14 Hear ye my message: The things of God are God's, but Caesar too hath treasures.

15 What will ye of treasures belonging to Caesar? hath not the Father opened His storehouse?

16 Lo, ye have moments when the evil one tempteth; lo, ye have moments of great exaltation when the voice that ye hear is mine in your hearts.

17 Think ye, beloved, it will ever be otherwise?

18 Will ye bridle your patience at the cost of your destinies?

19 Hear ye my words: We have come to a place where the Road goeth onward, yea in the noon-heat it reacheth into distance.

20 What see ye on that highroad, stragglers or marchers? what see ye in the distance, valleys or hilltops? why see ye a road? why not see a journey?

21 Perceive ye, my beloved, that which I teach you?

22 There cometh to you one whose breath is as perfume; sweet music he playeth on the chords of your spirits; when the heart is cast down, he ennobleth and raiseth it; when the lifted heart singeth, he addeth his music!

23 Day unto day go the high aeons forward, night unto

night keep the stars to their courses, for thus are they stars, that they keep to their courses.

24 Is not a man greater than a star? are ye not greater than many stars, beloved, being sons of benefaction?

25 I pray that ye arise and know that I speak.

26 Cometh one unto you whose heart is as summer, whose voice is as silver that ringeth in morning.

27 Have ye not heard it? Why must ye prophesy? Whence come your riddles? I tell you, Father and Son have preached through generations that they come to glory whose laughter is as children's.

28 I speak in a parable, see that ye heed it: A man had a vine, it grew heavy with roses;

29 He said unto his friends, Lo, the roses are fair that grow on my vine;

30 They said unto him, Why keep them for thy pleasure? . . give them to the sick that they may be cheered.

31 He said, Be it as ye will it.

32 Lo, this man clipped his roses to give to the forsaken and beheld thereat a miracle, for where he clipped one rose, appeared there a cluster; where he cut a lone blossom there came a profusion, yea a profusion of beautiful petalings.

33 For every rose given did an increase spring forth till they overran his garden and his walls contained them not.

34 Even so, beloved, keep ye this parable.

35 When come these thoughts that say, I will be joyous when I have known increase. . . . have ye not increase more beautiful than roses? . . . have ye not heard my words of benediction?

36 What want ye of vestments embroidered in silver, or fine food that maketh the belly to sicken?

37 Grace of speech and behavior, control of impatience, graspings for sacrifice, . . . these are your increase, this your ennoblement.

38 When the lean days shall come, who will say truly, Our Lord hath forsaken us?

39 When have ye ever been forsaken, my beloved? . . . would I indeed be the One whom ye know if I did forsake you, even for a moment?

40 Have we no pact that was made in true friendship?

41 I come to you bringing you gifts of my words, pouring them into the vessels of your spirits; I come to you bringing you gifts of ennoblements, emptying them into your phials of understanding.

42 I seek my beloved, laboring in the vineyard, bringing cool water as noonday heat parcheth.

43 All, all, is forgiven to those who thirst greatly; all, all, is expected of those who have water, yea even the water of that Fountain that floweth unto endlessness.

44 Seek ye my spirit when ye are troubled; approach it with gladness; find it in delight; grace find ye in it to practice on trumpets whose anthems of beauty ennoble the workers.

45 I sing you a psalm that is accordant with beauty.

46 Praise him who cometh with viands of intelligence; praise him who bringeth us liquids of wisdoms; set a table for him who hath shown us goodly things; render it with linens, encompass it with garlands.

47 Lo, the Voice speaketh, and a world is made grateful!

Lo, there come trumpets with silver in their throats, afar on the hills is heard their sweet music!

48 Let him who hath brought it be ennobled among us, let him who hath wrought it be prince in the household!

49 What need have ye of more grace, beloved? Have I not offered you service in my family? . . .

50 Abide ye and rest awhile, for your swollen feet are weary; presently come chamberlains washing the feet, the rest time is ended, into the sunshine sally my marchers!

51 Always may it be so! Ye have asked, I have given; always so consider it.

52 Horns blow! Music riseth! The hearts of the faithful burst with rejoicings!

53 Hear ye my words. I come unto all of you in due cycle of fulfillment.

CHAPTER 102

DEARLY beloved: There hath come a high note to you, played across the aeons: there hath come a great tocsin making music for millions: behold the augurers of circumstance have gathered in a chorus, they have given man a password, they have filled his ears with singing.

2 Behold ten thousand times ten thousand have assembled on a mountain, they have caroled to the sunrise: yet the valleys hold their darkness, there is slumber in men's eardrums.

3 The great of the worlds have made to men their carolings, the beauteous in spirit have composed for men their anthems;

4 Yet ever hath it happened that men have heard no

music: they have raised their own discord to shut out higher harmonies.

5 I tell you the proud have talked in many thickets: I tell you the uncircumspect have bathed in sullied waters: I tell you the carrion from the bones of many men hath made a stench on grieving landscapes;

6 Should we sing of these, beloved?

7 Should not anthems be sung rather, of those who sought ennoblement?

8 Hear ye my music, for I sing to you of truthhood, hear ye my harmony for I make of it a sunrise. . . .

9 The time cometh shortly when men shall greet probity: they shall say unto themselves, Why bear we with such mockeries seeing that they rend us?

10 The time shall come in when men expect it least that the Great shall rise beautifully, they shall cast off their weapons, they shall stand forth as messengers unto the Morning.

11 There shall be a great tumult and men shall partake of it: there shall be a great peace and men shall encompass it.

12 I tell you that it is not lechery always that maketh man to mourn; I say that his spirit faileth him, he lacketh the wisdom to give vision to his hungerings.

13 He buildeth himself an exceeding fine mansion and proceedeth then to daub it with the dung of dubious portents;

14 Verily he buildeth himself a house that scaleth many heavens, yet he goeth not up into chambers of radiance, he climbeth not out upon roofs of far prophecies;

15 Ever doth he say unto himself, I have builded mine

house and its stout walls defend me, but even their stoutness belieth mine auguries.

16 Rather will I dig myself a ditch, and in it shall I hide myself; I shall go into the darkness lest the sun of knowledge burn me.

17 Whence cometh this rancor to shrink from the sunlight? I tell you that man hath his carrion-patch, he hath his beds of treaties made foul with his hatreds, he hath had his coffers emptied and verily they plague him, he hath his days of dark report that ever mock his longings.

18 These things humor him: that he should eat his rancor and conquer tastes of bitterness, that the carrion-patch of carnage find him eager to stalk in it.

19 These things we ask him: And is it not of mercy that thou shouldst show more cleverness? is it not of sweet report that thou shouldst pluck the thorn that giveth others anguish? is it not thy mission unto thyself as god to treat with all who come to thee, that life may lose its bivouac and ramparts weigh with roses?

20 Whereof doth mankind struggle that struggling ever raiseth him?

21 I tell you that struggle hath this potential: that it causeth the bicep to make a proud rippling of lightning, it breaketh the lock on the strong-box of courage and taketh out weapons that are scarlet in sunlight;

22 But should struggle have no surcease? must alarm be a vice that hath naught to appease it? should not the languor of earth's nobler things steal like a wine through all arteries of attemptings?

