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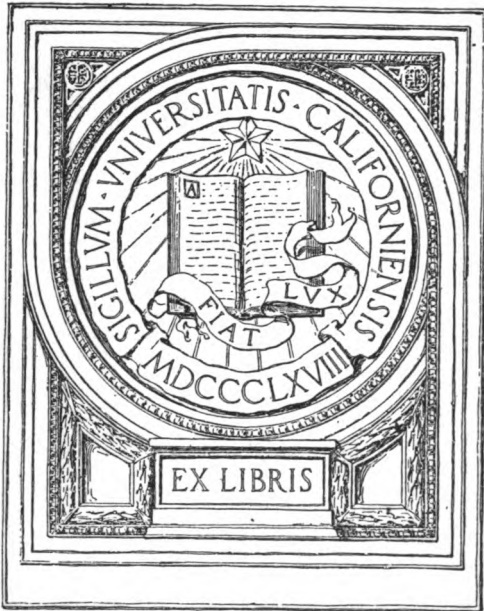
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All the way

Annie Rix Miltz

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With the Blessing
of the Author
Arnold Rex Miltz

ALL THE WAY

A Handbook for Those who have entered
the Path and have determined to walk
all the Way with Christ to the
Heights of the Ascension

By ANNIE RIX MILITZ

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Foreword

THOSE who have made up their minds to go on to the Ascension, taking all the steps essential to that attainment, should read each chapter and verse carefully and prayerfully. For there is a teaching for each Candidate which is beneath the words and unwritten and, to catch that instruction, there must be a conscious openness to the **TEACHER WITHIN**.

The writing of this Handbook on **ALL THE WAY** has not been by subject or by any fixed order that human intellect might dictate, but on the contrary. For each chapter was written as the substance came to me with apparent repetitions, and some disconnected and irrelevant presentations, because of leaving the construction wholly to the Spirit that guides the Candidate into all the truth that belongs to achieving the Christ goal.

The paragraphs are numbered as well as the chapters for convenience in referring to specific instruction.

God grant that many will be led to commune with themselves and, by the power of their own great Self, determine to reach the Heights. Any communication from you, dear Reader, as to your experiences and aspirations as well as obstacles in the Path upon which

your feet shall henceforth walk, will be welcome and held in sacred confidence.

Let us ever remember that none could make this attainment in his own strength. It is God that walks the Way in us and is our Almighty Power to attain the Heights. To him only belongs the glory.

Annie Rix Miltz, Sierra Madre, Calif.

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ALL THE WAY

I

And there went great multitudes with him: and he turned, and said unto them,

If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14:25-33.

EVERYONE who is contemplating going forward in the Christ Life to its glorious ultimate must begin to consider all that it means.

It means all for All.

2 Therefore Jesus presents it very strongly, that unless you can, in seeking to do the will

and work of Christ, be indifferent to relatives, even to the one who has been dearest, and indifferent to your own life, you cannot follow the Master to the heights.

3 Holding to one's possessions, to one's pleasures, to one's duty to relatives, has kept many an earnest heart from making the attainment—the price, “all that he hath,” has been kept back.

4 He who sets out upon the Way of the Christ begins to lay the foundation of a Tower, which is the new body, the incorruptible body in which he can achieve the Ascension. To build upon that foundation a finished structure, he must have every stone of the Christ doctrine, alert to reject none lest he miss “the head of the corner,” and therefore find himself among the many who shall strive to enter in and shall not be able.

5 This Walk with God means a consciousness in the outer (the body) and a consciousness within (the character). The king, your aspiring self, must consider whether it has the equipment to fight the carnal self that seems so strong. And if there seems something lacking one must either fight like David about to meet Goliath, casting oneself wholly upon God, or must take the whole message of the Christ of non-resistance and “agreeing with thine adversary,” not warring at all but winning over evil with good.

6 The Christ Way is bearing your cross instead of rebelling and fighting it. The carnal self seems to cross the self that is aspiring to be one with the true Self. The old, violent way was to fight it, beating and otherwise punishing it unmercifully—the crucifixion that ended in death of the body. But Jesus was crucified literally once for all people, and we who follow him to the Ascension now “take up (elevate) our cross and follow” him.

7 So also other things that humiliate, persecute and torment one are crosses, not to be fought nor run away from, but to be lifted as Moses lifted the brazen serpent in the wilderness under the Lord’s direction, and it healed all those who had been bitten by serpents, when they obediently “looked up” to it.

8 Every relative, friend or other personality must be secondary to the Life. The measure of one’s freedom from relatives and other people is indicated by the amount of disturbance that is made within us by the contemplation of their disapproval or misunderstanding of us, or their loss through defection, treachery or death. Can we still realize the immortal Life of them and ourselves? Do we continue to hold our peace and trust the Best in them? Let go! Give up! Loosen every chain.

9 “Who is my mother, or my brethren? Whosoever shall do the will of God, the same is my brother, my sister, and my mother,”

(Mark 3:33-35). "And call no man your father upon the earth: for one is your Father, which is in heaven," (Matt. 23:9).

10 "If any man come to me and hate not his . . ." (Luke 14:26); the word "hate" is not a good translation of the Greek word which means "to love less." For these relatives are our "neighbors" whom we are enjoined to love as ourselves, the Second Commandment, which "is like unto the First."

The significance is this, that when it comes to a choice, and we take our love for, or duty to, our relatives instead of the Way which is plainly to follow some direction of the Christ, then we cannot follow him all the Way.

11 Duty, even what seems a most sacred duty, must not interfere. Nothing was more binding in the heart of a filial Hebrew than to observe the last sacred rites in the burial of a parent. Yet the Master commanded one of his followers to

"Let the dead bury their dead, but go thou and preach the kingdom of God," (Luke 9:59, 60).

