

SUBLIME AFFIRMATIONS



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SOME STATEMENTS OF
THE CREED ILLUMINED

By
J. Todd Ferrier

THE ORDER OF THE CROSS

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THE THRONE OF THE ETERNAL ONE

After these things a door within the Heavens was opened, and I was taken up by the Spirit to the innermost realm.

And there I saw a Throne and the One who sat upon it. To look at Him was as if one were looking upon a Jasper and Sardius stone; and around the Throne was a marvellous rainbow that had the appearance also of an Emerald.

Before the Throne which was in the midst of the thrones, there burned seven Lamps whose flame was kindled from the seven Spirits of God; and there was also a great Sea which looked like crystal, and it was before the Throne and round about it; and also before the Throne were four Living Creatures, and these had eyes with which to look into the four dimensions.

And the four Living Ones had each six wings; with twain they covered their heads, with twain they covered their feet, and with twain they did fly.

These rest not, but continually cry unto Him who sitteth upon the Throne: 'Holy, holy, holy, is the Lord God, the Omnipotent One, who was, who is, and who is about to come.'

And they give glory and honour and praise unto Him, and worship Him evermore, and lay down at His feet the crowns with which they are crowned; and the four and twenty Elders also lay down their crowns and worship; and they make this ascription unto Him:—

'Worthy art Thou, O Lord our God, to receive the glory and the honour and the power: for Thou didst create all things, and through Thy Will Thou hast created them.'

Reprinted from THE LOGIA OR SAYINGS OF THE MASTER,
p. 326.

A SUBLIME AFFIRMATION

THE Sublime Affirmation is contained in the Creed which is recited in all the Latin Churches, and in the Episcopal Church in its various sections in this land at [all main services] and also by the Eastern Church, known as the Greek Church. In the Latin Church, and held also by the Episcopal Church of this country, are three Creeds. Apart from the Thirty-nine Articles [of the Episcopal Church] there is the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, the latter [being] recited in the Church but a few times in the year, whilst the others are recited daily.

The Apostles' Creed opens with the expression, "*I believe in God the Father Almighty, Maker of heaven and earth.*" In the Nicene Creed there is a little fuller statement, "*I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.*" The Apostles' Creed in its simple form is supposed to represent the general teachings of the Apostles, or intimate friends of the Master; though taking it as a whole it largely represents [the supposed teachings of] Peter and Paul, for it was not formulated by the Apostles. It came to be used in its present form about the third century. The Nicene Creed was a fuller statement of the same Mysteries, formulated at the close of the first quarter of the fourth century, in three hundred and twenty five. It is called the Nicene Creed because it was at Nicæa that the [œcumenical] Council met, [who] formulated and promulgated it. It opens with the majestic statement I have quoted—"*I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.*" It is to this sublime Statement I would address myself this morning, and lead your thoughts whither the Statement leads mine.

THE EFFECT OF THE RECITAL OF THE CREEDS

The Apostolic and the Nicene Creeds have been recited through centuries. The statements are majestic, even if not correct in some respects. Yet the opening is majestic, and even the incorrect statements are statements of great truths, [though they are] misunderstood and consequently misinterpreted and, as a result, mis-stated. Through great ages the Church has recited those two Creeds. (We put away the Athanasian Creed, for it is simply a statement of the Church concerning what Souls must believe; the others are affirmations of what Souls do believe.) When you think of such a statement as this being recited for ages within Sanctuaries by those who are supposed to be absolutely consecrated to the Inner Vision and the Divine Life; when you think of it in its sublimity and all that should have accrued from the recital of it; when you understand the effect of a true recital of Divine Things, and know that the Church has recited so sublime an utterance for ages; [when you] look out upon the World wherein it has recited such, and look for the effects of such a recital, it is then that the great [question] comes to you: How has it come to pass that such a recital has failed in its vibratory motion to accomplish for all the Children of the FATHER-MOTHER that which such a recital should have accomplished? And when you turn to ask yourselves how the sublime [Statement] has been recited, how it is affirmed, and you analyse this question, the answer [to the first question] comes back: Because there has been no realization of what this sublime Statement meant or means.

Doubtless all of you, and some of you very specially, have heard both the Apostles' Creed and the Nicene Creed recited many times. But how are

they recited? When you make an affirmation concerning the Eternal and Ever Blessed ONE you cannot do it as if you are rushing for a train. Oh no! Note this difference, if you will bear with me in giving you the illustration of how the thing is done and how it should be done.*

THE EFFECT OF TRUE AFFIRMATION

But think now of a congregation reciting such a statement, who understand it, who realize it, and who stand looking—turning to the East?—who [stand looking] to the Orient of GOD, looking to the Presence. [The East here is] no mere geographical situation, although [the congregation] may turn to the East as symbolical of the inner significance, in reciting this wonderful statement—*I believe in God, the One—that is, He fills all things—the Father Almighty, Creator and Maker of the Heavens and the Earth, and all things therein visible and invisible.*

It is not necessary to affirm to the Heavens what you believe, because they know that perfectly well. You could not hide it. If you believe wrong things you could not hide the wrong beliefs; and if you believe the right things you need not affirm them, except for purposes of ministry in the Elemental Kingdoms. For purposes of creating new conditions, the affirmations can be audibly made. Such an affirmation made from the very Being, full of the vibrations of the Being, meets the contrary elemental conditions, disperses them and changes their direction. It makes the elemental states conform to that which is affirmed, or pass away from you; and if they pass away they must go somewhere. But if all the children who confess belief in the FATHER-MOTHER in themselves affirmed divinely their belief,

*Here was given the rapid utterance of the openings of the Creeds, followed by the reverent utterance.

they would change the Elemental Kingdoms of this World speedily, more speedily than they are being changed, although great changes are being effected now as the result of the Oblation.

This is what Israel has to get back to—to understand the real affirmation, not of mere belief, but the outflow of the Being in affirming its conscious realization of the FATHER-MOTHER Presence wherever Israel goes, whatever Israel is doing, amidst whatsoever conditions Israel may find itself as a community of Christs. Think what would have been the result if during the Processional of the Soul in the burden-bearing of the Passion of the LORD in the Oblation, the Church had understood and truly affirmed [its conscious realization of the Presence]. Oh, there would have been so many things different from the present conditions! The Church would have been so different. It would have been a living organism for the Divine Revelation. It would have been GOD'S vehicle, growing more and more potent, becoming more and more revelatory in its life as it unveiled the Mysteries through itself, through its embodiment, as well as through its ministries. Because it would have been ready for that vehicling, it would have become the vehicle of the reconstituted Vision of the LORD of Love as set forth in the glorious Christhood, because it would have been illumined within. That [Christhood] interprets all things, understands science, that is, [has] real knowledge that can interpret the outward paths of science which are but the approaches to heavenly secrets from the without. You cannot understand without illumination.

Such should have been. Such must yet become. But as we shall see, it can become only as you yourselves, and all like you, realize the sublimity of that saying—*I believe in God Who is the One*

Universal Being, the Father Almighty, Creator and Maker of the Heavens and the Earth, and all things therein visible and invisible.

THE MEANING OF THE AFFIRMATION

What does such a belief mean? Surely that you recognize HIM as the Universal BEING, not only in a Universal sense, but [also] as the ONE Who filleth all things; that you recognize HIM as the Fashioner of all Life as well as its Creator; that you recognize HIM in the flower as well as in the Star, in all true Life; and that you recognize HIS exposition in all Love, wheresoever it is made manifest, even in its humblest expressions, in its lowliest degrees of expression. Even love, beautiful selfless love to the one, is HIS Love, though the container of it and the venue through which it is to operate is able only to reveal it to the one; or it may be so contained [in a small chalice and] put under limitation for ministries as to be able only to unveil it to the one; but that would be only for a time, a temporary condition. For Love cannot be forever shut up. It is of the Eternal, though it begins with the individual; that is, in its manifestation through the individual it seems as if it flowed to the one. It is of the nature of HIMSELF; and HE is Universal, and HIS Love is Universal. HIS Love fills all things, and makes radiant all things. HIS Love makes beautiful all things. HIS Love never formulates anything that is lacking in beauty, but only [fashions] the grace of form, the exquisite beauty of radiance.

And so the Love contained within a single chalice for a single ministry for a time is nevertheless, in its potency, of the Universal order, and cannot rest content in being contained simply within one vessel to be administered unto one, but [will] expand and deepen and grow and outpour.

The very meaning of the mother's love [first] for her beloved one, then passing to her beloved child, growing from the one to the few, sometimes to the many, has its foundations in the outflowing of the Divine Love to the individual, to the unified life, to the expositions of life, and through the home to the communities, to the tribes, to the nations, to the races, on to all the family of GOD in the Heavens above us as well as on the Earth beneath the Heavens.

To believe in GOD is to believe that HE fills the Universe. And because HE does, HE fills all things. And because HE fills all things, HE must fill you. You have no life outside of HIM. If you desired any [life] outside of HIM you would be desiring that which would not be Life, but existence. You live because of HIM. You live from HIM in the degree of your life. You live in HIM in the degree of the realization [of HIM].