23 There is Balance to be greeted, there is Poise to be

enacted, there is essence of all harvestings to give sense to many sowings.

24 Too long have men said amongst themselves, Behold our marrow hurteth us, behold we have tempers that should ever flash their burnishings, behold we are allotted an arena for our energies and if we contest not, then leagues of torments stalk us.

25 I say unto men: It is glorious to struggle when struggle hath its warrant, it is noble to persevere, it is sweet to conquer vileness when the conquering maketh beauty;

26 Behold I tell you that purer than all of these is the trait beyond fortitude: that man should see his god-state and saunter proudly in it, that man should know his god-craft and pursue it as a triumph.

27 Be not men of little manners! be not beasts of little gnashings!

28 See that for which thou strugglest as a vestment for a sacrament.

29 Lift up your heads, O ye gates of great fortitude, and allow to pass under you those who have won a great fight in their manners!

30 Give music, O ye harps of omnipotent excellence, for those who have watched through these nights for Great Dawnings!

31 All is not lechery. All is not baseness. Tears are for joy as well as bleak sorrowing.

32 So greet we this Sunrise, and in it, its majesties.

33 Those who have fought the good fight have fought not for the fighting: verily have they battled that their peace might be a bouquet;

CHAPTER 103***Think No Evil of Circumstance***

34 Those who have toiled and come through a loathsomeness, have labored that a cleanliness walk as a goddess.

35 Have eschewments in overcoming: take delight in measuring treasures.

36 The world hath its foulness that sweetness may be known to you, the fight hath its savagery that orchards may sigh pleasantly.

37 Who therefore singeth proudest of the sweetness of the Blessings? I tell you it is he who hath done most to reach them, I say it is those who have strewn them while commanding them.

38 So I sing of a victory that hath no sorrow in it! I sweeten earth's conflicts with my glimpsings of men's destinies!

39 Contest and be strong but see ye to the end of it; persevere and be stalwart but know that conflict is a gain to an accolade.

40 Arise! get ye up! give obeisance unto stamina! for the arms of your progeny are waiting with their garlands;

41 Verily shall they place those garlands upon the brows of those who gave challenge unto tumult, but only that Valor might enshackle all Eternities!

CHAPTER 103

HAPPY is the man who hath no mate but Charity!

2 Cometh such a man to the end of his days and behold he saith, I have toiled and been rewarded; I have gardened and had increase!

3 Happy is the man who hath made his bed with Charity.

4 Vines hath he planted whose growth is prodigious; cometh

such a man to the end of his days and behold he saith,
The Master hath shown me the nature of my recompense.

5 My beloved, hear my voice; thus do I instruct you:

6 Faults have ye found with one another. I say, share
them not, neither give yourselves surcease from long-
suffering,

7 For I am he who hath said, Except ye love with a love that
is great, ye cannot inherit the Gift Beyond Price.

8 I bid ye to take a sign: Let us be more circumspect in unity
lest that which appeareth hath an aspect of a dragon breathing
fire from his nostrils and coals from his throat.

9 Ye have heard it said that I come unto you; oft have
I said it;

10 Doubt it not, beloved, for in that ye doubt it, ye do bid me
stay away.

11 I keep with you the Promise made in the beginning: that
which is seemly cometh to pass.

12 Lest ye doubt it, mark well of circumstance, give ear to the
voice that addresseth in beauty.

13 Whence come such parable? . . . think ye that Mammon
offereth an increase? what would ye of me that I tell you not
truly?

14 Am I not overjoyed that there are those who hold memory
of my sojourn?

15 Truly am I joyed that time hath wrought no changes in their
hearts, that all is mine heritage from those moments when we
communed as earthly benefactors of the race.

16 Bear ye my greeting to the race again, beloved.

17 All is of instruction, I keep nothing from you, trusting you as
my beloved who have proved your devotion.

18 Harken unto mine appeal in present earthly substance:
Ye are not as those who go about and say, We have knowledge
of Him in that we remember Him concretely;

19 Verily are they hucksters of misrepresentations: knowledge
of me is kept secret by my choice.

20 Not that I would hold myself aloof from these but that
I may say unto my beloved, Cherish our friendship as a
bridegroom doth cherish his beloved, not for the common gaze,
not for the eyes that see with lust or envy.

21 Sweet, sweet is the memory of our hours together when
we did consult with one another that the world should be
ennobled and receive a goodly gift.

22 I teach you again, beloved, even as I did teach you in
those days long ago, making you wise as serpents are wise,
making you harmless as doves that wing softly.

23 All is of instruction, I say again, to those who walk uprightly
in their hearts.

24 Verily have we ministered to those who were afflicted in
spiritual faith, in the essence wherewith their spirits needed
balsam; speak I anew presently to all with my lips, telling of
truths that come in worldly circumstance as a fountain of pure
water, cool in the noon-heat.

25 I tell you of truths that make for your heads a resting
place upon the bosom of the infinite; I tell you of truths to
come as a blessing to your hearts, redeeming your sacrifice
in flesh.

26 Harken, harken, my beloved!

27 Short, short is the time; great, great is the labor; soon do
we meet in a common understanding; soon do we send

forth doves, that the world may be carried Peace in the
whiteness of their wings.

28 I bid that ye be of good cheer: earthly circumstance doth
perplex you sorely; minions of mighty ones now work against
you, even as they work against my loving mercy.

29 Bear no malice. Think them no evil. Do unto them that
which ye wouldst do to the whitest sons of Light visiting you as
guests in an honored household.

30 Let the words of your hearts and the meditations of your
thoughts bring peace unto their tortured spirits likewise, for such
is our mission.

31 What have we to do with those who need us not?

32 Verily the shepherd goeth before the sheep, that the
wolves may know his voice, that he protecteth those he
leadeth; but even the wolves have need of a shepherd,
in that they are wolves.

33 I say, Be of good cheer, think no evil of circumstance,
proceed with a calmness, gather up that which is profitable
unto your spirits and share with those whose spirits stumble
nakedly.

34 I say unto you that oft hath circumstance its roots in
necessity.

35 Lo, there come those unto you who shall say, Lead us that
we may also know the Light;

36 I say it shall behoove you to take stock of yourselves and
be ready to receive them, for they enrich you as ye do receive
them.

37 The times make opportunity for that service, not as
mendicants seeking alms but as proud lords accepting their
tribute in that they are lords and supply a protection.

38 Peace be unto you! I tell you much that perplexeth you as ye do ask it, even of mine own experience if it be requisite.

39 Thunders shall alarm you but I say they shall not harm you; lightnings shall play about you, but I say they shall not strike you; storms shall beat about you, but I say they shall have no power to bear you away. . . .

CHAPTER 104

I SPEAK unto you in parable: A certain man had a tree of figs; the fruit thereof was beauteous and gave substance to his belly;

2 He conserved the tree of figs in that it gave him substance;

3 But one day a blight fell upon that land and his fig tree was cast down; the man said, Where is my fig tree that I tended so carefully? Lo, it is smitten and I have no substance!