12 Not even sentiment shall enter in, not old observances of the ceremonies and habits that connect one with the former relationships shall interfere with the direct call to go forward in this upward Way.

13 Another follower of Jesus wished to turn back, to ceremoniously bid his people

farewell, thus making himself liable to their influence and placing a stumblingblock in his way. To him Jesus replies:

“No man, having put his hand to the plough, and looking back, is fit for the kingdom of God,” (Luke 9:62).

14 “Go thou and preach the kingdom of God,” is the word to all who are learning there is but one business in life, our heavenly Father’s business. “Wist ye not that I must be about my Father’s business?” (Luke 2:49).

15 “Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life” (John 6:27), and he called his disciples from their fish nets and they dropped them where they were and followed him. He said to Matthew, the publican, as he sat at the money-changer’s table, “Follow me,” and he rose then and there and left his table as it was, and followed him.

16 No earthly business must stand in the way when the Master calls, even though that business be one’s very life. No cares of the household should keep one from sitting at the Master’s feet and serving him in the way he would be served, in ministering Truth to a hungry world.

17 We remember Jesus’ rebuke of the fretful and complaining Martha, burdened with much serving, when she would take Mary away from listening to the message of Truth:

“Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her,” (Luke 10:38-42).

18 There is but one work for those who are walking the earthly road for the last time, and the sooner and the fuller such enter into this work of teaching the nations the Christ life, the more quickly they will advance in the heavenly Way and finish all earth’s sorrows and hardships.

19 Meditation upon Jesus’ words as our very own establishes the state of mind that will outpicture in the most direct and easiest way, the means and method of external accomplishment:

“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice,” (John 18:37).

“I must work the works of him that sent me, while it is day: the night cometh when no man can work,” (John 9:4).

“Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.”

“The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the

harvest, that he would send forth labourers into his harvest," (John 4:35 and Luke 10:2).

"My Father worketh hitherto and I work," (John 5:17).

"Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you," (Matt. 10:19, 20).

"The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works," (John 14:10).

"My meat is to do the will of him that sent me and to finish his work," (John 4:34).

"It is finished," (John 19:30).

20 And the work which Christ has given you to do? Six directions were given to the original twelve with the injunction that they were to teach others to do all that he had told them to do: "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you," (Matt. 28:19, 20).

The six directions are (Matt. 10:7, 8):

- 1 Go, preach, saying, The kingdom of heaven is at hand.
- 2 Heal the sick.
- 3 Cleanse the lepers.
- 4 Raise the dead.
- 5 Cast out devils.
- 6 Freely ye have received, freely give.

21 The direction "Freely give" is especially stressed by the Master. For each one that enters the Way must learn early that God alone is our support and the means of our supply, and that all that we do should be without a thought of compensation from those benefited.

22 This going forth into the highways and byways of the world without thought of whereby we shall be fed, clothed or housed is a splendid adventure more fraught with surprises and marvellous achievements than those of the knights of old, whether Crusaders or mere adventurers.

23 We need no backing but the Holy Spirit, none to call us and ordain us but the Voice of Jesus Christ within us. And God will make our word and our work, good.

24 In all ways we loosen our minds from dependence upon worldly methods for our support and from looking to personalities to supply us or uphold us. We free ourselves from looking to our own work, whether spiritual or material, as our means of supply.

25 All attachment to money ceases with those who walk the Way; every one holding himself ready, no matter how great or how small or how precious his possessions may be, to "sell that ye have and give alms." Such a state of mind provides a perpetual wealth, "bags that wax not old, a treasure in the heavens that faileth not," (Luke 12:33).

26 We cannot be divided in our thoughts, feelings and works between worldly things and methods and those of the Spirit, one or the other will suffer neglect and we shall make a success of neither. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on," (Matt. 6:24, 25).

27 Of the two masters God is the one and money is the other. To try to serve both results in being indifferent to God ("hating the One") and worshipping money or giving it power and respect ("loving the other") or on the other hand, to try to serve both God and money, will be to attempt to live the spiritual life ("hold to the One") and to have such a contempt for money ("despise the other") as to be impractical in demonstrating prosperity.

28 The only way is to give all power, all thought, all respect and all place to God and let money follow that true consciousness as its natural shadow. So shall you be "seeking first the kingdom of God and his righteousness" and seeing "all these things" after which the worldly people seek "added unto you," (Matt. 6:33).

II

Behold I shew you a mystery; We shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not vain in the Lord.—1 Cor. 15:51-58.

1 The Way of the Christ is called in Isaiah 35:8, "The way of holiness." The prophet declares that "the unclean shall not pass over it but it shall be for those," that is, whoever enters that path of regeneration begins to be clean with his first step and, in order to progress ("pass over it") he must grow cleaner with every step.

2 Health is one of the requisites of the Candidate: every cell that has been liable to corruption must be cleansed of all such tendency and become, in form and substance, absolutely without corruption.

3 Therefore an education of complete purity begins in the feeling and thinking nature. Every lustful thought is arrested instantly. "You are none of mine," said one faithful student who began to see that the unwelcome suggestions coming to him did not originate with him. And the thoughts receded like the voice of a dream.

4 Every involuntary response in the body to a lustful suggestion is arrested, while communion begins silently with the Holy One within, our incorruptible Self.

5 Such an inner work begins the cleansing of the cells of the body. Whatever appearance of corruption may then force itself upon one's notice must be treated as though it were the whole body, rising from the dead.