To believe in HIM, of course, leads us further. It is that all our living is for HIM. *I believe in God the One.* HE is manifest in all things that are true and beautiful; in all Worlds with perfect balance. Even in such a World as this where the balance has been disturbed HE is made manifest in what there is still left of Good, Truth and [true] Form and Beauty. HE is in all true equipoise. HE is in purified atmospheres. HE is in the Radiance of the Sun. HE is in the Glory of the Sun's ministry. HE is in the Radiance of Souls. I see HIM in the flower. I never look at a flower without relating it to HIS own Mystery. If that be so, how much more so when one turns to the glorious Staral embodiments, knowing they are Gods, in the midst of which HE is great. As the psalmist said, "*Great is the Lord in the assembly of the Gods*"—not Gods thought of as the gods of the heathen, wood and stone; nor even the gods of the intellectual concepts which men and women wor-

ship just as much as those [who are] accounted heathen worship their graven images. No, the Gods spoken of in the Old Scriptures were none other than the embodiments of the sacred Mystery HIMSELF Who is the FATHER-MOTHER; sharers in the ministry of the stupendous Universe; glorious revealers of HIS own Omnipotence, as the word Almighty means; glorious interpreters of the Glory of HIM Who is the FATHER-MOTHER.

To believe in HIM is to believe that HE is in you. And to believe that HE is in you is to believe in your own Divinity. You know how the Church for ages—that is, the [ecclesiastical] Schools—waged conflict, and does [so] unto this day, concerning the Divinity of the Master Whom they called the LORD. Indeed the Nicene Creed was formulated purposely to combat what was called in the latter part of the third and in the fourth century, the great Arian doctrine wherein many contended for the real humanity of the Master. [Thus were devised] the affirmations contained in this form of the Creed, and also in the Athanasian Creed; that He was in a very special sense—“*Very God of very God, [Begotten, not made, Being of one Substance with the Father, by Whom all things were made]*”—co-equal with the FATHER, one in all things with the FATHER; [statements] containing great truth, but not after the manner of the Schools in their concept of the truth. The Creed was formed when it was affirmed that He was one in Almightyness with the FATHER.

There is but one GOD. HE is the LORD of BEING. But HE is Universal BEING. And all expositions of HIM, all realizations, are the expositions of HIS own Glorious Embodiment; so that however [great] even a Staral World may become [as] an exposition of HIM, it is but one in the Universe. It bows before UNIVERSAL BEING. It acknowledges HIM as LORD of All, as the Regnant ONE Who is regnant in all.

the glorious Systems. It is thus also that one [who has been in Divine Consciousness and] who becomes, as it were, a Human Soul, comes out from the heart of the regnancy of the Gods, [for such an one] knows the Mystery at the heart of all the Staral embodiments, understands how they became, what they are, and the purpose for which they are manifested, and knows something of the secret of the FATHER Almighty as expressed in and through the Gods. And of course, all the Staral embodiments are homes of the Gods; not one God, but many Gods; that is, Beings in high estate of consciousness and potency, there for the service of HIM Who is our FATHER-MOTHER.

If one came out of the heart of those Worlds into a world like this and became, as it were, human; not a God—the word God means Good—but one who had realized the Eternal Good to [such] an extent [of Godlikeness], that one also [would be] a Child. Every Star is a Child, or an embodiment of Celestial and Divine Childhood. And there are thousands and tens of thousands of glorious Beings associated with every Star. Invisible? Yes, to the outer vision, but not invisible to the inner vision; beyond contact with those who do not live in the unseen Universe and know nothing of it, but relate the universe [only] to the manifest elements and embodiments in it. Those glorious Beings can be cognized.

If one came out of the [very] heart of them, that one is [yet] but a Child. However high in estate he may have been, he is not—except in the sense of having grown and realized—very GOD of very GOD. Every Child of the FATHER-MOTHER is very GOD of very GOD. For if you had not the Substance of GOD in you; if you had not the Spirit of GOD in you in the degree in which you have become [in] the fashion of HIMSELF, and realized HIM, you would

never know, could never know HIM. Only GOD can cognize GOD. Only that which is of GOD can apprehend that which is of GOD. This is the great testimony to the Divinity of a Human Soul.

So though one comes as a Messenger to be the vehicle of the FATHER-MOTHER, to be in intimate fellowship with HIM, to unveil HIM, however great that one may be to unveil HIM, however greatly [he may] reveal HIM, that one is a Child; an elder Child, true, a brother of his own race; but his own race is not an earthly racial brotherhood. It is a question of degree of realization. He is a Child, a Son of the Gods; that is, one who has realized such Celestial Sonship. He may be constituted for a great Manifestation. He will be a Son of GOD; that is, one who has realized yet more fully the sacred Mystery of the Universal FATHER-MOTHER, though expressed through, being especially focused into and expressed through, the apex of the individuated Being.

I believe in GOD, the ONE Who filleth all things, Who containeth all things true and beautiful and glorious; the Fashioner of the various Heavens. For every Star System, or home of the Gods, has its own Heavens; and all the Heavens of all the Stars are contained within that yet more glorious concept of GOD's Heavens. Just in the same way our own World's atmospheres, the real atmospheres (which you do not touch yet, [though] some day you will again) are contained within the Sun's real atmospheres. The Unseen Universe is so real. Why, even the Star you look upon when you gaze into the Heavens is to you only a point of light, and indeed to the greatest scientist [is still a mystery], though he tries to measure its distance from the Earth, the nature of its elemental composition, its weight, the flight of its magnetic streams, and how long they will take to reach the Earth. But who has ever looked into the inside of a Star? You cannot look

into the inside of a Star with the human eye—the physical eye. [But] the human [Soul] estate has another eye, [indeed] more than one eye. The Human Soul can see where the outer vision fails.

The interiors of those Worlds, [the Stars,] are most glorious. I have indicated to you [on several occasions] that they are not great embodiments of incandescent elements in a state of awful consuming energy, but are real Heavenly Worlds. Do you believe in the unseen Universe that is even [within] a Star? For the Universe [within] a Star is in you. If it were not [so] in miniature you could never adventure into it, take flight into it, realize what is in it. Unless there [were] a magnetic centre in you that could be touched by every part of the Universe you could not respond [to it]. Was it not the old Greek philosopher who said, “Man, know thyself! And when thou dost know thyself thou shalt know God”? That is, you [will] have discovered the Mystery, because in the constitution of the Being there is that which relates the Being to every part of the Universe. The Being is a microcosm of all that is in the macrocosm.

GOD, THE MAKER OF ALL THINGS TRUE AND BEAUTIFUL

I believe in God the One, the Father Almighty, the Father Omnipotent. Oh, yes, the FATHER Omnipotent and Omniscient; the Maker of all things true and beautiful. Whatever GOD does has nobility stamped upon it. I repeat it. Whatever God does has nobility stamped upon it—even if it be the tiniest flower, like the pimpernel, or the lobelia, or the harebell, or the daisy. There is Divine nobility upon the flower in its lowliness. There is nothing ugly in GOD's Universe. [One of the great Sculptors who knew] not GOD's creation, [made a representation of] Man in his first beginnings. It is an inverted view of how

man came into manifestation, and is begotten of the darkness through which man has come up as the result of the fearful débâcle that overtook this World when its great Descent was fully accomplished. GOD is a perfect artist. And whilst it is perfectly true that an artist working on marble, fashioning out of it some beautiful image, some expression of one known or seen in vision, in the process would have to gradually unveil out of the marble the idea unto the execution of which the sculptor worked, yet he would never show anyone that [unfinished] part of the work as what he meant; he would wait until his work was accomplished, and then show it, when the Divine Idea in him would have found exposition.

The whole concept of evolution is an inversion through the terrible change that came over the condition of life within this World. Man was always beautiful. His vehicles were always beautiful, just like the [true] flowers; which are always beautiful. Do you think that that which has gathered up into itself, because of His Substance being in it, and the motion of His Spirit through that Substance ingathering all the elements to be constituted a Human Soul—do you think that such a one, having all the Kingdoms within itself, could be less beautiful than the flowers of the field? A flower is always beautiful, even when it is but first bursting forth from the calyx. It is a degradation of the Divine Idea, and it is a veritable insult—though we do not like the term—[to fashion such forms representing Man.] But it is so terrible to know that in these days such things do proceed through men and women who associate such ugliness with the creation of the FATHER-MOTHER.

You see what has happened! If the Church had been a living Church through the ages; if in the recital of its Creed it had realized what the Creed

stands for; if it had known HIM Who is the FATHER-MOTHER Creator; if it had lived in the consciousness of HIM, and in the recital [of its Creed] had sent forth the vibrations everywhere concerning the great Reality, do you imagine that in this World such ideas could ever have found a place? No—not where there was GOD's triumphant exposition, the revealer of HIM, the interpreter of HIM, the manifestor of HIM! It is because [the Church] has so utterly failed that the World is still groaning and travailing, even after the Oblation has been accomplished. Bear with me. I see things from another Realm than the outer. I am moved by streams whose motions are the realizations and expositions of my FATHER-MOTHER. And to witness how HIS World and HIS Universe are interpreted, and how HIS own glorious Image in and through the Human Soul in its manifestation is misunderstood and misrepresented, moves my Being's passion.

In the Divine Evolution of the Soul, though the Soul began in lowly childhood, its childhood was exquisitely beautiful. [It was] like the flower, but it was in higher estate. It could grow to understand the flowers, to understand the plants, to understand the great trees also. It could grow to understand the breaths that blew upon it, whose motion was around it. It could grow, and grow to understand the Mystery of the atmosphere it breathed, and the correspondences of that atmosphere with three other layers of atmosphere which represented the Divine Mystery, expressed as the Four Living Creatures. It could grow until it not only felt the Breaths upon it, and knew the motion of the Breaths around it, but [could] feel the Breaths within it; not only as it breathed for its manifestation upon these planes, but as it rose and breathed in its Being yet more inwardly, until it [also] could breathe on the threshold of the Inner World.