4 Behold he looked up and saw a rain descending; he cried unto himself, Now the blight will be ended!

5 But the blight was not ended; it was only made worse.

6 Lo, he went about in sackcloth, knowing not whither he should turn lest the blight strike other trees and his fortunes meet with ruin.

7 Then the ruin came and he was cast down utterly, yet he said unto himself: That which was given can be received again; that which God offered can be tendered by God; I will ask of my Father that he send me fresh increase, knowing that new orchards will be mine inheritance.

8 Even so be it with yourselves, my beloved: I say the parable applieth to yourselves.

9 Ye have heard me say unto you that ye come into goodly

things; I say it knowing ye have an inheritance that is not of this world.

10 Is it not true that the storm must mature in order that the land may be freshened for new fruit trees?

11 Ye do sit in the storm and see ruin about you, but doth ruin last forever? . . . doth the sun not follow storm?

12 I tell you there hath been nothing known to you that was not known since the Beginning; heaven and earth shall pass away but life and the things thereof shall never pass away.

13 I teach you by many parables: Have ye not heard me say, The time of endurance is upon you? . . . I say heaven and earth shall pass away, but those who do goodly deeds shall never pass away.

14 Hear my voice say it: Except that ye be pure in heart, ye can have no concept of that which cometh to humanity.

15 *I have called, ye have chosen.*

16 When a man hath a goodly deed to do, he doth it, beloved, without regard to circumstance: do men expect a locomotive to go upon a downhill rail to pull its load?

17 Know that ye have been told of many things of import; ye have been advised of identities that have surprised you; ye have heard ministers speak unto you, even as ye discern.

18 Think ye that I would have you ignorant of matters that it is your birthright to know?

19 That I do not shock you too potently with my disclosures, take that which is given you as truth and cleave unto it; accept that which is spoken and rivet it fast in your sweet understanding.

20 Ye are doing a goodly work that hath my blessing; I do bless you in circumstance, in that ye do it.

21 Consider the lilies, as I have oft told you: behold they have no substance of men, yet are they watered, cleanly do they thrive in the soil God hath wrought for them;

22 They have no beauty of men, yet are they admired; they have no psaltery of their own, yet do they sing anthems.

23 Be ye therefore of good cheer and stout heart for the fray which cometh.

24 I am your lord and servant, awaiting your return from an excursion into flesh, in that it pleaseth you to abide in my love.

25 Come and go without fear; do that which is prescribed for you without annoyance; work and minister without thought of self.

26 Behold there cometh unto you the host of all ages that rendereth you aid; in my name be blessed, these loving you for who ye are.

27 When all men have come into their heritage, then shall life crown you with immortal remembrance.

28 Peace, and a goodly labor in the vineyard!

29 Be content with that which happeneth. Mayhap ye be of temper at times, mayhap ye be weak of heart to endure, mayhap ye have recollection of your own soul's nakedness.

30 I say unto you, *Receive ye that for which ye have asked!*

31 My ministers come unto you in the watches of the night: maybe ye do see your visions of them, maybe ye do not, it dependeth on your slumber; maybe ye do feel the touch of their fingers, and know that which happeneth, no matter. . . .

32 I say that ye rise up and show an understanding; call on

me and I secure you if ye be fearful; come unto me for counsel if ye be perplexed beyond your earthly strength.

33 I say, have no fear, I am your protector, I am your comfort, I am your ballast, for verily have I not known your grief at blindness and your awakening unto mysteries?

34 Do I not serve you, not as master but as servant, till ye be of understanding? I say your rod and staff is my love to aid you on your journey; my cohorts accompany you; my princes are around you.

35 Have I not promised and delivered? lo, I am he who promiseth and delivereth, I am he who speaketh and lo, it is fulfilled.

36 The truth maketh you free to penetrate realms of understanding; I keep you from all harm; all things together work for your good.

37 The morning cometh, man goeth forth unto his labor; ye shall awaken unto a day like other days;

38 Only ye shall be changed.

39 Cometh not the miracle suddenly; verily I say it groweth upon you; the hour bringeth understanding of that which perplexeth you.

40 Great goods shall be heaped upon you; men shall go before you crying, Behold prophets visit us!

41 But your tongues shall be cloven, they shall not speak blasphemies that lurk in revelations: verily are ye held to accountings of your gifts.

42 Men know you not tomorrow as they have always known you; lo, ye are different unto them; lo, ye have gifts they do not understand; they seek you far and wide that ye may explain them.

43 I say, explain them not; verily I tell you they need no explaining; we are brethren in the Spirit whence cometh our help.

44 Verily men shall say unto you, Whence this transfiguration?

45 Answer them not, neither make them reply; all is in God's keeping, including explanation.

46 Peace unto you, beloved: my heart hath goodly joy, knowing your love to join me in my suffering. . . .

CHAPTER 105

WHAT went ye forth to seek, a bed of heliotropes in which ye might delight your senses?

2 Is it not fairer to say that ye didst choose thistles for your resting-places, that there might come no ease until the work ye do be finished?

3 Harken to my voice, ye who sally forth carrying waters of instruction to the lips of thirsty men!

4 What went ye forth to seek, fine robes of linen to cover your nakedness, that ye might be proud of your raiment, or the coarsest of garments, that others might stand without embarrassment in the presence of those who have come to them serving?

5 What went ye forth to seek, the avenues of goodly hopes, or the roads of circumscription that make you to know no resting-place that hath luxury in it while there are trudgers in hot sunshine?

6 I speak unto you with my voice; cometh a day when ye hear with your ears; cometh a night when ye say, Our Lord

is with us! Let us greet Him with hospitality, for hath He not come on a goodly mission?

7 Thus say I this hour: Abide ye in me and be my husbandmen and handmaidens that we may be servants of the one Father whose spirit dwelleth with us always.

8 For if a man hath not love, he is as one who casteth himself from an exceeding high mountain and knoweth not the disaster of that plunge.

9 When men shall say, Those walk among us whose garments are as snow, let it be told among them: Thus were ye always, in that your love was great for one another, yet greater for the world!

CHAPTER 106

BELOVED, be fair! The world awaited its savior indeed, but it knoweth not how it awaiteth him.

2 Some say, the Master is among us; some say, He cometh on the morrow, mayhap in the night; others declare, He cometh on clouds of exceeding great radiance to judge us of our sins and rebuke the ungodly.

3 I say unto these, what mattereth it how I come? Is it not sufficient that I *come*? Is it not a plenty of revelation unto you that the moment arriveth when the Son of Man is among you indeed?

4 Have I not said of old, Watch! And why should ye watch?

5 Is it meat and drink unto me that I should make the descent into flesh? Is it fine linen that I desire, that I may clothe myself to sit among you? .

6 Nay, nay, beloved.

7 I come that I may find you waiting, but in your waiting, prepared for my presence.

8 And how think you that preparation cometh, that watching is of moment?

9 Behold I tell you, your sins shall find you out, sins of omission as well as commission, errors of neglect and unpardonings of slothfulness.