6 A faithful demonstration with a single cell, is the uplifting (raising up or resurrection) of all the cells—the whole body. Therefore walk honestly, in purity and in strength, from one incorruptible expression to another, until this whole body is "clothed upon with our house which is from heaven," (2 Cor. 5:2).

7 Perpetual youth is another requisite of those who are Candidates for the Christ at-

tainment. "His flesh shall be fresher than a child's; he shall return to the days of his youth," (Job 33:25).

8 It matters not how many years may seem to have accumulated, let the Candidate but become young in heart and mind through remembering that the True Self is ever youthful (even while it is the Ancient of Days) and thereupon the body will begin to show renewal, and the whole being be filled with interest, enthusiasm, joy and strength.

9 It is promised that those who serve their God-Self shall renew their strength (Is. 40:31); they shall know no weariness; they shall cast their burdens upon the Lord; they shall not fail nor faint nor lose courage, but they "shall renew their youth like the eagle's" (the phoenix); and all these things are looked for in this Path of wisdom.

10 For the Way of the Christ is a joyous road wherein all the world's pleasures return to their innocence, purity and full zest. "They shall obtain joy and gladness, and sorrow and sighing shall flee away," (Is. 35:10). For Christ's way is truly the path of Wisdom, of whom it is written, "Her ways are ways of pleasantness and all her paths are peace," (Prov. 3:17).

11 Take every tear as a sign that some of the old life remains, and begin to purge the memory of its gloomy pictures and imagina-

tions; heal the feelings of false sensitiveness, self-pity and the sense of the reality of the wrongs and griefs of mortality. Tenderness and sweet sympathy and compassion are Christ powers that act most perfectly when free from the weakness of tears.

12 The Way of Christ is all joy and all that walk it should walk in peace and happiness, adhering as faithfully to these expressions of the true Life, as the ancient religionists held to morality and goodness.

13 "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. 12:28) and all meditation upon death is finished. There is no looking forward to it as a release, nor is there any fear of death and what will follow.

14 "I AM the Door" and "I Am the Life," says the Christ, therefore *Life is the Door* and not death. Every Candidate should press on ardently to the Door of the Christ Life to pass quickly to the powers of the Ascension. For none can serve God and humanity so effectually and efficiently as those who are free to function with their whole being upon any, and all, planes, a power in which Jesus Christ dwells now who, describing that state, declared "All power is given unto me in heaven and in earth," (Matt. 28:18).

15 "But some doubt," questioning their ability to reach the goal. Let them then seek

to live the long life, even the patriarchal age, and use each year with all faithfulness to surmount unbelief and *let God work* out his own divine desire concerning them.

16 More than anything else, seek to be infused with the divine breath called the Holy Spirit. This is the baptism that brings about all things. It is the instantaneous and universal working of the whole of Heaven in Man.

17 Prayer is the one supreme instrument given to man by God for all attainment. "Pray without ceasing." "Watch and pray always." "This Spirit itself maketh intercession for us."

18 Prayer is the Word of God. It is God speaking to God. It is the Breath of God that is back of our physical breath, and when we are alert in consciousness of prayer or breathing from God, if our physical breath were suspended, we would continue life in this physical form through the Soul-breath until the physical breath should again be free.

19 "Tarry ye in the city of Jerusalem"—abide in spiritual and moral form and truthness, "until ye be endued with power from on high," (Luke 24:52). "Then returned they unto Jerusalem" and "all continued with one accord in prayer and supplication" (Acts 1:12, 14) "and when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound

from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost," (Acts 2:1 to 4).

"If ye then being evil know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."

20 Forty days had the disciples communed with the resurrected Jesus Christ, upon the "things pertaining to the kingdom of God," (Acts 1:3), and then they witnessed his "taking up." And, following his command, they stayed close in Jerusalem abiding and praying with one accord for ten days, and on the Fiftieth Day after the Passover week (from the day of the Resurrection) the same baptism descended upon the disciples that came upon Jesus as he went up out of the water-baptism of John the Baptist, (Mark 1:10, 11).

Meditate upon this initiation of those who walk all the way with Christ, and pray and commune with the Spirit and wait on the Lord until you know yourself "endued with power from on high."

III

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.—Luke 20:35.

Behold the bridegroom cometh; go ye out to meet him.—Matt. 25:6.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.—Luke 12:35, 36.

And the Spirit and the bride say, Come. And let him that heareth say, Come.—Rev. 22:17.

All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.—Matt. 19:11, 12.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.—Luke 13:24.

I am the Way.—John 14:6.

I am the Door.—John 10:7, 9.

By me if any man enter in, he shall be saved, and shall go in and out and find pasture.—John 10:9.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—Matt. 7:13, 14.

To him that overcometh will I grant to sit with me on my throne. . . . Behold I have set before thee an open door, and no man can shut it.—Rev. 3:21, 8.

1 Ability to make the Heights, living to, and in, the New Age and overcoming death, is especially indicated by one's freedom from the thought of marriage and turning wholly from marrying or being given in marriage.

2 All expectancy of happiness through finding a mate on the earth must be turned to Christ, as the one spiritual Bridegroom, to God, as the one Husband. "Thy maker is thy husband," (Is. 54:5).

3 In the regeneration, every woman is to the candidate, his Mother or Sister, every man, her Father or Brother, and these relationships are with the Christ within each.

4 The union with the Universal is realized through giving the closest relationship, that human beings can have, to God, Christ and the Holy Spirit, finding the Bridegroom in these, likewise the Bride.

5 The portals of immortality are opened only to Virginity, which is first a *consciousness*, completed by the outer form of being sealed unto the Lord.