In every [aspect] of its evolutions the Soul's evolution was beautiful. The childhood in its lowliest degree was expressive of the beauty of the Divine Thought, and was crowned with the nobility of the Divine Purpose. Nor did that beauty and that dignity pass away as the child grew to be an older child. For the older the Soul grows the more it becomes the exposition of God's Beauty, His Goodness, His Radiance, His Love. The older the child grows, that is, in the processional of the Soul's evolution, the more and more manifest GOD becomes in its motion, in its desires, in its exposition, in its ministries. There never was a time in the real evolution of the Soul, prior to the great Descent, when life was not beautiful upon the planes of this World.

I believe in God, the One Who is always Beautiful, the Father-Mother, Omnipotent and Omniscient, the Maker—that is, the Fashioner—of the Heavens; all the Heavens and all the Earths, and this Earth in its original estate; and of all things contained therein visible and invisible. [I believe in] a real GOD; ONE Who is a Reality; Whom I see in everything that is beautiful and true and good; Whose motion I feel in all [true] breaths, in all the outflow of spirals that are in equipoise; Whose Smile, if we may use such an expression concerning the Eternal Mystery—but the Angels reveal HIM in smiles in the radiance of their countenances—Whose Smile is in the flowers of the field. I see HIM there. I hear HIS Voice in the true breaths. I feel His reverberations as His deep calleth unto the deep of my Being. I believe in HIM Who is the sublime Reality.

TRUE BELIEF A REALIZATION, NOT AN INTELLECTUAL CONCEPT

Yet is my belief not simply a belief that may be affirmed. It is a consciousness, and not an intellectual concept. It is a realization, and not something gathered from any School. For no School can impart the realization of HIM, though it may cloud the vision and damp down the Soul's fires of Divine Passion, and thus prevent it from realizing the Glory of HIS Presence. I live in HIM. I breathe in HIM. I live from HIM. There is no other Life. I could not live an hour without HIM. I could not function on these planes—not for a moment—without HIM. HE is Life.

To believe in HIM is to believe in HIS Life in you, to believe in HIS Divinity in you; that you are, in a minor degree, even as the Gods are in their various and high degrees, very GOD of very GOD—*yet not equal to Him*. For HE is equal to the sum of all. HE is in all. HE is manifest through all. But because you are very GOD of very GOD, of HIS Substance and Spirit, you can apprehend HIM, cognize that which is of HIM, relate everything that is true and beautiful like HIM to HIMSELF. That is what I want to impress upon you—*Relate everything that is true and beautiful to God*. When you gaze at a flower and think of the wonder of it, think of HIM Whose Mystery is expressed so exquisitely, if so lowly, in and through the flower. And when you look at a Human Soul, you do not see the Soul unless you are able to penetrate the outer. But when you look at its exposition, even through what you might consider strange ways, idiosyncrasies, think of HIM Whose potency is present there, just as it is in this World whose potencies are all His own, though they have been oft-times so grievously misdirected—so much so, that the Planet itself is not able to move, and

has not been able to for great ages, within the Divine Stream. It can touch it only twice a year at the periods known as the equinoxes, when it enters that Stream and rushes through it for a week, to be rejuvenated and receive sufficient potency to give it—I do not like the word, but I must use it here—to give it propulsion for the next six months. Then having again accomplished so great a ministry, it must be replenished, and it passes again through the Stream, the other hemisphere being the more directly affected. Thus at the vernal and autumnal equinoxes the great magnetic solar potencies in a special way enter and pass through all the planes of the Planet.

Just as you recognize His potencies in this World, though it is so fallen, recognize them in every Soul, even though the Soul may seem to have a strange way of expressing those potencies. If you believe in HIM as I know HIM, and as I would have you know HIM; if you believe in HIM Who is the ONE, Who is the CREATOR FATHER-MOTHER, Fashioner of all the Heavens and all the Earths, and Whose Fashioning is not of blind chance at all; Whose Fashioning is not without purpose, for nothing is without a purpose; Whose creations and generations and fashionings and manifestations are full of sublimest purpose, wherein His own Glory becomes manifest, in the transcendent potency of Love and its Resplendence, wherein the Wisdom is unveiled; if you so believe when you look into the eyes of those beside you and with whom you associate, you will see something of HIM.

HE touches everything. HE makes the lowly life majestic. HE makes the life that has been shadowed to walk in Radiance. HE makes [pure] the garments that at first to your vision look as if the wearer had somehow been in the winevat; HE makes the garments pure and glistening—the old word mean-

ing radiant, iridescent. In the Soul when its attributes have been smitten through sore affliction, HE makes the attributes live again, have their energies renewed to the vision of the Being where HE is first and last in that vision. HE makes the lame to walk, the deaf to hear, the dumb to speak, the impoverished to grow rich, the wanderer to find his way home.

Believe in this GOD, this BEING Almighty! Let your life be the exposition of HIM. Let your service be the interpretation of HIM. Oh, it is this that the World is needing! It has recited its creeds like intellectual mantras without result. Proclaim your creed through the vibration of your Being. Proclaim it through the Divine reverberations through your planes, going forth into your auric outflow, so that all who contact you will know that your GOD is not an intellectual God, nor a God of the creeds, nor a God far removed from you as the Deist God amidst the Stellar Universe, nor as the God of the materialistic pantheist between whom and matter there is no real difference; but that you believe in ONE Who is BEING, Who lives and moves in and through HIS Universe, and because HE does HE lives and moves in all who can look into that Universe and apprehend it, even in the lowliest degree. [Proclaim your creed] so that HE lives and moves in you, reveals HIMSELF through you, interprets HIMSELF through you.

The spirit of iconoclasm, the spirit that creates ugliness, the spirit that would destroy the spiritual and the beautiful, can be overcome only through Divine embodiments. GOD can be known only through reverence. But reverence is interior. HE can be known only through realization. Realization is of the Being. But HE can be known to others in manifestation only through those in whom there is such revelation of HIM and sublime realization.

Thus let your creed, your belief in HIM, glow through you. You need not say to the world, "See me! I believe so and so." Oh no; that is not the way! Indeed the more you know HIM, the more it would become impossible to call anyone's attention to you as if you were superior to others. Even if you were—and you are Sons of the FATHER-MOTHER, and Sons of GOD—but even if you were in your estate, in your consciousness, Sons of the Gods, and even a Son of GOD, you would ever be a lowly child, lowly children. You know there is no room in the Heavens for anything but that which I can characterize only as sublime lowliness, humbleness of heart and mind. It is of the very nature of His own Good, His own Love and Wisdom realized, that the realizer is just swallowed up in HIMSELF, not losing individuality, no, but [realizing that] everything is of HIM, everything is from HIM, and everything is for HIM.

Ah, this is Life indeed, to be His Child always, *always*. This is joy indeed, to know that HE is my FATHER-MOTHER and your FATHER-MOTHER. This is the very acme of delight in service, to know that we are His servants, sharing His service with all the Stars, with all the Cherubim in the innermost, Seraphim mediating from the innermost, with the Gods, with the Archangels, with the Angels, with the Saints. We share in His service as His servants.

Ever Blessed be His most Glorious Name. Let all the Earth be hastened unto the acclamation of the Blessing of His Holy Name in the blessed exposition of Life purified, healed, exalted, radiant with His own Resplendence.

I

THE DOCTRINE OF THE LOGOS

“From the Arche was the Word:

The Word was of God:

And God was in the Word.

In the Arche the Word was with God.

By the Word were all things created, and without the Word was there not anything fashioned that had been created.

In the Word was hidden the Life of God, even the heavenly Principle which became the Light of man.

That which hath been from the Beginning, which we have beheld with our inward vision, which we have heard with the ear of the Soul, declare we unto you.

That which we have beheld and heard we make known unto you as the Word of Life, the Life which was made manifest from the Beginning, and hath once more been made manifest in our midst.

For the Word of Life has been again spoken through Him who hath made it manifest, even the Only Begotten One, in the holy estates of Jesus, Christ, and the Lord.

In Him is the Word of Life found dwelling in all Fulness that He should show it forth as the Glory of God the Father-Mother.

He who heareth that Word of Life no longer walketh in the darkness with those whose ways are of the world-mind, nor in the ways of the flesh, nor after the will of man, but in the Light of that Life whose Glory is as the Glory of God.

And he who hath this Word of Life dwelling within him, and who heareth the Voice of the Only Begotten One, purifieth himself even as He is pure.”

Reprinted from THE LOGIA OR SAYINGS OF THE MASTER,
p. 86.

THE ONE LORD CHRIST JESUS

BELIEF in [the one LORD CHRIST JESUS] will be affirmed this morning throughout the Western World where the Apostolic and the Nicene Creeds are recited. Like the opening Affirmation [of the Creeds] it is a great statement. It is a confession that should be potent for the reign of righteousness in this World as well as in the Heavens. At first sight the Affirmation partakes of the nature of a great outlook, together with a glorious concept of sacred Mystery. That the Affirmation in the vibratory motion of the truth uttered should have seemed to fail to accomplish the healing of this World to any extent, or even the perfect healing of the elder children and their real comfort through bringing to them a true vision even unto the point of realization, is itself surely a testimony to the fact that the Affirmation is either not true, though affirmed; or, if true, is not understood. There being no knowledge of the meaning, the language does not receive the magnetic outflow of the Soul, and there is no resultant of Divine vibratory motion to accomplish within the atmospheres of the Earth that purification and healing and exaltation which should be the resultant of the Affirmation if it be true, and would be the resultant of the Affirmation, it being true, if it were realized. This will become obvious to you in the things I would unveil. And under these aspects would I bear you with me—

Who is the LORD CHRIST JESUS?