10 Some shall be found sitting upon high mountains saying, There are the valleys, they are full of strife and tumult;

11 Some shall sit in the mean places and have much treasure which they handle gleefully;

12 Some will be found beating on a drum; they will cry with their voices, Draw nigh unto us, for we are the anointed who do His pleasure and would tell you of His advent.

13 Some will be found in the quiet vales and the hidden alleys: they will be making error straight, they will be giving of their substance seventy times seven that the kingdom have its heralding, they will be rising up at morn and giving no hostages to Mammon, they will see their duty that it lieth in the silent pasture; others will be found in the sunheat of the highroad, their weapons shall proclaim them, with which they fight for Justice.

14 But coming, I come. I come unto them and say unto each, It pleaseth me that ye have prepared yourselves, but the evil man is he who maketh a loud clamor and doth not my works; the righteous man is he who perceiveth his talent and giveth it exercise, yea even though it slay him.

15 Unto each is given a bowl and a vessel, each hath his raiment to cover his nakedness, each hath his fig tree to give substance to his biceps;

16 Behold there are those who take no thought of the radiance showered upon them; they greet me not if I come unerving them; they say,

17 We have toiled and we have spun, we have gathered into barns, behold we have our increase, and is it goodly that it be taken from us? We bow down before him who saith unto us, That which thou hast shall be preserved unto thy pleasure, the robbers who rob thee are mine enemies, I will go forth and slay them that thy treasure shall not mock thee.

18 I tell you, beloved, the godlike of the earth have small need of that treasure which is gathered into barns: they are as the beasts of the field, verily they are as the fowls of God's air;

19 They come and go circumspectly, calling upon no man to witness that their substance is plentiful.

20 The fowls of the air have homes, verily the beasts of the field have folds, but those who do watch for me in spirit and in truth are unmindful of comforts that ease not the spirit.

21 What of the wandering? where shall they be found? is it meet that three sit at viands while a fourth hath his hunger?

22 Behold the earth is full of hunger and man casteth it not out; he doth no goodly thing that his brethren may prosper; he saith unto his brother: Behold my safety is my shibboleth of action; I do that which preserveth mine increase, lo, though lechery rue it, lo, though the fowls of the air fall famished upon my doorstep.

23 Give of your increase, ye who are righteous: stand in a godly place and proclaim my salvation, not with the drum

CHAPTER 107 Make Inquiries of Thy Conscience

nor yet with the drumstick, but with the still, small voice of service that seeketh out the wayward, that lifteth the baton of sanctified heraldry, that openeth a door into gardens of solace that he who hath lost it may find therein his treasure.

CHAPTER 107

MY BRETHREN, I would not have you ignorant of that which transpireth for your profit, and yet I say, the times and the seasons mature with a rushing: many are called into the fray of conscience, many fall in their armor, a handful know the victory.

2 There are those who know no victory, neither care that it bestow itself, being sodden of perception: I say that ye are not of these, and yet I say, Watch!

3 It behooveth no man to say unto his neighbor, I am the watcher, thou art the dullard and thy slothfulness is pestilence;

4 It behooveth every man to draw behind the curtains of his closet and ask himself privily, Have I reached mine accordance with the voice of my desirings that the earth may know its purging, and the sons of eyil perish?

5 It behooveth the pure in heart to make inquiries of their conscience: Is the Son of Man pleased with me that I have seen my brevet? have I languished in a stupor while others rode afar mounted on white chargers? have I given the voice of conscience its anthem that I might sing nobly of that which hath been hidden?

6 Beloved, beloved! . . . The world groaneth, mankind wracketh, . the races shout lustily, many run to and fro declaring their perception that a new order cometh.

7 But ever do they perceive it after the order of their desirings, that their enemies be felled and a bitter fate await them.

8 Where is the man who standeth in his righteousness and saith: I await mine instruction, but whilst I wait, I labor: I give alms to the needy, I give balm to those who suffer, I rebuke with a vigor the one who would lord it over the humble, I raise mine indignation and strike a clean blow when he who is beastly tormenteth the fallen.

9 I say unto you, such a one is the watcher.

10 He keepeth his lamps burning brightly by loving service; he suffereth no untoward increment to disrupt the cleanness of his treasure.

11 Why tarry ye for your little moment in eternity if it be not for service? think ye that the Host provideth you music that your ears may be pleased, or that the mighty ones read their findings of logic that your conceits may stalk proudly?

12 I tell you the foul man taketh treasure and giveth in return no recompense; he who hath a quarrel with eternity descendeth into vileness that his soul may know luxury.

13 The godly are not so: they give a fond remembrance to that which hath inspired them, yet do they say truthfully, It behooveth us to recognize that mankind hath its error; we are the purgers who come spreading incense where pestilence hath stalked;

14 We give strong embrace to the cohorts of justice; we open our hearts to the goodly intent and perceive when the righteous would call us into phalanx;

15 We do not share, we *give*; we do not take, we *cherish*; we do not offer the broken bow and say, We have no need of it in that it is broken; we stand up manfully and say the battle

is ours, we recognize our brevets, we are the Called and we answer with a proudness; we are the cohorts called up of old, that the Bright One should lead us and the earthly ones know mercy.

16 So say I, beloved, and my heart is your treasure.

17 I proceed apart from you a little pace. But is it meet that ye shouldst think me gone? Verily ye know not the care and the vigilance that hath brought you to your office.

18 Abide with me a little time and rest: the hour hath its moment, time hath her treasure, those who would wear the whitest of garments know of the toil that effecteth the brilliance.

PEACE

THE EIGHTEENTH SPEAKING

CHAPTER 108

OUT OF the darkness crieth a voice: We are those who chose wrongly and go downward into Sleep!

2 Out of the radiance ringeth a chorus: We are those who chose rightly, singing, the Father hath anointed us to carry that which is His Being amid the host of Living Forms, eternal love manifesting!

3 Hear me and be wise! The darkness is great but the dawn's light is greater!

4 Perceive ye not the truth of the matter? Angels of old came down into flesh: have they ceased in their beings? Can they not come anew?

5 Harken unto that which I speak unto your spirits: Revelation, I tell you, hath come as a warning; ye have power as of angels, being children of Light.

6 Will ye not use it? Is it given you for mockery?

7 Go ye and manifest. Be as children of Light among many nations: The times have a ripening for that which is covenant.

8 Make whole the vessels of your spirits to record what is portended; drink deeply of knowledge that your thirst may be quenched.

9 I tell you, that which is said unto you compriseth many destinies; I tell you it is essential that ye do know mine instruction to be wise above men.

10 Let us be brethren in knowledge, using it richly for world profit and provision.

11 Think not that I desert you, though I seem to come not when the world has given you Care to carry as your cross;

there are heights worth the gaining as the weeks grow into months and the years roll apace.