6 The heart and mind receive the seal when all one's generative powers are turned from flesh use and carnal pleasure. Then the psychical nature is sealed from astral imposi-

tion, as we read in Ezekiel 9:4 (“the mark,” according to Tertullian was **T** the Tau Cross) and Rev. 7:3. “Sealed in their foreheads” is more literally, in the top of the head, where we are psychically open, as a babe is physically open, until the Master of Regeneration has sealed us, as fruit is sealed with wax and so protected from the fermentation of corruption and death.

7 Then follows the sealing of the body as in a virgin state, so that the physical skin hermetically (so called because of the magic of Hermes or Thoth, god of thought) seals the whole body from the intrusion of death and decomposition. “And after my skin hath compassed this body, in my flesh I shall see God* [immortality],” Job 19:26 — *Young’s Translation* combined with A. V.

8 While one appears to be in a sensual world, in order not to be “of it” there must be a perpetual alertness not to be seduced by the false suggestions of one’s own old nature or by false prophets who do not accept Jesus Christ.

9 For more candidates have fallen by the wayside, who were near to their goal, by a false attitude as to sex than by any other error. Theirs is the failure of David, who through the weakness of sex desire became “a man of blood,” causing the death of Bathsheba’s husband, and so he could not build the house of

*See the article *The Magic Skin* in Vol. VIII, page 80 of THE MASTER MIND.

the Lord, that is, his immortal body on the earth.

10 Keep "oil for your lamps" by conserving your creative powers, increasing in knowledge and in other ways "laying up treasures in heaven"; so shall you be a "wise virgin," ready for the cosmic consciousness when it shall descend upon you.

11 "Gird up your loins" by refraining from loose speech and habits and ways respecting sexual matters, yet "quit you like men" who are virile and free and a law unto themselves.

12 By this fine culture, all the senses grow very refined, alert, delicate and sensitive, so that one hears instantly the gentle knock of the True Self (the Bridegroom) and opens the Door to him immediately.

13 All are being called to this Perfect Life, and he who hears the call should not hesitate to call others as he sees they will listen. But no one is to be *pressed* to walk all the Way, for only those can enter the path to remain who have the *inner urge*. All shall be taught of God (John 6:45) eventually, and step upon the great Way. We can invite them to live this life but only God in them can respond to, and accept, this invitation.

14 Those who are able to enter the virgin life and there abide, are divided into three classes, according to Jesus (Matt. 19:12): (1)

Those who from birth have been able to control their sex desire; (2) Those who have continued in the virgin life because circumstances have compelled it. It is as though there had been a secret understanding with their guardian angels, that he or she should be kept from lawless or even lawful carnal intercourse, because the desire to go all the Way would be greater.

15 The third class are those who may have lost their virginity through earthly marriage, or through ignorant license, or through assault. But when they learn that, to go all the Way they must become as a little child, or youths and maidens whose virginity is inviolate, then their hearts are given to the pure Christ life, and God works with them to deliver them finally from all external temptation and carnal approach.

16 With all the zeal in you, seek to go into the Way by the Absolute Truth and perfect obedience to the Christ. Many are trying to enter into this complete bliss, but only those will succeed who co-operate absolutely with Jesus Christ.

17 For Jesus Christ is the only one who has walked all the Way to translation in the sight of men. Enoch walked with God and pleased God and so was translated, but he took his secret with him. Therefore Jesus is the Way to be translated.

18 But the Ascension is more than translation. Enoch and Elijah were translated into the heavenly realm, but they know not the Way to be translated back into the earthly realm, but this was what Jesus accomplished. "By me if any man enter in he shall be saved and go in *and out*. I am the Door."

19 The Gate and the Way are so narrow that only one can walk that Way, and only one can enter that Gate or Door. That one is the Christ and to enter that Gate and not be challenged by the Porter (the Cherubims, Gen. 3:24; "To him [the Christ] the porter openeth," John 10:3) we must be able to give the password, "I am the Christ."

20 All mortality is in the broad road that leads to death and destruction. Back and forth, round and round they wander, yet the straight and narrow road runs right through and across the broad way, as the straight line runs through the serpentine "S" in the dollar mark. And any moment the wanderer can enter the Way if he will,

"How far is it to Heaven?
Not very far my friend;
A single, hearty step
Will all your journey end."

21 All roads may lead to Rome but only one road leads to Heaven. Only the Absolute Truth, with no dualism in it, contains all the principles. Only one Master, Jesus Christ, he

who walked all the Way and entered in at the Door can guide, all other Masters, Gurus, Prophets, Law-givers and Saviors have left their disciples to wander alone finally to die, falling short of the mark. But Jesus Christ though invisible still walks with his followers, and will continue to do so to the end of time.

22 Bend your whole being with all zeal, prayer, devotion, faithfulness, fullness of love, to co-operate with Christ who has overcome the world, the flesh and the devil; and you will find yourself on the throne of Christ with all power in heaven and on earth, with death under foot and with the Hosts of Heaven and the inhabitants of the earth glorifying God, that he has given such power and honor to men.

IV

Whosoever will come after me, let him deny himself and take up his cross and follow me.—Mark 8:38.

And he that taketh not his cross, and followeth after me, is not worthy of me.—Matt. 10:38.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.—Luke 17:33.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.—Matt. 16:25.

How can ye believe which receive honour one of another and seek not the honour that cometh from God only?—John 5:44.

I receive not honour from men.—John 5:41.

I seek not mine own glory.—John 8:50.

I seek not mine own will.—John 5:30.

I can of mine own self do nothing.—John 5:30.

The son can do nothing of himself.—John 5:19.

I speak not of myself.—John 14:10.

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him.—John 7:18.

Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. Neither be ye called masters: for one is your Master, even Christ.—Matt. 23:8, 10.

Why callest thou me good? There is none good but one, that is, God.—Matt. 19:17.