How does HE become the venue through which all things become?

How can such a Mystery ever become incarnate?

What should be the resultant of the belief in such a One LORD CHRIST JESUS as I have to present to you?

WHO IS THE LORD CHRIST JESUS?

Who is the LORD CHRIST JESUS? If we turn to the Schools, right from the early centuries of the Christian era, we find nothing but conflict. Great are the affirmations, and delivered most strenuously, even unto the entering into conflict; but there is no assurance. Even the Nicene Creed was formulated to counteract a view which was taken of the Humanity of the Master. The affirmations in it are stupendous as they relate to Him, that is, to the Master, and they are stupendous as they relate to human thought as that thought relates itself to Him in its belief.

But the Man of Nazareth, even to the Schools, has been a problem. For they would confound Him with Deity. They would affirm His Deification from His creation. They would affirm that He was GOD of GOD, Light of Light, very GOD, that is, truly GOD, even as GOD is true; that He was begotten and not made. Quite true; all Souls are begotten; the making is the fashioning. The Divine Principle of a Soul is begotten; the fashion in which it appears is made. Then it is affirmed in the Creed that *by Him all things were made*, referring to the prologue of the Fourth Gospel, *and without Him was not anything made or fashioned that had been created*—great truths but wrongly applied through misunderstanding of the one LORD CHRIST JESUS. In the Schools there was contention as to His humanity and His Divinity, and there were those who crowned His Divinity with Deity. In belief He was regarded as of the Deity, one, consubstantial with the FATHER. But we would look at that one LORD CHRIST JESUS as HE is in the Heavens. We will see how [that title] became applied to the Master, and how it may be applied to Souls later.

There is but one LORD CHRIST JESUS. There is but

one Life. There is but one sacred Mystery; it is in that one Life. There is but one Supreme and Eternal LORD of BEING. HE is the LORD of all. There is but one LORD, Who can also reveal HIMSELF as CHRIST, and Who, by involution, can make HIMSELF manifest as JESUS; so that HE becomes the LORD CHRIST JESUS in the manifestation. The LORD CHRIST JESUS is the Only Begotten, or begotten only of the FATHER-MOTHER. HE is the concrete exposition of the sacred Mystery within the Divine World. HE passes under many names, according to the language in which HE is spoken of, or the degree of the vision embodied in the language and gathered up into the roots of the term used to signify HIM.

HE is the Eternal Mystery Who fills the Innermost Realm, and then all the Realms, even unto the individual Soul. HE is present in all the Systems. [According to] the concept of material science there seems no place for HIM in a Sun that is simply a rolling fire begotten of and nourished through gases in a state of high incandescency. Yet HE is present in all the Worlds. HE is in all the nebulae. HE is in every nebula. For HE is the Substance that forms all nebulae. Your own substance came from somewhere. The elements of the World grew out of some prior state. The glorious Sun in the might of his resplendence came out of the heart of somewhere; [not out of matter] but out of the very Bosom of HIM Who filleth all things. There is no part of the Universe, except where the shadows have fallen and wrong has become manifested, where my God is not present.

And HE is manifested—I am going to affirm this for you, notwithstanding the pride of heart of many who imbibe the shibboleths associated with Christian belief, as if the LORD CHRIST JESUS had been manifest to this World and in this World alone—

HE is made manifest in all the Worlds, and even is incarnated in all Realms. The limitation imposed on HIM in relation to this World is through an entire misconception of His own Nature and that which had to be accomplished in this World [and] for it. As the one LORD of BEING HE is in all Worlds, and HE is the Principle in all Human Souls. As the one LORD of all BEING, and therefore containing all Substance, HE is in all Worlds, and therefore in all Systems, and therefore in all who are in consciousness within those Systems, living and manifesting, expositions in their degree of the sacred Mystery of HIMSELF. As LORD HE is the Universal ONE. As CHRIST HE [is the Resplendence of] HIS embodiments as Staral expositions of His Mystery. HE is in them all. The laws of their motion, of their Life, which give perfect exposition, are His Laws. The plural of the term [law] is but the differentiation of the direction and motion and purpose of the one Law in its activity. As CHRIST HE is the Radiant ONE in every Star. HE is the Resplendence of all Stars.

You will understand this more fully when the inner Sanctuary of your Being opens out again and you know that the Resplendence of the Solar Light is not the resultant of great fire understood in the human sense, not at all; but is the resultant of HIS own activity in the motion of the planes of the Solar Body as they magnetically through their action affect that glorious aetheric element in the midst of which our own Earth floats and moves and has its exposition of HIM in the degree in which it is now able to expound HIM. At one time it was perfect in its degree as an exposition of HIM.

Then as the LORD CHRIST JESUS HE finds His exposition in the Angelic World of all the Systems. For each System has its own Angelic World. And HE reigns there as JESUS; that is, the Life of Love,

transcendent Love. Transcendent Love is Divine Love. It is transcendent because it is HIS Love; it is HIMSELF. It is HIMSELF in the Angelic Kingdom in the motion of HIS Mystery within each Angel, within each Soul who dwells there. It is that which you yourselves experience of Love. HE becomes JESUS. HE becomes manifest as JESUS through the Love-Principle in its perfect exposition. For, as I have said to you, JESUS in manifestation is GOD'S Love-child; that is, HE shows what HE means by the perfect Man, not simply one who is perfect in Wisdom, for that is the resultant of the Soul's moving onward and upward, and still onward and upward. But JESUS is the first great manifestation as regards the Human Soul, and the Soul grows in the Wisdom of JESUS through the growth of the Passion of GOD in it as Love. You see, Love is perfect. It is of HIM Who is perfection. And even in its childhood estate it is perfect. And the Soul grows from the babyhood of Jesushood until it becomes a man in Jesushood, in which state Love consumes it. The perfect JESUS is the perfect Lover, not in any mere earth sense, but in a Divine sense. The Soul in Jesushood learns to love Divinely. Perfect love on the Earth should always be Divine; even as the love in the heart of a child is Divine Love. For there is only one Love, and that which is not like HIS Love has had itself shadowed; the shadows of the night of the world have fallen upon its threshold.

So the one LORD CHRIST JESUS fills everything, the Universe, the Systems, the individual Stars, each Star, our Sun, [that] most glorious World; fills all HIS children, that is, those who have to be ministered unto by the LORD of BEING through Solar motion, the Solar administration, the Solar provision; and in its perfect state this World was so nourished, and all the children within its gates. And HE is, and HE must be for you if you would

understand the meaning of affirming your belief in the one LORD CHRIST JESUS, HE must be for you, JESUS.

You cannot get to CHRIST until you have been to JESUS, though the Life is the same in principle. Its origin, its nature, are the same. JESUS is the prophecy of the Christhood, as Christhood is the prophecy of LORD consciousness; and LORD consciousness in its first degrees is the prophecy of a Soul's becoming at last one with the Universal, knowing not only the Nirvanic Life as it relates to this System, but [also] that Nirvanic Life as it relates to the whole Universe of BEING, so that the Soul is one in HIM in consciousness wheresoever HE sends it. There is but one LORD CHRIST JESUS.

And now see how it is that through HIM all things became.

HOW HE BECOMES THE VENUE THROUGH WHICH ALL THINGS BECOME

The Eternal WORD is the Eternal Purpose. I repeat it: *The Eternal Word, Logos, is the Eternal Purpose.* The Eternal WORD in its motion unto the realization of the Eternal Purpose becomes the concrete [fashion], that is, takes fashion, according to the realm where the Purpose has to be expressed and the Divine Will realized. It is in this sense that HE is the one LORD CHRIST JESUS through Whom all things become. But it is the one Life, *the one Life*, the LORD CHRIST JESUS, expressing in differentiating form the degrees wherein the sacred Mystery is revealed and made manifest. HE is the ONE Who reigns through Souls as well as Suns, and ministers through Planets. You came into Being because of the Eternal WORD.

Now here is the Mystery: you could never know that WORD unto the understanding of it if it were

not in you. You can apprehend only that which apprehends you; as it is put, "*Of which you are apprehended.*" You can cognize only that for which you have a receiving faculty; just as you can recognize only that which you have known before. But is it not remarkable that apart altogether from the flights of the Being to seek unto the Realms of Wisdom, unto the knowledge that fills the Being with the Light of the Glory of HIM Who is the Light of Life; apart from such flights of the spirit, such yearnings of the Being to know HIM in the Fulness of HIS Mystery, there is for every Soul, even in the lowlier degrees of its experience, a strange familiarity between its own yearnings and all spiritual ministry unto it? Somehow it feels at home in being ministered unto spiritually.

I distinguish here between being ministered unto by beliefs [only], and by spiritual atmospheres. Even those who do not understand much can feel spiritual atmosphere. Those who may not have breathed a real spiritual atmosphere for years, when they come into it become conscious of something which is strangely familiar to them, though they have been outside of its gates so long. What is it that makes such a transcendent experience so strangely familiar? Oh, it is that within which is being apprehended, held by the atmosphere, arrested, drawn. It is that which is within being arrested and feeling that it is [in] the very atmosphere that it should ever dwell in; that it has a consciousness of being somehow at home in it; that even the Soul's sorrows, the travail of burden-bearing, for the time being seem to be lifted, if not altogether forgotten, whilst breathing the breaths which generate such an atmosphere.