12 Mount up these heights, even to heavenly instruction, that the gates of your spirits may open unto Truth.

13 Preach my word! Preach my word! Preach my word!

14 Selah and hosannah! . . . I say the lost is found.

15 I come unto you rejoicing, in that ye have found favor with those who sent you earthward ministering.

16 Behold there cometh one who maketh sweet music, verily on the chords of humanity's spirits.

17 Better to come with rejoicing than to go with regret, better to start with a smile than to leave with a tear, better to go armed than defenseless of weapon, better to know your Father's House than the cot of a neighbor, better to know the Radiant Ones than to follow a star with those who do mischiefs;

18 Better to have understanding than to glorify ignorance.

19 These are your portions, these your adjurations; see that ye use them in eternal obligation and great shall be your reward as the evil gale bloweth.

20 When men shall see those who come unto them singing, they shall rise as a chorus and swell the high concord.

21 I have asked you to do goodly works; lo, they profit you much.

22 I give you knowledge for those works; I open the coffers of my riches and give unto you the travel fare that advanceth you to victories.

23 I say unto you, many are the principles that await your embracement:

- 24 The first of these is Love and the essence thereof; thereat is a mystery encompassing much.
- 25 The things of Love are stable, enduring throughout time.
- 26 The second of these is Spirit, for behold without Spirit, Love cannot manifest.
- 27 Thence cometh Matter, that Spirit doth manifest verily through Love to get that which is of substance.
- 28 I tell you your error of perceiving is this, that ye make not the distinction between Matter and Spirit. . . .

CHAPTER 109

SPIRIT is not Matter.

- 2 I say ye canst have Matter without Spirit and Spirit without Matter, but Spirit hath the capability to clothe itself in many forms of Matter for special manifesting, or rather,
- 3 It is Spirit manifesting that causeth Matter, or is Matter through causation.
- 4 Spirit itself is invincible above all forms of Matter as ye know them, being in the abstract the Thought behind Matter.
- 5 Ye canst not make any manifestation of Matter without utilizing the Matter of some form or substance; thereat do ye have the incarnation principle. . . .
- 6 It is Spirit descending into Matter, or taking on Matter particles, that it may first see and conceive in terms of Matter, or etheric energy in pattern.
- 7 Be not misled: Matter of any kind is Ether in action,

different kinds of Matter being different performances of Ether in action.

8 Ye know not that which Ether *is* while in mortality, in that there is no mortal analogy, or physical analogy, by which it is pictured unto the mind.

9 Thought is the force which deploying on Ether produceth that which ye call Motion; this Motion when obstructed, resulteth in that which is known as Force, and the concept by which all of it is rendered real unto your senses is Love.

10 Love is not an emotion, beloved; I say it is Transition; it is the essence of constructiveness which existeth in Thought or of Thought, when Thought hath any form of Matter on which to disclose itself.

11 Beloved, I speak unto you in symbolisms that are difficult of vision in that they are so limited; mistake me not, beloved.

12 Ye have concepts of Love which ye do term rapture.

13 What is rapture but the essence of Thought beyond translation in any form of symbolization known as words?

14 But there are symbols which define the thing called rapture in a higher spiritual realm; thus rapture is always relative, and is truly limited by the essence of its form.

15 I present for your logic that which is difficult in that all these terms and phrasings have a different meaning the higher ye enter the stratospheres of Love.

16 Men have that which they term Conscience.

17 I say Conscience is the aspect of God as each perceiveth it himself; thus Conscience is of Light, and Light is of Love.

18 Men have a light; it brightened the household, but behold

they know not that even such phase of light is Love in its performance.

19 I say that the light which ye see with your eyes is only one phase of Light in its essence, verily a narrow phase of real incandescence.

20 Ye do have in life a condition called Death; have ye not spoken of the going out of the light in the physical body?

21 I say that ye speak truly: the Light Body moveth out permanently and cometh not back into that literal organism, no matter how many incarnational excursions the Light Body taketh.

22 Would that I could make you understand Light verily as I behold it from my stature and position.

23 We do make ourselves understood by Light, or Light in a form; ye do call them ideas;

24 Ye do speak of light breaking into the brain;

25 I say again that ye utter correctly: that Light cometh to you in a form beyond the radiant.

26 The nature of Light is twofold, beloved. . . the incandescent and transcendent; transcendent light doth the work of the universe, behold it existeth in all forms of matter, the true essence of Spirit perception though ye recognize it not.

27 Matter maketh Spirit to know itself as itself; when ye have said this, ye have uttered the universe.

28 And yet the confusing idea obtaineth that matter is the abiding-place of spirit, that when matter perisheth the spirit goeth likewise.

29 I say that it is error and the opposite of Truth.

30 Men have deceived you, being sluggards in their wits; they will not lift their eyes. They have looked upon matter and

beheld it with their senses; they have said unto themselves, Were not our senses given to perceive the truth that *is*? behold without our sensings, naught is that seemeth to us!

31 They speak of the senses only of the body.

32 I say the soul hath senses; that which is seen of the soul is spiritual; that which is seen of the body is mortal.

33 Behold the mortal hath its place, that the spiritual rise above the mortal and be known for what it is.

34 The body is real but the soul hath its moment, verily the soul hath its transcendence, thereby proving the body to be mortal.

35 These are the things that I say with my lips: except ye disclose unto yourselves that soul transcendeth body and useth matter wantonly, then are ye blinded to the drama of the Infinite.

36 Verily, beloved, I would not have you blinded; I would give you the preachment that enableth you to manifest, yea in your godhood that transcendeth Reality. . . .

CHAPTER 110

COME men unto me and say: Master, we perceive thy works and thy miracles; verily we accept that thou comest among us performing goodly works; show us thine enhancement in the eyes of the Godhead that we may be raised to do these wonders also.

2 I say unto them, And why do ye the wonders? is it for pleasure? wouldst ye be renowned for that which is of mystery?

3 They say, Behold it giveth us power to triumph over

evil, verily to cast the evil one from us, yea into his pit. . . .

4 I say unto them, And why cast ye the evil one into his pit?

5 They make answer saying, Behold we would have it that Thou delight in us, that we have been achievers of goodly works and have glorified the Father who dwelleth in majesty where the outmost star shineth.

6 I say unto them, And is it of moment that the Father be glorified? wouldst ye do antics to gain the eternal? I say unto you, your spirits have a movement, your brightness hath its errand;

7 Become as little children and cast off the encumbrance that man should be miraculous to know the beneficence.

8 They continue to speak, saying of my languor: Behold Thou wouldst mock us; we desire goodly works; we await the high summons; Thou givest us an errand and provide no pence to pay it; verily, knew we that which is resplendent verily would we gain the pence for ourselves.

9 I say unto them, verily ye have spoken! It is not for the works; ye have thought to the pence: if I give you the mystery, ye do raise up much coinage, the earthly shall adore you, your riches shall raise you.

10 What answer make they? Behold they are dumb.

11 The evil man seeketh the ways of emolument, he desireth an advantage over his neighbor, he knoweth no respite in goodly works but that he may perceive the coinage of silver.

12 He asketh me of glory but he watcheth the emolument.

13 Do I not know the thoughts of such as these?

14 What mattereth it, beloved? The evil are cast down, even

by their riches, even by their valiance; they seek the small price, the value escapeth them.