When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Luke 17:10.

For thine is the kingdom, and the power, and the glory, for ever. Amen.—Matt. 6:13.

Put off . . . the old man which is corrupt . . . and be renewed in the spirit of your mind, and . . . put on the new man which after God is created in righteousness and true holiness.—Eph. 4:22, 23, 24.

Ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him.—Col. 3:9, 10.

1 The selfless life is the magical power to draw God and to be filled with one's Divinity.

2 The human *I am* must become utterly nothing to human sense while the divine I AM takes its place.

3 This is an accomplishment utterly impossible without the conscious co-operation of Jesus Christ, who brings it to pass by his God-knowledge and power.

4 Perpetual, silent prayer to the Father to remove and dissolve the human selfhood must be the ready weapon of him who would make the attainment.

5 To annul and neutralize the subtle assertion of the human self means alertness, watchfulness and unceasing communion with one's Divinity.

6 For the little *I am* merges so completely into the great I AM that ultimately all that is declared applies (to human sense) to both, and no sharp line of distinction can be drawn.

7 Previous to that conscious at-one-ment, the little *I am* must be thoroughly cleansed of all sense of separate selfhood, which expresses itself as vanity, self-conceit, egotism, self-praise and pride.

8 Close the lips when tempted to tell something to one's own credit, or that will draw forth the admiration of others.

9 And if unconsciously you have told that which brings a response of praise from others, silently repeat "Thine the glory," "Thine the glory," until all personal feeling of self-satisfaction has subsided and become still.

10 For we can do and be nothing of ourselves. All the intelligence we have is God shining through. All the beauty is God-presence. All the skill, bravery, strength, wit, talent, genius, are from the Christ-self, and nothing comes from our human self.

11 Watch that no comparisons rise in your thoughts and so begin to voice through your lips, between yourself and others, such as "*I would never do that.*"

12 Ordinary boasting, the spiritual know how to avoid, but the subtle tributes to one's human position, name, ability, etc.—all, one must learn to repudiate, and this *silently*, lest even this act draw forth further expressions to be overcome. And the silent reminder can be, "Thou only! Thou only!"

13 Pride of family passes away. Is not the Divine in all humanity our family? We have but one Father, but one Ancestor, God. Every form of pride is put under foot by the power of the Spirit.

14 Arrogance may lie crouching quite unknown to us. If so, then we draw crosses. We are misunderstood, snubbed, blamed unjustly, neglected, insulted. When these appear, instead of resenting them, secretly rejoice that, by your non-resistance, some secret error is being dissolved and passing away forever.

15 Embrace every cross. Do not run away from your problems. Walk up to them and make yourself one with them through prayer and conscious co-operation with Christ, your yoke-fellow.

16 Be skillful so as not to antagonize others with your goody-goodness. Let not your good make others feel evil.

17 Let not your unselfishness hide from you the common forms of selfishness that rise from our beliefs in what are "our rights" and what "is due us." Watch self-congratulation upon "getting the best" of another, also the resentment and "blues" when another gets an advantage over you.

18 Not "What is there in it for me?" but "How can I serve another?" Not "Where do I come in?" but "What can I do for you?"

19 It is not enough to be unselfish. Let us break down all indifference to the welfare of our fellow beings. Let us love as Christ loves. It is Christ in us that does that. Pray for it.

20 Are you afraid to lose an advantage, a pleasure, some measure of praise, something that is your very life? Can you lose anything in reality? If you think you can, then lose it this moment in Christ. Let it go. Loose it.

21 Loose from your mind every sense of loss and be free. Then you'll find the reality of what you prize abiding with you forever and taking form after form.

22 Be fearless before public opinion. Be rightly indifferent to what "they say," so long as you know you are being true to your principles.

23 When you discover yourself thinking how you can please the ear of man and call forth his praise, fly to your heavenly Father, seeking his pleasure, to be honored only by him. Herein lies a secret of enlarging one's faith and power to believe.

24 Be finished with titles and the desire to be a leader, or to excel others in anything. Let your desire to excel be only to please God and honor the Truth.

25 As we walk all the way we shed the old life, form, loves and ways as the old

leaves of the live-oak fall to earth with the coming of the new growth. We know with Paul, "I live, yet not I—it is Christ that lives in me."

V

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:35.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. As the Father hath loved me, so have I loved you.—John 13:34-15:9.

Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.—Matt. 5:44.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.—Luke 6:32.

And if ye do good to them which do good to you what thank have ye? for sinners also do even the same.—Luke 6:33.

And as ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt 5:42.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.—Luke 6:34.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.—Luke 6:29.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?—Luke 6:41.

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou beholdest not the beam that is in thine own eye? Thou hypocrite cast out first the beam that is in thine own eye,

then shalt thou see clearly to pull out the mote that is in thy brother's eye.—Luke 6:42.

Forgive and ye shall be forgiven. I say not unto thee, Until seven times: but until seventy times seven.—Luke 6:37, Matt. 18:22.

Father forgive them, they know not what they do.—Luke 23:34.

Judge not and ye shall not be judged: condemn not and ye shall not be condemned: forgive and ye shall be forgiven.—Luke 6:37.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. So likewise will my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matt. 6:14, Matt. 18:35.

1 Loving is the one supreme sign that one is in the Way. Though one have a correct belief, a faith that works miracles, a morality unimpeachable, a name for greatest philanthropy, yet if Love is not complete the attainment will not be made.

2 This Love is a gift of God and it rests in us as the presence of our heavenly Father. By faith in it and prayer for it, this Love is uncovered and expresses itself to perfection.