You see how you are made of HIM. That is why you have to get back to HIM in consciousness. You are made like HIM, that is why you are ever

counselled to grow in fashion into the Beauty of His Love and the Radiance of His Wisdom. Out of His Substance ye became. If it were not so, you would never seek unto HIM. But because your substance is of His Substance, and so very GOD of very GOD, though you have not reached the Realm where you can realize the Deific Forces playing and manifesting through you, nevertheless you have within you those Forces to be cherished, to be allowed to grow, to be enriched, to bear you up and to bear you on. Why, the Divinity within you that yearns for the perfect realization is HIMSELF in the Principle of your Being! *All things were made by Him, and without Him was not anything fashioned that had been created.*

You see where the theologians and the philosophers of the Schools got to when they looked upon even a Human Soul as by creation and substance foreign to the Divine Mystery; something created apart from that Mystery, not created out of it, otherwise it must partake of that Mystery; the Human Soul must partake of it if created out of it. And so the Schools in their very desire to be loyal to what they believed to be a Divine leading, loyal to the Deifying of the Master, calling Him the LORD JESUS CHRIST, made Him, but no one else, partake of Deity; making Him the Only Begotten ONE, the only One who shared the Deific Mystery apart from the FATHER and the Holy Ghost. Why, the very opening statement in that though imperfect yet marvellous proem of creation in the book of Genesis, states that GOD, through His ELOHIM, created man, *created him*, and made him in the fashion of GOD, so that he should bear GOD's Likeness! In what? Not in outward fashion, for GOD fills the Universe. Even a Star with all the magnitude of its glory, is but the Mystery aspected and embodied and revealed. Yet it is, in the degree

of its fashion and the degree of its estate for ministry, representative of the Sacred Mystery of the LORD CHRIST JESUS. For every Star has the three great Realms which those terms represent—the Divine, the Celestial, and the Angelic. HE reveals HIMSELF in the fashion of a World like this in the day of its perfection, and even in this day HE reveals HIMSELF through all the beautiful manifestations. No Son of GOD, however great and however glorious, could contain for universal manifestation the Divine Pleroma or Fulness of the Sacred Mystery. The only ONE Who is the concrete exposition of that Mystery, Who is named the Eternal Son, begotten, that is, brought into fashion for exposition, is that ONE we name the ADONAI, Who is the LORD CHRIST JESUS for every Realm. Yes, for every Realm, for every Star, and for every Soul.

There is but one LORD CHRIST JESUS. You will see the meaning. I hope it will dawn upon you, at any rate, that the sacred Mystery expressed in those terms relates to the manifestation of the Divine Mystery in all Life of high consciousness; and a Human Soul partakes of that Mystery to such a degree that its consciousness, though beginning as a child in estate, can grow, expand, deepen and ascend, until the Soul can actually know the Nirvanic Life wherein it can dwell eternally in the consciousness of the FATHER-MOTHER, Who, unto the Soul, is LORD, the Reigning ONE; and CHRIST, the Enlightening ONE; and JESUS, the Positive Embodiment for exquisite manifestation of the fashion of a Life of perfect Love.

Thus the Eternal WORD is the medium through which all things became, all Worlds, and yourself. Do not forget that: the medium through which you became. You were begotten of GOD only. Yes! You see where the “only” should be put. Not “the only begotten of GOD”, but begotten of GOD, only.

For there is but one Only Begotten, and that is the ADONAI Who is the LORD of BEING HIMSELF in a Divine World concrete fashion, to which Souls attain in vision and in consciousness of regnancy and potency and light, so that they dwell in the Light of Life, in His Light, ever seeing the Light.

And now I would ask you to accompany me to look for a few moments at how that Sacred Mystery incarnates.

HOW THE SACRED MYSTERY INCARNATES

This would seem to have been implied in things I have spoken to you. But the Incarnation is associated with this Earth. It is associated very specially with the Master known as Jesus Christ the Lord.

What is Incarnation but a taking of fashion on the part of the Substance of Being? The word incarnate has come to be associated specially with being born on to these outer planes, associated with a Divine descent for the purpose of Manifestation and Redemption. Why, in every Soul, as that Soul is sent on its mission, the Eternal Mystery becomes incarnate.

There are Incarnations within all the Kingdoms, within all the Realms. We must learn how to exalt the terms to their original significance, to gather those sacred words out of the strange conditions they have gathered around themselves through the misdirected thoughts of men and women and the beliefs imposed upon them.

All flesh is not the same flesh. I have the flesh which is of my body through which I have to make manifest. It is related to the outer plane life of this World; it is adapted to be a body of manifestation. But it does not represent all the flesh I have. My etheric body is built up of a flesh or substance whose density is much less than the

density of the flesh of my outer vehicle, which density is accommodated to these planes, otherwise one could not remain on them. That etheric body is so light in its substance—yet it is real flesh and blood, even as the outer body is—and it is so responsive that it can give, as it were, flight to the Being; so that the Being can pass through the Realms in consciousness, even until it stands in His Presence Who is the LORD of all.

But if the etheric body be laden with the conditions reflected into it from the outer body, through the astral and mental bodies, if those have not been transmuted so as to become one in substance with the etheric body, then the spirit cannot take flight to the same degree, but is weighted down, so that all spiritual experience that comes to the Being has to be communicated to it from the other side by those who can approach it, and the realm where it can function. It has to learn the Divine Will through the ministry of others; it has to have light thrown upon its mind's disc through the ministry of others; it has to hear voices other than the Voice of its LORD as it receives counsel and guidance. But when the etheric body's flesh and blood are in their density in correspondence with the Spiritual World, the Being can take flight in a moment, because it is not weighted down. Though the World's atmospheres may oppress its outer vehicle, yet it has the power to defend its inner life from such oppression passing to its etheric body. And so the Soul can rise.

I am illustrating to you the meaning of Incarnation; of flesh and blood. *Except ye eat the flesh and drink the blood of the Son of God, it is said, ye shall have no life in you;* that is, [unless you partake of] the Substance and the magnetic Streams which proceed, because they are mediated from and unto you from the Inner Worlds, ye cannot know Life,

high Life, Divine Life; ye cannot become in fashion as you were meant to become, even unto the fashion of a Son of God.

Now you see Incarnation is by the Divine involution. Whether it be in a Staral System, or in an individual Star, or in a planetary World like this whose ministry was unto the nourishing and the upbringing of Souls, or in the individual Soul, Incarnation is the assumption by the Divine LORD, of form. Now when the Divine LORD reveals HIMSELF HE does not reveal HIMSELF simply in a reflection. No! When HE reveals HIMSELF in Fashion it is a concrete exposition of HIMSELF. Thus when HE appears on the planes of the Divine World to a Soul who has attained to the first degrees of that Innermost Realm, HE appears as the Divine Man filling the Sun. HE is not only in Form. There is not only the outer Fashion; but there is the actual Substance assumed by HIM to create and give that magnificent, that most transcendent, Revelation of HIMSELF. For there is a sense in which all the component members of the Sun who minister there, who are full of magnetic potency, who are in priesthood of varying degrees as mediators for HIM, are gathered up in their substance, in the Mystery of their Life, into that exquisite Form or Fashion HE assumes as the LORD ADONAI. So that to one who sees that Vision within the Sun, there is presented the LORD not only as a formulated Presence, but [also as] the sum of all the glorious Divine Embodiments who people the Sun in mediatorial ministry for HIM.

Thus you will understand that Incarnation takes place in the Divine World, in the Celestial Realms, in the various degrees of Staral Embodiments. And when the Divine incarnates within a Human Soul to reveal HIMSELF through that Human Soul, first of all it is through [the] substantial fashion of

the Being which is made of His own glorious Mystery Elements; and from that fashion through the sacred Temple of the Soul which contains all the Elements in the degree necessary for such an embodiment, all the Elements most sacred which are related to His Mystery; and then through that Temple into the etheric body, until the etheric body becomes His vehicle. But [the Incarnation] is [first] through the Being, the individual Being. For the Being is one with HIM, must be one with HIM, for an Incarnation; must be one in desire, one in feeling, one in purpose, one in motion, one in sacrifice, one in willinghood. And [then the Incarnation becomes] through the Being into the Sanctuary of a Soul; through the Sanctuary of the Soul into the etheric body; through the etheric body, when it is perfect, even to [be] revealed through the outer body, whose substance, though of a more lowly estate and denser, because of the World wherein it has to live and manifest and serve, [may] yet [be] purified, until [it is] capable of being the venue of His revealing, His outpouring, the flow of His magnetic Streams.

And now I have this to say to you, that in the Creed where the affirmation is made, the Master, whilst being thought of as the LORD CHRIST JESUS, is not only spoken of as "*God of God, Light of Light, Very God of Very God,*" but He is said to have come down from Heaven, and to have been conceived of the Holy Ghost and born into manifestation through the Virgin Mary. Why, all Divine Creations are Divine Conceptions! Nay more. The Principle of every Soul in its conception was the resultant of the brooding of the Holy Ghost. Even the poem of creation I referred to in Genesis says that *the Spirit brooded over the Deep*, and although great Mysteries are contained in those opening words, the affirmation is true not only of the

Eternal World and of all Staral Embodiments, but true of every Soul. Divine things are begotten through the brooding of the Holy Ghost, as that term is understood: the Holy Spirit. It is the brooding of the Divine. GOD is SPIRIT, the great active FATHER Agency in all creation. GOD is SUBSTANCE, the great MOTHER Element of GOD out of which all things become; the Womb of all things, wherein all things are conceived that are true and beautiful through the action of the SPIRIT, the active Principle. Every Soul is Divinely conceived.