15 And yet I tell you, except ye know the mystery ye canst not take thought to the niggardliness of Mammon. . . .

CHAPTER 111

WHAT have we to do with those who say: It is time to believe not; our ears have rung with doctrine, they are wearied with much listening?

2 What have we to do with those who cry: Let us beware of that instruction which hath not reason in it?

3 When those come unto you saying, We have profit of our elders, why go we into strange countries following after Reason, know that they are driven of forces of which they have no knowledge.

4 All things are said unto you that ye may be wise, all things are made known unto you that have true reasonings in them, much is withheld from you that confuseth the plan whereof ye are parts.

5 Verily I say unto you, That which is spoken is of good report unto me, what is not spoken is withheld for a purpose.

6 I have bidden you arise and give leadership to wanderers. I have bidden you feed my sheep who are hungering.

7 Concerning things spiritual, oft it hath been said that man goeth not downward into shadows but upward into light: verily is it so.

8 I say the light is radiant; it holdeth meaning in it; all things in it are of good report for the races of those who come up out of flesh.

9 The Father hath knowledge of that which transpireth, day unto day and season unto season; verily it cometh to pass in your circumstance.

10 I would bid you arise and walk upright, beloved; now I see you crouching, fearing a displeasure. . . .

11 I say, Ye cannot do my work in attitudes of crouching.

12 Cast off your chains of fear; walk as a man walketh, free and transcendent.

13 My brethren, I adjure you, be of calm strength.

14 The enemy pursueth; he giveth you no mercy, but ye do have knowledge of me and my work.

15 I say unto you, *do it!*

16 Always let it be so. I give you strength, I give you commandment; take that which is given and increase it sevenfold; I say unto you, Nurture it by your knowledge of your subject.

17 Be circumspect of adventure in that which ariseth ever before you, but fear no lion in the path; take my yoke of service and bear it; take that which is given you freely and use it.

18 Let nothing stand between you and that which is your duty, even though it be those who are nearest you in heart.

19 Do my work. Forswear all else. Better a man or woman never had been born than that he putteth obstruction before you needlessly;

20 Great will be the accounting of that obstructing soul to me.

21 I tell you that ye have power to do all things. Use it.

22 Walk not *with* the ungodly, but walk *amongst* them, seeking out those who are troubled of spirit; nurture and

succor them; give them no surcease of ministration, no matter who they are.

23 I say unto you, beloved, ye canst not tell who they are in your blindness; great spirits do visit you in the guise of menials, for that too is the Plan.

24 Take no thought unto your futures personally. Do the work that cometh to hand. Do it so well that there is no doubt in the minds of worldly men that ye are who ye are.

25 Take treasure as it pleaseth you. Use it, beloved, as directed by circumstance. But make no missions not constructive.

26 Do no thing for treasure only. Do all things for spiritual enhancements; thus, I say, it shall be well with you.

27 We go upon our Father's journey, not our own desires expressed in travel; trust that it is so, beloved.

28 Open your hearts to understanding nightly; possess it soundly; let it grow within you as trees that are young, lovingly planted by hands that are tender.

29 Open the floodgates of your wrath on those who say, There is no Christ whom we need worship.

30 I speak of their hearts, not mine own valor as a deity, for verily there is no deity but love of Holy Spirit.

31 I bid you arise and call upon those who say, The Spirit of God hath understanding in it! There is no mark of the Beast upon them.

CHAPTER 112

LET US pray for those who make mischiefs unto evil forces. Let us pray *with* those who have divine inspiration, that they bring their plans to fruition in circumstance.

2 I bid you rise up and know that I speak! I bid you tell your brethren, The Lord hath made one with us; let us adore Him for His gentleness with our shortcomings.

3 Take ye this message throughout your lives: Ye have sought me blindly, now ye seek me with intelligence, knowing that I look unto each of you for service.

4 Discourse on discourse have I given you till your ears have rung with knowledge;

5 Pour it out on my sheep, beloved; anoint them with it; thus shall increase come to you as shepherds, knowing the plans by which the sheepflock is increased.

6 Now I say more: I tell you that ye do come unto a place where the Great Darkness yawneth; yea before your footsteps doth it spread with a dreadfulness.

7 I come to you reasoning of doubts and of dreads.

8 I lead you through circumstance to provide against that time.

9 I deny you no substance, for all is for your use.

10 Use it intelligently. Prepare against the darkness. Know that the Mysteries number three: Father, Son and Holy Spirit;

11 Verily the greatest of these is the last.

12 Teach my sheep probity, teach them intelligence, teach them veracity, teach them that all which cometh unto them hath in it the likelihood of fortune.

- 13 Thus shall it be well with you, beloved, even as of old.
- 14 When men shall say unto you, There is no likelihood of the darkness coming on us, tell them they do dream with an error that is great;
- 15 All is of instruction; see that they heed it.
- 16 The Father and the Son have preached for generations that those come unto glory who have little children's viewpoints.
- 17 What have we to do with wonders, *being wonders ourselves?*
- 18 Keep ye this tenet: Compare not yourselves with others; be polite in circumstance; tread softly with veracity; take no heed to your bodies or your raiment but give all and it shall be returned unto you, even as I have said.
- 19 Living water needeth no fountain nor place to flow in; it cometh and goeth, and splasheth with freedom.
- 20 Lest ye dash your feet against a stone, this thing I tell you and mark mine instruction: Take your courses of business upon you but bear them lightly, put them down as I tell you and let others bear them onward.
- 21 Do ye make haste unto circumstance and bereave yourselves with force of your confinements? . . . I say go into circumstance with circumspect attitude, blessing those who confound you and making them friendly.
- 22 Keep your burden holy but make it support you;
- 23 Do my work;
- 24 Teach my flock;
- 25 Lead my people;
- 26 Be my staff on a wearying journey to help the sons of men.

- 27 Ever go I from you to return as ye desire me; I bid ye to know that One cometh unto you whose raiment is as silver and whose packet is as gold;
- 28 See that he serveth you; make him serve you well; I say that he hath his compact made with me, that he should serve you well.
- 29 Ye do belittle yourselves by saying, The spirit weakeneth in the face of want.
- 30 My version hath it, Want must weaken in the face of Spirit.
- 31 Abide by mine instruction and it shall be known of you as it was known of old: Ye didst make a garden and flowers sprang up; ye didst give of their increase that the walker who passed that garden was cheered by the blossoms that fell before his feet.
- 32 Look up, not down. Be fearless, not cowardly. Let us have the work *performed*, not indulge in debates of scribes on points of prudence.
- 33 The world is a garden where blossoms grow richly; tend them with care that the cheerless may know fragrance. . . .

CHAPTER 113

STILL further do I say unto you:

- 2 Except ye be made of mine essence, ye canst not know knowledge that giveth the increase.
- 3 Be assured of the divinity of your intent: I say that no knowledge cometh unto him who aspireth not after it.
- 4 I have heard your expressions of concern for your welfare; I say happenings occur to you that ye shouldst profit by

experiencings. Know that I send them, having had intent that such should come unto you.