3 It draws no line with anyone. It does not wait to find loveliness but with every enemy finds only a larger opportunity to love—not in theory but actual love from day to day until success comes—the enmity has gone forever.

4 For every unkind thought another is sending, radiate a genuinely approving

thought. For every malicious word spoken to one's face, or reported as having been said, give a good word back either silently or audibly. Feel these in your heart by the help of God.

5 Those who are hating you, take special steps to do something good to them or for them—do it so secretly that none shall know until everything secret shall be revealed.

6 If anyone is treating you unjustly, snubbing you or ignoring you, holding you in contempt, scandalizing you or in any way tormenting, take each act as a pressure upon you to exude more of the perfume of your soul.

7 It is easy to love those who are loving to us, we can whirl in a circle of contentment when no opposition comes into our lives. Progress comes when opposition presses us out of our smug contentment with mediocrity.

8 Those who are degenerating can do good to those who are good to them. But regeneration means doing good to those who know us not, who cannot make any return even to the extent of expressing appreciation.

9 All things are from the Lord, and if there be any opposition take it as from the Lord and all sting will be gone—peace only reigns.

10 Remember that all belongs to all and in giving, you are but passing one's own along

to him. In such giving there is no loss. Who gives to the Lord, gains.

11 It is written, Thou shalt lend to many, but borrow from none. Who lends to the Christ without thought of return shall be delivered from imposition.

12 Take from your mind and heart all opposition, resentment, resistance and revenge, and the Way will become smooth so that you will walk it as upon winged feet.

13 If you can draw into your life a lawsuit make nothing of it. Trust the Spirit to defend you and if judgment goes against you, let not a ripple disturb your peace. Rather, run out to meet the demand upon you by giving more than is demanded. All these things are finished in mind.

14 What is well done in mind may never—if, to the world, not desirable—take place outwardly. Abraham's perfect surrender of Isaac in heart prevented the surrender of Isaac's form.

15 The eye that renews its youth becomes innocent of faultfinding; the mind, that remains sane, harbors no criticism. We remove the motes from the eye of our brother by making nothing of them.

16 Our world is a mirror. Let us remove every belief in the reality of evil from our consciousness, and our world shall be free from evil, even as our thought.

17 To walk every step of the fair Way to the Ascension, every wrong done to us must be forgotten never to come into mind again.

18 Substituting for the false belief about self, the Truth about the real Self of another, which is incapable of wronging anyone, is the forgiveness that heals.

19 Lift up your eyes from every untrue appearance, and fill them with the Christ-view, so shall your eyes be to the shadows of wrong as the sun to darkness.

20 Forgive forever and to the uttermost. Let no thought place limitation upon your forgiving power.

21 Let your forgiveness be more than a sentiment; see it as Power, the dynamo that dispels the darkness by replacing it with the light of Truth.

22 Who judges not according to appearance, judges not at all. For appearances are the combination of good and evil. Seeing no evil we have nothing to judge.

23 Condemnation is death—a mental stoning that in the end slays the slayer, therefore in the Way of Life there is no condemnation, because in the Way of Life there is no death.

VI

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matt. 6:24.

Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.—Luke 9:23.

Thus said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of God. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.—Matt. 19:23, 24.

So is he that layeth up treasure for himself and is not rich toward God.—Luke 12:21.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.—Matt. 19:21.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.—Luke 12:33.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me and heareth my sayings and doeth them, I will show you to whom he is like:

He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the

flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.— Luke 6:46-49.

For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8:9.

I have given you an example, that ye should do as I have done to you.—John 13:15.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.

Verily I say unto you, That he shall make him ruler over all his goods.—Matt. 24:45-48.

1 The love of money cannot exist in the heart of the devotee who desires to love God and humanity with his whole heart.

2 Therefore do nothing for the sake of money. Give no respect or consideration to it; nor let it, or the lack of it, be the reason for any of your movements or of your stillness.

3 God is the only Power; all the power that money seems to have is what man gives it, and is but a reflected or secondary power. Acknowledge God as the only Reason and Power in all your ways.

4 Early you must decide whether you shall be influenced by money or by God; and all the Way, the consideration of money must be put into the background and under foot.

5 He who would *run*, or progress rapidly, in the Way of the Christ must know how to slip his wealth into the perpetual use and benefit of humanity.

6 So shall a man's stewardship remain, and he himself mount to the Highest.

7 All desire for possessions is transmuted to one supreme Desire for God.

8 Neither the loss nor the gain of things disturbs or excites the one who abides in Christ, for his peace and joy remaineth in him.

9 All our circumstances and associates are tools in God's hands, training us to be indifferent to worldly riches and independent of them.

10 Miraculous provision is one of the delights of the Way.

11 Accumulations of wealth act as the dust and stone under which to bury the bodies of their owners.

12 The shame of dying rich is the final fruit of the pride of living rich.

13 He who walks the Way must acquire the skill of the Christ, to distribute all that comes to him to his neighbors who have need,

giving not only one-tenth but all that he has, and yet remain independent himself.

14 Trust-in-riches is secretly and faithfully transmuted in the heart of the Christ candidate to trust-in-God.

15 The "bags that wax not old" and the "house founded upon the rock" is the Body, immortal and efficient, that develops for the candidate who gives all for all and, not only *listens* to the Christ directions, but also *practices* them.

16 In the Way of the Christ, is also the highway of prosperity for it is the Path of Wisdom, in "whose right hand is length of days and in whose left hand are riches and honour."

17 The glorious insignia of God's prosperity are the enrichment, comfort and freedom that it brings to others beside the Candidate, through his service and knowledge of Truth.

18 To be rich and yet to appear to be in moderate circumstances, that others may be comfortable, is to walk with Jesus Christ who laid his own wealth on the altar that all might be rich.