If theology had not misled the children of men to think of themselves, because of their fallen state, as imperfect creations of the FATHER-MOTHER, we should never have had this strange shadow lying athwart the threshold of Christian belief, separating all Soul creation from the estate in which the Master is presented. We should never have had the thought of Incarnation simply related to a Manifestation upon these outer planes. For, surely, surely, the Children of Israel of old time, the Children of Zion who knew the Christhood, the Sons of GOD who had dwelt not only within the lower Angelic World, but who had drunk [deeply] of the Glory of the Presence; surely they knew indeed of the sacred Mysteries that are to be found in those sacred but much corrupted Scriptures which were given unto them, though they lost them. But they were communicated long before they lost them, and they taught the real creation of a Human Soul as a Divine conception, giving dignity, nobility, to every Child of the FATHER-MOTHER, born of the Virgin Maria, the Divine MOTHER, conceived of the Holy Ghost, the Eternal SPIRIT, none other than the FATHER of our Being; conceived within the Womb of our Eternal MOTHER whose Substance nourished us after our inception, and

brought us forth into manifestation to go on our pilgrimage conquering and to conquer all the Worlds, that is, all the realms of experience, knowledge, resplendence and attainment—ah, the effulgence of His own Glory—by degrees filling the Being until all the Being is full, *full* of HIM. There are Incarnations, you see, on the Divine World, upon every Star, in every Soul. Why, the purpose of your life is that you may be an Incarnation in your exposition of HIM.

THE RESULTANT

And this leads me, in a sentence, to say what this affirmation of belief should result in, what it should have resulted in through the ages, what it would have resulted in had the language affirmed been understood. But in affirming it [men and women taught by the Church] have thought of the Master, always the Master. They think of Him personally.

But have they thought of the Master as the Man of Compassion, as the Son of GOD Who knew it was beneath the dignity of a Son of GOD to do the things that the world does? Has the Church ever understood Him? [Has it understood] what He meant by Compassion and Pity? Has it ever apprehended the significance of the fulness of the expression where He commanded all who heard Him to love, to love Divinely, to love as GOD loves? Has it ever realized what He meant when He said that in the degree in which they loved they would be like HIM—not like Himself, though He loved with all His Being; but in the degree in which they loved, so would they be like GOD? *Herein is love, not that we loved God first, but that He loved us.* Herein is the Mystery. And His Love in its magnetic action upon us and within us seeks to make us perfect expositions of HIMSELF as the GOD of Love,

the LORD CHRIST JESUS, the Regnant ONE, the Illumining ONE, the Manifesting ONE.

Oh, if all realized what it meant to say *I believe in the one Lord Christ Jesus*. Who is HE? Why, HE is my own LORD, the exposition of the Mystery of the FATHER-MOTHER. I believe in the one CHRIST. Who is HE? Oh, the LORD, not only in the universality of His Regnancy, but in the universality of His Resplendence. HE is the Eternal CHRIST. His Resplendence is not shut up in one Soul, within the confines of one Life, any more than within the confines of one Star. His Resplendence can fill all Souls. It is Eternal, Universal. I believe in HIM, in the LORD CHRIST, the Regnant Presence: the Regnant Presence not [only] far away in the Heavens where HE sits upon the Throne of His Glory commanding the worlds; nor as the CHRIST illumining Worlds like this through Stars; but [also] the LORD who is regnant within my Being, Who is the Light of my life, GOD making me of HIMSELF Deific, so that all I have is verily GOD, to become in fashion like GOD.

I believe in one Lord Christ Jesus. Oh, if the Western World would cease adoring the personal Master, singing songs to Him in Heaven where He has not been—so far as space is concerned—for ages, except in consciousness after the Travail of the Return. If they would believe in that which JESUS signifies, and not as some philosophies have presented Him, or [His] state, as a sexless eunuch. No! In the outer planes there are those who are born eunuchs, and there have been those who have been made such. No! JESUS is the virile Child of GOD whose Forces are centrifugal and centripetal; they are masculine and feminine; they are positive and negative. But in perfect Jesushood the Soul has power of control. The Soul has power to manifest. The Soul has power to lay down its life and power to take it up again,

such power being (see the perfection of the terms) delegated unto the Soul (through its attainment, of course) by the FATHER-MOTHER.

Oh, [that the World] believed in JESUS whose Compassion is strong, and whose Pity is ever tender; whose Life radiates the very breath, reveals the Atmosphere of GOD; a JESUS who is [not only] in the Heavens, but in [all] Heavenly states; not a personality away in some other world; but a JESUS who is a Life through which the LORD CHRIST is to reign and make HIMSELF manifest! Oh, that the Western World believed in such a JESUS, in such a CHRIST, in such a LORD, in such a Life of Love, in such a Life of Divine Illumination—an Illumination that does not come through the Schools where Illumination is put under a veil! Oh [that it believed] in a LORD Whose Regnancy is real, so real that the Soul is never absent from the consciousness of His Overshadowing and directing, so that HE is the Regnant Presence within!

See what the result would be of such an affirmation—I believe in the one Lord Who is also my Christ, my Light, the Light of my life; and Who gives me the gift of Jesus in Jesushood, the Life of exquisite Love, the Resplendence of which flows out in the auric output of the Being, filling all the room where the alabaster cruse is opened with the fragrance of its spikenard.

Unto this end are ye here, to have such a living belief once more in your LORD that CHRIST will become your Light, and JESUS [be] for you the Regnant Life. Unto this end are ye here that ye may know again that ye are His Incarnations, Children of Divine Conception, born, begotten, of the Holy Ghost, and nourished in the Virgin Maria, the Divine Motherhood of God, unto beautiful concrete manifestation of Childhood before HIM, and for HIM, to make HIM manifest; yes, to make Him manifest. Think of it: with the dawn of the

morning I live to make Him manifest. Think of it: in the zenith of the day I live to make Him manifest. Think of it: in the earth day's eventide (that is not any more to be symbolic of an eventide within you, except in the sense of the fulness of life) think of it: at day's eventide I live to make Him manifest, to be His incarnation unto the manifestation of Him.

O Father-Mother, most Glorious, exceeding in Thy Glory all our power to portray; wondrous in Compassion, with wings of Pity to shelter all Thy Children, and with Love that never wearies in the bearing of them up and the healing of all their wounding; though our language fails, in our Being we would evermore adore Thee.

I

THOSE WHO ARE THE CALLED OR ELECT ONES

Ye behold of what nature the Life is unto which ye are called.

The many who are wise after the ways of the flesh, and the mighty of this world, and those who account themselves noble, are not called to have any part in it.

The things which God hath appointed to be accomplished, are foolishness unto those who are children of this world; for these would account it as shame to pursue them.

The lowly life is one that is despised by those who are the wise, and the mighty, and the lovers of this world; for they account it as naught. In such a way there is no gain for them; it bringeth not the glory which they seek.

Yet God willeth that there shall be no such glorifying after the manner of men in those who are the called of Him; but that all who follow the way of Life should glory in the Lord of Life only, who, through the estates of Jesus Christ, becometh our Redemption, Sanctification, Righteousness and Wisdom.

It is the Wisdom of God which we speak unto you that ye may be perfected in Him.

The Wisdom of God hath been hidden for ages, and is as mystery unto all who are unable to understand it. But unto us hath God revealed His wisdom through His Holy Spirit who dwelleth in us; for the Spirit revealeth all things, even the deep things of God. And none knoweth these things save through the Spirit of God who alone can interpret them.

Ye have received the gift of the Holy Spirit that ye may come into the fulness of the knowledge which is in Jesus Christ.

Reprinted from THE LOGIA OR SAYINGS OF THE MASTER,
p. 148.

THE DAY OF THE HOLY GHOST

IN the Creed the affirmation is made—“*I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son.*”

The Day* is prophetic, and it is commemorative. It is prophetic in that it foreshadows that which every child of the FATHER-MOTHER is ultimately to realize. It is commemorative in the Heavens to those who have attained that which it signifies. It is commemorative upon the Earth within and through all who have realized [it] in the measure in which they have come to know the Holy Ghost.

You all know the historical association of the Day. It is therefore unnecessary again to dwell upon the outer events which are said to have taken place on the Day of Pentecost. Though indeed through all the ages the belief has followed the track of the Western World's belief—that it was actually an outpouring from the Heavens upon the intimate friends of the Master, wherein marvellous things happened, voices were heard, and tongues of flame beheld. You all now know, or should know from the Message, that [that] was a great delusion foisted upon the credulity of so many of the children, the resultant of betrayal, the betrayal first of the Master, and then of His Divine Message—the FATHER-MOTHER's Message through Him—and then the betrayal of His intimate ones.

We would look at some of the inner aspects of the theme. We would behold anew the transcendence of the Mystery which belongs to the Day as a prophecy for the Soul, and as commemorative in some degree of you all, and in greater degree of those who had fully realized. And I would address myself to the unveiling of that Mystery under these four aspects:—

* Whit Sunday.

Who is the Holy Ghost?

What is HIS office?

The Mystery of Whitsuntide, White Sunday.

The Procedure of the Holy ONE we name the Holy Ghost.

WHO IS THE HOLY GHOST?

Who is the Holy Ghost? HE is spoken of as the Eternal Spirit, as the third person of the Trinity, [expressed] in the Creed—*The Father, the Son and the Holy Ghost*. It is even affirmed that HE proceeds from the FATHER and the Son. GOD is Spirit. It is affirmed that there is GOD the FATHER, GOD the Son, and GOD the Holy Ghost. Here is a differentiation arising from the feeling of the mind for a need of separating qualities which are essentially of the ONE. We think even of the ONE in a human sense, differentiating it as one, a single person or individual. But the sum of one is eternal unity. GOD is ONE, yet HE is Universal. HE is ONE, yet HE is All and in all. HE is the sublime and glorious Omniscieny or Consciousness, yet HE is expounded through and revealed within individuated embodiments of HIMSELF. This may help you to understand the meaning of the Trinity.