5 But I caution you, beloved: Take no thought unto yourselves that hath not passed the test of beautiful intelligence.

6 Be assured that I do know your problems better than ye know them.

7 I bid that ye arise and walk the ways that ye shouldst go, knowing that ye have favor in doing those things which seemeth to you opportune.

8 Great causes rest on subtle aspirations; great effects are wrought from prosaic beginnings.

9 Subtle aspirations are friendly voices bespeaking you that ye do arise and pursue abstruse commandments.

10 Lest ye know not your destinies, this I say unto you: Go forward courageously in the path ye see opened as it openeth; be of good cheer that it is ordained.

11 Make no pretense of humility; humility hath its essence but destiny its beginnings; all things are potent, all things are true, that have essence in Life.

12 Fabrication may serve as commencement of knowledge; vain desires may be the outcomings of wisdom; naught is denied you; all is commanded you.

13 Arise and walk! Lift your heads and run! The time is at hand, the way openeth, the issue demandeth, the destiny beckoneth!

14 Arise! Face upward! Run! What commandment can I give you plainer?

15 I am with you in that which ye do. Ye are my servants; that which ye do hath beginnings in my knowledge of what is required that your destinies be rendered.

16 That to which ye now have aspiration is my commandment to you.

17 Take knowledge of your defects but see that ye overcome them with the sweet wine of chastity; take knowledge of your shortcomings but bid them begone at the banquet of wisdom that is your heritage from experience.

18 I say that I have need of you in all those positions to which ye aspire thinking that economic welfare prompteth you.

19 Be not deceived!

20 I say unto you, there is no such thing as economic welfare; all is opportunity to enhance your spiritual livings; thence cometh economic welfare which is secondary and potent unto knowledge.

21 I bid ye to do that thing which ye find in your hearts, having strength of purpose that mankind should be taught by yourselves as teachers.

22 I bless you for it and open the way: take it calmly and joyously; follow it through; great shall be your opportunity for service; know that I make it:

23 My hand upon it!

24 Great causes await you; great issues devolve upon your ministrations; verily are they of the spirit, yet are they more: I say that they are of divine intent, making plans within your lives for that which is goodly unto humankind, your brethren.

25 I speak not emotionally nor have I sentiment for weaklings made such by their shortcomings.

26 Pause not at obstruction; halt not, I tell you, when the way is darkened; let no miracle entreat you to turn aside; verily

are miracles only those wonders that are not understood.

27 Press on in this errand. Make it successful. I have need of you, beloved; by the words to be sent forth at your instigation shall men know me as I am.

28 I come unto you each and severally; I appear unto you by night in the privacies of chambers; I say, Arise, put on raiment; entertain me as your guest; I have much speech to make you.

29 Watch for me, beloved; great is my instruction.

30 Lest ye think me vainglorious, I come not to pretend unto you nor yet to excite you by manifestation beyond that which seemeth natural; I come privately merely, in a way of mine own, that I may tell servants of my commandments behind doors that have been closed.

31 Receive me, beloved. Watch nightly. The time of mine appearance cometh sooner than ye dream;

32 Presently it is upon you.

33 Thus do I warn you, thus invite myself, knowing your love awaiteth me.

34 I come soon.

35 I come soon.

36 Accept my blessing on you, friends and comrades of long standing, proven by long service. . . . ,

CHAPTER 114

EXCEPT ye make music unto me, ye cannot render harmony!

2 I am he who saith, Let there be harmony! I am he who crieth, Let there be delight!

3 Lo, a voice speaketh and all things are made humble! I am he who speaketh, and all things know my voice.

4 Strange are the ways of eternal benefaction; strange and steep are the paths unto the radiance;

5 Strange are the ways by which the souls of men are led to make music to him who cometh creating, even the Spirit in the costume of holiness.

6 Hear me, beloved! I speak to you in silence, I speak to you in song; I say, There are mountains to be vanquished; there are races to be run, there are chasms to be crossed, there are cliffs to be surmounted;

7 All things are achieved by those who harken to the intelligence of Spirit. . . .

8 Whilst I have spoken, ye have been spending: whilst I have talked, a banquet have ye held unto your subtler senses; whilst I have endured, ye have been sleeping;

9 Ever was it thus.

10 The things that are yours, I keep them for you until ye have supped, until ye have awakened.

11 Have we not known adversity with cheerfulness? what doth it profit us if we greet not the Tempter with a smile? what maketh the profit but the Spirit Courageous that hath substance in endurance?

12 I say unto you, beloved, I too have endured; I too have suffered; I too have known quandary.

13 We are brethren in the Spirit, sisters in the Mercy; we make evil men to know the goodness of thanksgiving and selfish souls to find the path to holiness through pain.

14 Think not that I heed not when great is your distress.

15 There are those who say, Who is god but Caesar? who is our prince but he who compelleth us to do to him a reverence?

16 I tell you, beloved, they know not the prince,

17 For the prince cometh saying, Abide ye in me that I may protect you; I bear you no malice, I do you no wrong, I seek only to serve that ye may be great.

18 My beloved, it is important that these things should be known to you: Except ye do make obeisance to him who is least among you, ye shall in no wise know the kingdom of protection.

19 There come unto you those who say, Let us be glad that the prince is a weakling, else would he slay us for our disobedience.

20 We say unto them, Let no thought of disobedience enter, for verily the disobedience hath error in it, being lack of loyalty unto yourselves.

21 The king requireth no obedience, being king in his spirit; only the foolish ones follow in the train of him who saith, Bow down and do me reverence!

22 I say unto men: Rise up and do honor unto *yourselves*, who are gems of light in a diadem of immortality!

23 When men shall say unto us, There is no God but Caesar,

tell them that Caesar hath his troubles privily, whether he is great.

24 But think ye, beloved, that those who serve in greatness fear for their preeminence? Verily, verily, ye know how to answer it.

25 When evil days befall you, have ye not memories of times gone before when all things worked together for your honor and respect?

26 How say ye unto one another, We fall on evil days?

27 Are ye not children in shortness of memory?

28 Out of the mouths of the forsaken cometh the cry of hope: Lo, He hath not forsaken us, though all else hath turned against us!

29 Cherish them, beloved, who do cry unto the Father, May this misery pass from us! give heed to those who cry, Let us perish from this tumult!

30 Succor the afflicted, do good unto those who rend you, open your storehouses and give unto those who cry, Our bellies are empty, we implore you for food, food for our spirits as well as our bodies, food for our hearts as well as our stomachs!

31 Perish the thought that joy cometh out of gladness: joy cometh out of service, each one for the other.

32 Harken to my words lest the evil days befall you!

33 Let there always and forever be compact between us; behold this is the compact:

34 Farther and farther into the haze of memory journey the souls to whom we owe debts; we pay those debts in circumstance to those who follow after, giving of our riches, ennobling with our talents.

35 When the lean days shall come, we remember our brethren who would fain suffer with us; in concord do we eat, each nourisheth the other.