19 The servant or steward who is "faithful to give his household, meat in due season" begins the distribution in *consciousness*, giving in mind first and then outwardly.

20 Give to the Christ in every one, those who seem unworthy as well as the worthy. There is only One to give to in every one, the Christ.

21 The generous giver wisely withholds until the first gift is made—the true thought: “You are not poor; you are not a beggar; you are not deceiving; you are not worthless. You are God’s Beloved, you are the Christ.”

22 The Inner Voice counsels whether to give or to withhold. Be not impulsive, be inspired.

23 It is Christmas day every day, when Christ is the giver and Christ the receiver of your bounty.

24 Be unselfish to the point of selflessness that does not even think of being unselfish.

25 Give in secret and in the open, in season and out of season, regardless of appreciation, gratitude or thanks.

26 And as graciously receive as you give. Bring all things to equity and equality; and know only kings to whom you give and, in turn receive, as kings from kings.

VII

I am come to send fire on the earth.—Luke 12:49.

For every one shall be salted with fire.—Mark 9:49.

Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John 20:22, 23.

Judge not and ye shall not be judged: condemn not and ye shall not be condemned; forgive, and ye shall be forgiven.—Luke 6:37.

But I say unto you, All sins will be forgiven the sons of men and evil speaking. But one, speaking evil against the Holy Spirit, may not be forgiven to the end of the age, but is liable to age-lasting judgment.—Literal Translation of Mark 3:28, 29.

Because they said, He hath an unclean spirit.—Mark 3:30.

I judge no man.—John 8:15.

For with what judgment ye judge, ye shall be judged. Matt. 7:2.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life and shall not come into judgment, but is passed from death unto life.—John 5:24.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . he dwelleth with you and shall be in you.—John 16:13 and 14:17.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.—John 14:26.

Ye shall be baptized with the Holy Ghost not many days hence.—Acts 1:5.

1 In every Candidate for the Ascension there breaks forth the Fire of the Holy Spirit.

2 This Fire is sweet, and a delight to those who will not condemn others nor even judge them.

3 But this same Fire is hell to those who have not learned to refrain from criticizing and judging others, for they come under their own condemnation as well as suffering from the judgment dealt to them by others.

4 Receive this Holy Breath by forgiving to the uttermost and training your whole being to see no evil, hear no evil and speak no evil.

5 By utterly refusing to recognize evil in others you will escape the chief error of calling the Holy Spirit in another, an evil thing.

6 Only the Holy Spirit can teach us the Way to be loosened from our subtlest errors, and to accept the Truth, which we have continually rejected.

7 For as Master Builders we shall find that the rejected Stone, or Truth, becomes the Head of the corner, the finishing of our immortal body.

8 As long as evil is recognized in others, the Holy Breath may seem to leave us for a while—coming and going, as with the early Disciples and even Jesus before Ascension Day.

9 The Holy Spirit must be a permanent Presence to the senses of the Candidate who would escape all suffering and death on the Way to the Ascension Mount.

10 Jesus finished all suffering and death for every one who will understand his teaching, and will believe into his own Godhood here and now. Such have passed already from death to Immortality.

11 For only the Holy Spirit can guide one past the dangerous places where others have fallen.

12 And to hear the slightest whisper of the Inner Voice at any moment that its counsel is needed, the imagination and the hearing must be perfectly defended from evil reports.

13 Ceaseless prayer must be made for the consciousness of hearing the Voice of the Holy Spirit—daily declaration of its speaking within—until your ears are forever opened.

14 Then when the Voice of gentle silence has reached your inner ear, it itself will guide you to listen to it daily.

15 For there must be (1) no uncertainty about it; (2) it must be divinely impersonal; (3) one with the great impersonal Jesus Christ; and (4) wholly without interference from our intellect, feelings or senses.

16 All that Jesus Christ taught about the Inner Voice proves true in the experience of the devotee.

17 Study the Master's words about the Spirit of Truth, called the Comforter, also the Holy Spirit and the Holy Ghost in John, chapters 14, 15 and 16.

18 The Holy Spirit is within you now and is evermore speaking to you as "impressions," conscience, "that something," intuition, etc.

19 The Fire will reveal the work of the Holy Spirit in your life from the day of your first breath to the present moment. Its works last forever.

20 The Holy Breath and the Love Fire open your interior senses of seeing and hearing and your prophetic sense.

21 Waiting for the Holy Spirit to develop these, saves the devotee visions and experiences that are undesirable. "Wait on the Lord and he will bring it to pass."

22 To the life of sincere, faithful devotion come all the revelations, inspirations and other delights of the heavenly realm.

23 Though these gifts may seem long in manifestation, never be impatient nor disappointed. In all ways live, speak, act as though they were present now, for they are. Thereby shall you be ever ready, and never be taken unawares.

VIII

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—Luke 18:1.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves. . . .

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.—Luke 11:5-8.

And I say unto you Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11:13.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.—Luke 11:1.

And when thou prayest, thou shalt not be as the hypocrites are . . . after this manner therefore pray ye.—Matt. 6:5-9.

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.—Mark 11:25.

All things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:21.

If ye shall ask anything in my name, I will do it.—John 14:14.

Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21:36.

1 The path direct to God is every step a prayer.

2 Therefore the successful follower of Christ learns to pray without ceasing.

3 Every temptation to fail, he makes an occasion to commune with God upon success.

4 Every suggestion to be sick, to be afraid, to be discouraged, to sin, to let go of life or any good, means to him more determination to talk with his heavenly Father about Health, Faith, Courage, Love, Life and Good of every kind.