The Trinity represents the Three or Triune Qualities of GOD, apart from the attributes. And all are Spirit. The FATHER is Spirit. The Son is Spirit. The Holy Ghost is Spirit. Indeed the Holy Ghost in the centrifugal motion of the Divine Mystery is the FATHER. The Holy Ghost in the centripetal motion of the Divine Mystery is the Eternal MOTHER. For, although we speak of the FATHER as Spirit and the MOTHER as Substance, all Substance is essentially Spirit. We use terms to express not only ideas, but Divine motion. The Substance is the vehicle through which the activity of the Spirit expresses

itself and becomes manifest. Thus the FATHER is the Creator, the MOTHER is the vehicle of all that is created. The Son is the concrete exposition of the unified elements, forces and potencies of the Sacred Mystery of the Eternal FATHER and the Eternal MOTHER; and HE is known to us as EL ADONAI. Now the word means "*Lord of Being.*" For HE is the exposition of the Sacred Mystery of the FATHER-MOTHER. This will, I hope, become clearer as I proceed.

Who is, therefore, the Holy Ghost? HE is the FATHER, Spirit, of us all. When all Substance is reduced to its first estate, that is, so far as you can conceive of it in the human mind, it would become of the Essences associated with the Spirit.

O Most Adorable One! Our Father and our Mother, Who is Eternal Spirit and the Substance of all things, and the active potency that reveals itself in and through all things, making manifest the transcendency of the Glory of that Mystery throughout the Stellar Universe, yes, in more inward Realms than are visible to the objective vision, in those Realms of which the outer, apparently the outer, embodiments speak; revealing Thyself as the Holy Ghost, the Holy Presence.

The [term Holy Ghost] means the Holy Presence. GOD, our FATHER, is the Holy Presence in all HIS creation and so in you; which, when realized fully, you know to be the Indwelling of the Holy Ghost.

THE OFFICE OF THE HOLY GHOST

HE is the Life-giver. The FATHER-MOTHER gives Life, creative Life. What is Life; Life with consciousness? We know what seem to be manifestations of life in the lowliest degrees on the Earth-planes, some of the forms of which are altogether wrong and have become pestilential, and are a trial to the human Children and those beneath the

Human Kingdom, and a sorrow to the Heavens that the Earth should still be elementally in the state wherein such things can exist; but these are not to be confounded with Life. Life has relation to consciousness; realized consciousness. For even the Life Eternal is not a gift bestowed upon you so that you shall live forever in some Heavenly Place. The Life Eternal is Life's quality in relation to the Eternal; that is, the Soul has realized Life to such a degree that it can dwell in the consciousness of the Eternal Presence overshadowing it and filling it, even until it becomes the possessor of the Holy Ghost.

The Holy Spirit, or Holy Ghost, is the active Agency in all creation. In many philosophies that active Principle is confounded with the Divine MOTHER; so that the Holy Ghost is oft-times spoken of as the Divine Feminine, the Motherhood of GOD; and yet in our own language, and in the Greek and others, the Holy Ghost is in the neuter, because it has relation to that which cannot be differentiated either in relation to the masculine or the feminine. It is both. It is It. As the old Arabic word signified, it is Sa, It, the Mystery. The holy activities of the Holy Ghost give Life; not only existence, but *Life*, consciousness, to a Soul. The Holy Ghost is the Energizer, sometimes spoken of as the Breath, sometimes as the Fire of GOD, of Whom it has been said that when HE comes His baptism shall be as the Breath that winnows the chaff from the wheat, and the fire that burns up the chaff, consuming everything that is in its wrong place, of wrong nature, of wrong order. For the Holy Ghost is the great Energizer. Without HIM you have no spiritual power. It is the activity of the Presence of the FATHER-MOTHER within the Being.

As the result of that activity there comes Illumination. HE is the Illuminer of everyone who seeks

the highest. There is no Light from without. Could that have been, the philosophies which have filled the World through great ages would also have filled it with the Glory of God. But whilst the philosophies have spoken of that Light they have not been able to bring the Light. All Illumination is from within, and not from without. All outward light is that which the mind apprehends and gathers into itself to help it on the way. But Divine Illumination is inborn Radiance from GOD wherein the Being knows, because it lives in a Realm where all things are known. That is Illumination.

And it is the Office of the Holy Ghost to illumine. That is the exposition as the resultant of the activity of the Holy Ghost in energizing us, causing His Breath to blow through the planes of our Being, first to cross our threshold and fan away all that is as dross, and then in that Breath make the embers of our life to be intensified in their kindling until the Divine Fire burns as the Fire upon the Altar of our Being, and our whole life is energized from the innermost to the outermost, from the outermost to the innermost. Illumination is the result of the energizing of the Being, through which energy Life becomes realized.

The Holy Ghost is the Revealer. HE is the prophetic Voice within the prophet, as HE is the Light within the seer. None knoweth the things of GOD save the Spirit of GOD. No man knoweth the things of GOD save through the Spirit of GOD, and in the measure in which that Spirit fills him. For the knowledge of the things of GOD does not come to him from without. The knowledge comes from within. Such is the Office of the Holy Ghost, the transcendancy of which will become more apparent to you and more wonderful as we proceed.

THE MYSTERY OF WHITSUNTIDE,
WHITE SUNDAY

This leads me to lead you to an understanding, an inner understanding, I hope, of the sacred Mystery of Whitsuntide. It is White Sunday. Although the term became associated with the Feast of Tabernacles and became a Jewish festival ultimately, the ancient Mystery was full of Divine meaning for the Soul in the path of its Ascension and the realization of all that the Ascension brought.

It is White Sunday, and it is the octave of Easter Day. From the [time] spoken of as that of the Crucifixion, eight Sabbaths and consequently eight Sundays, culminate in the White Sabbath; the day after the Sabbath culminating in what we term Whit-Sunday. Mystically and in ancient occultism, the figure eight had great significance. Though we form that figure in many ways in our writing and in our printing, yet the perfect eight is two circles laid one upon the other. Here there is also indicated the dual motion of the Spirit in the spiral. For, if you make an eight like that, and open it at both ends and put Hermes' rod through it, you have the representation of the centrifugal and centripetal motion of the spiral; you have the resultant of the systolic and diastolic motion of the heart.

For the heart in the outer vehicle is but the symbol of the Divine Heart which is at the centre of our Being, individual Being, and is also at the very centre of the Universe. For as is the great World, so is the little world. As is the macrocosm, so is the microcosm. And we are so fashioned in the very structure, in the principle and superstructure of our Being, that we can enter into the realization of all things associated with the Eternal Mystery of our FATHER-MOTHER. You can apprehend only

that of which you are apprehended. You can come to know only that for which you have capacity. You can attain only to the height that your attributes will enable you to attain unto. And if you can climb the heights into the consciousness of the Indwelling of the Holy Ghost, in which day you feel also the dual motion of that mysterious Stream through the spiral of your Being, then it is because you have the capacity to do so. Because our attributes are Divine we are able to attain the Divine through the right culture, uses and direction of our attributes.

You will see presently whither I am leading you. For I would engage not only your thought, but the deep emotion of your Being, the inner vision of your Soul. I would have you understand, apart from mental concepts of this Message, the great Reality. And that Reality can come only through your opening out your Being to the Divine. Let there be access to the Altar of your Being, for thuswise there becomes in you and for you access to the High Altar of His Being.

What is the meaning of this octave? If you include Easter Sunday, Whitsunday makes the eighth. If you include the day before Easter Day, which was the Sabbath Day, then yesterday made the eighth. Therefore to-day is prophetic and commemorative of the White Sunday and of the White Sabbath. It is a Sabbatic Day, as well as a White Sunday. If Easter Day follows the [day] of the Crucifixion, and the darkness and limitation and bondage of the grave, and speaks of Risen Life, Resurrected Life, Life transcendently conqueror over the things associated with the Crucifixion and the grave; if Easter Day means the Soul's arising and the restoration of Esther, the queen, to her true estate in Israel from which she was deposed by her enemies, Easter Day but begins the great

climb of the octave of the Soul through the Sabbaths of realization and the Sundays of illumination. For you will note that the very words—though they seem accidental, and although the term Sunday has been thought to have a pagan origin—the very words are full of significance. Sunday is the day of the Sun in our life, and the Sabbath is the day of rest, or equipoise.

When the Soul rises out of the grave of spiritual unconsciousness and comes forth into manifestation, it begins its ascent to the great consciousness of HIM Who is the Overshadowing ONE. Through the Holy Paraclete within, it arrives progressively in its processional at an ever-increasing consciousness of the Divine Potency within it, the Divine Realization, the Divine Encompassing, the Divine Overshadowing. It has come forth into the consciousness; it must ascend the planes, and each plane is illumined from the Sun. It is a Sunday for the Soul. The realization of that day of perfection depends upon the measure in which the Soul receives the Light of HIM Who is our Sun, the LORD of BEING.

These Sundays between Easter Day, reckoning seven Sundays until the White Sunday comes, represent degrees of illumination, even until Rogation Day when all the Being, reaching beyond the fifth plane unto the sphere of the sixth, becomes full of Divine motion, with an intensity it had not hitherto realized. Rogation Day in the Church is the Day of the Litanies of the Saints. Rogation Day for the Soul is the Day when all its attributes bring their litanies to the Altar and sing the praise of HIM Who is the LORD of all.