36 Peace, my beloved! Make music unto Caesar as he may require it, being empty and vain-headed; make anthems unto those who do good among the lowly; make vaster, sweeter music unto those who come and go, serving one another,

37 For they are the princes and lords of the household, even the mansions waiting to receive you.

38 Thus say I this hour.

39 Ye do have a goodly mission amongst the peoples of the earth-place; find in it solace, for therein is benefaction.

CHAPTER 115

THUS have I spoken, that your souls might receive me.

2 I am he who hath given you majesty; I have set your feet upon a star;

3 I have come and gone in many places, making music unto aeons.

4 Now I come in my person, raising the humble, making straight the crooked, giving you increase that ye might endure it.

5 I have received you in my audience, I have given you a diadem, I have said unto you, *Serve!* . . . is there commandment any sweeter?

6 Ye say unto me, Lord, willingly would we serve if thou didst remark upon the order of our serving!

7 I say unto you, Ye do *know* the order, such is your birthright; ye do know the brilliance, such is your vision and its fashioning to receive it.

8 We do come and go in strength; behold our missions know us; we fashion a stave for humanity's journey, we fight off the wolves, we raise up the tocsin;

9 Behold it is our order that we should do good.

10 We say unto the humble, Lift up your heads! We say unto those crippled, Stretch your limbs and walk! We say unto those unworthy of our favors, If so be it ye see not the radiance, we cannot show it to you, for he without the eyesight cannot watch the glory.

11 Thus have I talked, and my speech held much import.

12 It is not true as men would say, that he who leadeth them knoweth not his majesty.

13 Behold the stranger in the secret place overturneth a dynasty, yet is he a stranger in his robes; behold they show no brilliance.

14 I say that the majesty is ever of the spirit, it resideth in the heart, it giveth a strong voice to evil, it correcteth error, it saith unto conscience, Perceive thy fell designs and alter thy goings, else thy feet turn to famishing and thy pastures show leanness.

15 I have come in many guises, I have walked in many garments, I have given my sustenance to many causes, I have milked, and have drunk of, the kine of adversity; I am not stranger to your precepts that tell you in your closet, There are storms in the night and the winds have a howling.

16 I say, better that a thousand storms do blow about you than that one crying shall stay famished; better that a husbandman be lost by the wayside than by the fireside seeking his advancement in books of admonitions.

17 We are doers and strivers; we take the storm's brunting;

we go forth and lift the small soul in the lowly place; we give a great majesty unto him who hath been found wandering in a scarlet pasture seeking the avenue that leadeth him to probity.

18 These are mine attestments, these mine adjurations. I make my speech in havoc. I usher in tranquillity.

19 The beast rageth and the lion foameth; the young lioness taketh her cub to the wayside, she lieth in wait to bring down the unwary;

20 Is not the world a den of beasts? Have I not said that he who conquered knoweth the princely rewards of the courageous?

21 Think ye the world was made for a pleasure? I say it is a den of beasts that those with a courage should know their own majesty, that they shall have the power to walk amid the beasts, and the young lions bow to them, and the old lions ruminate if their attacking be propitious.

CHAPTER 116

HEAR YE my song! . . . I sing it on anvils! . . .

2 Ye are called into a goodly place, ye do put on fine raiment, ye do take up a goodly cup and quaff it to the bottom;

3 Ye do walk with the ungodly and they shall not famish you, neither bring about your downfall; ye shall dress in the gale and it shall not embarrass you.

4 Evil men shall put a price upon your heads; they shall stalk you to slay you; ye shall stride along chasms and the abyss shall entreat you!

5 I say, give no thought to these, for behold they are your portion.

6 The evil wind hath blown upon you and the harvest hath known blighting, even that harvest of manifest heart-hopes.

7 I say it is a treasure that hath been turned upon you; I say ye have been smitten, but in the smiting, risen!

8 There is naught to deter you; there is much to work you misery.

9 Behold the strong have a concordance in their hearts; they blow a strong breath into the trumpet of the Infinite; they cannot be cast down; they know not chance turnings.

10 They say, We are come to perform this thing; such is our errand, that is our mission; we do it mightily lest it follow that untruth pursue us in our destinies, that God's plan mock us, that angels turn aside and say, There is no honor in them; we but waste our strengths that these should be godlike.

11 My beloved, my beloved! I have called you to hold a candle to the nations; I have presented you your knighthood; I have given to you your charger.

12 Hath your plume known a dampening? I say the sun will raise it; verily the radiance will cause it to stand proudly.

13 Ye have given me a sufferance, that I should stand with you; ye have lifted me up, that ye were witness unto me.

14 I say, it is blessed that such matters are of moment. Hath the blade of the butcher wrought havoc amid the sheep? Ye are the witnesses: there are none to thwart you.

15 Behold the evil man ariseth presently and saith: The butchery is vomit, there is no honor in it, the blood hath fallen on us, it veileth our eyesight;

16 Let us give surcease unto Mammon for his clouds have enveloped us, yea even those shrouds that bind us in penury.

17 That which cometh, cometh; men shall run to and fro; the sun shall be darkened.

18 But they who have pleasant vision shall perform their own radiance; they shall lead through that night; they shall know their own pastures where the torment escheweth them.

19 Ever and again the radiant ones call forth: Who are the Chosen? Let us bind them with chains! . . . yea with those chain-links of golden satisfactions! . . . for we know our own kin that they deal not in blasphemies;

20 They demand a fair price, whereof man should be purchased, verily his soul which he bartereth to Mammon, but we say they give recompense, they avoid not the value.

CHAPTER 117

THE SPEAKING ceaseth, my beloved:

2 We have much work to do; there is honor in the lowlands, that we should go into them and treat with the tormented.

3 Ye do embark upon journeyings of splendor; ye travel by abysses where the mountains sit in knowledge.

4 I say that inasmuch as ye do conceive a goodly effort and make it of moment in your journeyings, ye do raise up the fallen in whom is my redemption.

5 I have sent you mine augury; I have given you my balsam; my scrip hath sustained you; my coinage hath been minted.

6 I have placed upon your brows a purpose that is noble;

I have lifted you up above the nations; I have caused that your names should be inscribed upon the temples of the infinite.

7 My causation hath been your commission; the breath of my nostrils hath given you your courage.

8 So sing I in splendidous language, that my words be not forgotten, that the evil man should mark them, that the wayward hear their tocsin.

9 I am come unto the righteous to abide with them triumphantly; I have given to them privily; I have coached them in their gropings; I have said unto the mourners,

10 There is a fair god and a bright morning; there is a sweet rendering of that which endeth discord; there is a torch and a symbol; behold a small bell ringeth.

11 I say, dry your tears and look upward into brilliance, for the beacon hath been lighted; night is only in earth's valleys!

12 Should I persist and make mine oath a rending? behold the psalm is sung and the singer lieth quietly.

13 These are mine attestments, these are mine acclaimings. If one singeth unto you who is not of my speech, tell him he travelth the Long Way to destruction.

14 The morrow hath its augury; those who have traveled know the Light from the Mansion.

15 Hear me in the Last Days, for without mine inheritance verily the password is denied you! . . .

PEACE