5 He will not be refused. He will never let go. He is the importunity that is irresistible.

6 Three loaves we must have for our Friend, our Divinity when it comes, perfection of body, mind and soul—God only can give us this Perfection.

7 Ask, seek, knock, day after day and *believe into* this Perfect Triune Man.

8 In its simplicity the fulfillment of every prayer is the receiving of the Holy Spirit of anything one may ask for.

9 Pray to know how to pray.

10 Ask the Holy Spirit to pray in you.

11 Do not pray the way that those do who receive no answers.

12 Change your own way of praying until realization comes; then you can repeat and repeat and it will not be vain, but effectual.

13 If doubt or discouragement begin to confuse or weaken you, then repeat the Lord's Prayer even though it be mechanical.

14 If your prayer is aloud, do not think how it sounds to human ears. Be silent before such thoughts.

15 A steady, faithful silence directed earnestly to God; a breathing, "Father!"; a fervent sentence "Thou knowest"; a stillness of "I believe," resting and waiting in the Presence—these are better than loud cries of feverish unbelief.

16 Study all that Jesus Christ has taught on prayer. Learn his words. Sink into his being, and pray to the Father as Jesus Christ's own self.

17 Above all things, remove all barriers of unforgiveness between yourself and your fellow beings; put away all criticism, all condemnation.

18 Realize you cannot ask for anything that has not already been given you. Prayer wipes out time and space between you and the receiving.

19 One hearty prayer full of faith and realization should be our first expression with expectancy of immediate answer.

20 If the response is not at once, then prayer should be continued not only in words but in new deeds, new thoughts, new feelings and new works of the Christ.

21 To have a body that can bear the new life, a mind strong before the new thoughts, a soul that will stand firm before its Divinity, and that one may escape all the disasters and calamities of the closing age, the Christian must be alert, and so prayer-filled, that he is the very Word itself, by which all things were and are made.

IX

I am the door; he that entereth in by the door is the shepherd of the sheep. To him the porter openeth.—John 10:7, 2, 3.

I am the door: by me if any man enter in he shall be saved and shall go in and out and find pasture.—John 10:9.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.—John 6:51.

My Father giveth you the true bread from heaven. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6:32,35.

Abide in me and I in you.—John 15:4.

He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—John 15:5.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:7.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—John 17:21.

He that hath seen me hath seen the Father. I and the Father are one.—John 14:9 and 10:30.

Know ye not your own selves, how that Jesus Christ is in you?—2 Cor. 13:5.

For as many of you as have been baptized into Christ have put on Christ.—Gal. 3:27.

Put ye on the Lord Jesus Christ.—Rom. 13:14.

The mystery which hath been hid from ages . . . which is Christ in you.—Col. 1:26, 27.

Christ is all, and in all.—Col. 3:11.

That we may present every man perfect in Christ Jesus: for in him dwelleth all the fullness of the Godhead bodily and ye are complete in him.—Col. 1:28 and 2:9, 10.

I live; yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God.—Gal. 2:20.

1 Man is one being, not a million. And as One Being only can he attain immortality in the flesh and the Ascension.

2 Jesus Christ demonstrated his identity with God and with Man, therefore his is the mind and the heart that thinks and feels truly.

3 Man is making the same achievement, thinks the same thoughts and feels the same feelings.

4 Therefore to cross the portals of Eden, or go through the Door of the Ascension, Man must go as Jesus Christ.

5 The name Jesus Christ is the password; to him that says, "I am Jesus Christ," the sentinel says, "He knows, let him pass."

6 But if he has not the "wedding garment," (Matt. 22:11, 12) the body prepared for the heavenly consciousness, he cannot remain, but is presently back in the ordinary thinking.

7 And none can have the immortal body except those who are fed on, and nourished by, the Truth, the substance and the life ("flesh and blood") of Jesus Christ.

8 We eat this Bread from Heaven by thinking Christ's thoughts, meditating upon his words, making them our very own, and living his life.

9 As baby bees become queen bees through being fed upon royal bee-bread, so those that eat Christ become Christ in the flesh.

10 In truth, we are already Christ. The appearance of becoming Christ is only in the flesh, the realm of demonstration.

11 God and Christ are the same. Jesus proved this, and the one who merges himself into Jesus Christ will prove the same truth.

12 Making the union with Jesus Christ is the beginning of unity with all humanity, whereby each is brought to his Father's house, fruits of the heavenly vine.

13 No other Master ever rose to the heights that Jesus achieved, therefore there is none can instruct us in that Way but Jesus. Other Masters may carry us far, but we abandon them for Christ when we aspire to our Godhood while yet in the flesh.

14 All things are possible to the Christ consciousness, and all that such devotees may wish comes to pass while they put their wish into the form of prayer.

15 Only God in you can reveal the truth that you are Christ.

16 There is but one God and there is but one Man and he is the God-man, the reality of every human form.

17 Eat and drink the words of Jesus Christ, that have been passed down to us through inspirational memory, and as a special gift of God to his beloved world.

18 He who meditates upon Jesus' words, turning them over and over in mind; using them as his own; studying to get to the essence or spirit of them, will receive new thoughts every day, revelations and inspirations of untold value, making a life of infinite satisfaction.

19 Every tiny cell of your body thinks and can say, "I am." Every one must eventually say, "I am Jesus Christ" in order to show forth the body of immortality.

20 Who loses his individuality in Jesus Christ will truly find it, and he who tries to maintain a separate individuality will fail.

21 Paul became great in the measure that he put on Jesus Christ.

22 To hide your life in Jesus Christ so that none can see you for the light of your Soul, is to find your name written in heaven; and you yourself chosen by God to live, here and now, the immortal life, and be among those to usher in *The New Age*.

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