Do you not see the Mystery: that the White Sunday is the attaining of perfect illumination as the result of the Soul's passing up through the seven planes of its consciousness and the Seven Sabbaths, and greater still, but as the result of the

Seven Sundays, coming to the White Sunday or the fulness of Solar Resplendence, the LORD of BEING within your Being? The Seven Sabbaths express perfect equipoise upon each plane. Think of it! *Think of it!* Perfect equipoise upon each plane, the Rest of GOD. Not rest from activity; there is no such rest in Heaven, there is no such rest anywhere. Even when our mind has to rest for a little while, other activities are proceeding within us, and sometimes through us. Even when our body has to rest from its daily burden-bearing, there are active forces proceeding within it, and the Being may also be most active on other planes, in other Spheres, if so called to minister or to be ministered unto.

The Sabbath is the Day of the LORD. But for an Israelite the Day of the LORD is sevenfold. It is equipoise upon each plane. It is the Sabbath of the LORD, accomplished sevenfold. When that is realized by the Soul, see what takes place. That which in the Realm of Illumination is the White Sunday or Day of the Sun, becomes in the Realm of the Eternal the Soul's equipoise in the Eternal consciousness of HIM.

Whitsuntide! Oh, that the world could understand! But it could not yet. Oh, that Israel understood the meaning of Whitsuntide and the White Sabbath; from the Resurrection to that Baptism of the Holy Ghost which is the perfect Illumination and the perfect flow of the Divine Mystery through the Being so that the Being is equipped in HIM, ever equipped in HIM, Nirvanic in consciousness, ever one with HIM; even though individual, still [is] as His individuated vehicle through which HE would reveal HIS sacred Mystery.

Come up, children! Get all your planes balanced. But in the process do not imagine that everything will just be after the manner in which you think everything should be. For when HE comes HIS

appearing is as a Refiner's Fire. HE shakes the Earth to its foundations. This is not to be understood simply as the Earth, but your earth, your life of manifestation, your earth qualities. HE shakes you with all your spiritual attributes to the foundations of your Being. The earth trembles, that is, all that is in you quakes before HIM. If the shadow of dread ever comes upon your threshold chase it away. Never dread GOD; oh no! The only fear of HIM you need possess is His Divine Awe in you. Never dread HIM. HE is too lovely to hurt you. HE is too glorious to do other than chase all your shadows away. But in the chasing of your shadows away HE has oft-times to refine you with His Fire and winnow the chaff from your threshing floor with the Breath begotten of the motion of His coming. So dread HIM not, ever. If you have done, dread HIM no more. HE is too beautiful to hurt. Oh, it is lovely to trust HIM absolutely, even if your trust in man has been shaken to its foundation.

And though HE may seem to tarry in His coming, yet HE tarrieth not. HE is coming in His Chariot of Fire, His Chariot of Glory, His Chariot of Power; with all His Horses, with all His Horsemen, the great and glorious powers of the Heavens, to conquer all His children, to find them and conquer them. For HE is the Great Lover, and Love conquers. His Love will conquer everyone ultimately. HE comes thus to you to conquer you. And HE leads you up the spiral of your Being from plane to plane to the White Light, the White Sunday, the effulgence of Celestial Glory which is the Sun's day in you and the inexpressible experience of His Sabbath in octave, the day when you are His perfect vehicle and HE can use you upon any plane, assured that you will endure the day of His coming, the power of the Breath of His Glorious ONE and the energizing Fire of His sacred Mystery.

THE PROCEDURE OF THE HOLY GHOST

Now for a moment we will gather all these up into the Procedure. The procedure of the Holy Ghost is said to be from the FATHER and the SON. The procedure of the Divine Mystery Power is through EL ADONAI, and from HIM through the ELOHIM. Now the ELOHIM are Seven. They are the Seven Spirits of GOD; the Spirit of GOD, GOD's Energy in its sevenfold activity through the seven great Kingdoms, upon the seven great Realms, operating within and through the seven planes within those Kingdoms and those Realms. Thus when the Holy Ghost comes to you in His baptism to bring you up into the realization of the White Sunday and the White Sabbath, HE operates within you upon the planes of life in relation to the Tincture spoken of as the Red Ray, the Spirit of Life. HE baptizes you with the power of Divine Life; that is, with the power to live the Divine Life, the power to endure the living of the Divine Life. HE empowers you through that ELOHE who is the venue of the magnetic Stream that affects the principle of Life.

Such is the procedure of the baptism of the Holy Ghost. And you can realize that baptism only in the measure in which you respond to Life. You can realize it from no outside influences. Oh, had such been possible, this World would have been a veritable Eden. If the beliefs and affirmations of men and women through the ages could have accomplished the realization of that baptism of the Spirit that is narrated in the second chapter of the Acts of the Apostles, then the Western World would have been the threshold of the Heavenly Life, and through the Western World, as the result, the whole World would have been a veritable Eden.

When the Spirit comes HE is the exposition of the

activity of our FATHER in us. Though HE is manifest in all creation and in the blessing that comes to us even in the flowers and in the symbols, inarticulate outwardly, but most articulate in their symbolism of the sacred Mysteries—when HE comes to a Soul for realization HE comes within; HE affects its Life, the principle of its Life. The Soul may oft-times wonder what is wrong with it. It has prayed to be baptized, and then it has wondered what is happening to it, because the baptism has not come as an outward influence giving to it peaceful conditions, beautiful surroundings. It has prayed to be baptized, and then in the baptism its life is shaken to the foundations, and the Soul questions what is happening.

Do you not see when HE comes HE comes as a Refiner's Fire to shake you to your foundations? For nothing can live in the Eternities that cannot stand the test of HIS appearing. Nothing can abide in the Beyond that cannot endure HIS coming now, here. So that through the ELOHE who acts as the Spirit of Life HE operates upon you and within you; and in the measure in which your life can endure it, so is the blessing, the baptism from HIM.

The Divine Procedure is perfect. It leaves out nothing. It has no mistaken ways. There are no illusions in the proceeding of the Holy Ghost. And thus, through the ELOHE who acts upon your Life principle, there comes the baptism with the ever increasing fulness through the next ELOHE in active ministry as HIS Agent; and so through each individual ELOHE until ELOHIM become the vehicle of HIS ministry unto you. That is, you are baptized with the fulness of HIS Spirit: your Life principle, your mind, your heart, your deep soul emotion, your Sanctuary, the Soul itself, or Chalice upon the high Altar of that Sanctuary wherein is the Mystery of the principle of your Life, [are baptized until

you] can endure the ministry of the various ELOHIM appointed unto the crowning of you with the White Sunday, the perfect Light.

The White Light gives all the spectrum, the seven sacred Tinctures. The sevenfold Spirit is from the ONE Who is the Eternal Spirit; and that illumination of the White Light reveals to you, to your understanding, so that you know in HIS Light all within the Realm unto which you have attained, the Kingdom into whose realization you have entered. There you find HIS Sabbath. [There you are] gathered up as a vehicle for the Elohistic ministry, as an apex, to be henceforth a radiant centre for HIS Ray to fall upon and pass through, revealing and interpreting by means of distribution of influence and power in the daily round of your life as HIS children, HIS servants, HIS called ones, HIS chosen ones—that is, chosen because of the estate which you have reached—to be HIS vehicles for the outpouring of the influence of HIS Spirit. HIS Spirit is outpoured unto you. Through your realization its influence is to be outpoured unto the World through you.

Oh, it is a high Calling! It is a great and glorious prophecy for the realization of each one. It is a transcendent Vision. It is commemorative in the Heavens. It is commemorative in every Soul of the attainment of each one; the great Divine birthday of the Soul; not simply into consciousness, but unto perfect attainment in a Solar sense of HIS Light, and in the Divine sense of HIS Sabbath. But you will come. The mere proclamation of this Message will be fruitless if you who hear it do not come. Many are coming from far parts of the world who hear it not on the outer planes but hear it through the written Word. Nay more; even the influence of this hour goes far and wide, though you may not wot of it. Remember, it is HIS Message, not mine,

except that it is mine to love and, as His Servant, to give you. It is not conceived in me; it is born in me of HIM. In it HE is All and in all, as I would ever have HIM be in me and through me, All and in all. So you will come?

Let His Refiner's Fire touch you upon every plane; and dread it not, but rejoice that you are counted worthy to be so touched and purified and exalted in your state and illumined in your Being. Count it an honour to be called to endure His appearing; and in His appearing to receive HIM, to be touched by HIM, to be filled from HIM, to be called unto HIM in estate, to be appointed vehicles by HIM to go forth from HIM to reveal HIM as a real FATHER-MOTHER Who loves His children, and would have them know it, and know what Love is—the most beautiful thing in all the Universe. For it is His own Nature, His own Motion, His own Blessing.

O my Lord, how wonderful is Thy Loving-kindness, and how great is Thy Tender Mercy! How wonderful that even through Thy Servant Thou shouldst deign to make known the Mystery of Thy Glory! How wonderful Thy Love that Thou shouldst call us to be Thy servants as well as Thy children! How wonderful in Thy condescension, Thy marvellous stooping—though Thou never so speakest of it unto us to remind us—Thy stooping to our estate to find us where we are and to call us home, and to bear us home, the while energizing us, illumining us, exalting us, reclothing us, empowering us!

Thou art beyond all praise, yet our lives in their motion would praise Thee, and in service worship Thee, and in manifestation through embodiment adore Thee.

I

PITY

COMPASSION

LOVE

SELF-ABANDONMENT

SELF-SACRIFICE

SELF-DENIAL

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